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Gesenius's Hebrew and Chaldee

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GESENIUS'S
HEBREW AND CHALDEE LEXICON

TO THE
OLD TESTAMENT SCRIPTURES.

TRANSLATED,
WITH ADDITIONS AND CORRECTIONS FROM THE AUTHOR'S
THESAURUS AND OTHER WORKS,

BY
SAMUEL PRIDEAUX TREGELLES

FIFTH THOUSAND.

NEW YORK:
JOHN WILEY & SONS,
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PREFACE.

THE following work is a translation of the "Lexicon Manuale Hebraicum et Chaldaicum in Veteris Testamenti Libros," of DR. WILLIAM GESENIUS, late Professor at Halle.

The attainments of Gesenius in Oriental literature are well known. This is not the place to dwell on them; it is more to our purpose to notice his lexicographical labours in the Hebrew language: this will inform the reader as to the original of the present work, and also what has been undertaken by the translator.

His first work in this department was the "Hebräisch-deutsches Handwörterbuch des Alten Testaments," 2 vols. 8vo., Leipzig, 1810-12.

Next appeared the "Neues Hebräisch-deutsches Handwörterbuch; ein für Schulen ungearbeiteter Auszug," etc., 8vo., Leipzig, 1815. Of this work a greatly-improved edition was published at Leipzig in 1823. Prefixed to it there is an Essay on the Sources of Hebrew Lexicography, to which Gesenius refers in others of his works. Another and yet further improved edition appeared in 1828.

In 1827, the printing commenced of a much more extensive work, his "Thesaurus Philologicus Criticus Linguae Hebrææ et Chaldææ Veteris Testamenti." The first part of this work was published in 1829: the second part did not appear till 1835 (other philological labours, which will presently be noticed, having occupied a considerable portion of the intervening years). The third part of the "Thesaurus" appeared in 1839; a fourth in 1840; and a fifth in 1842; bringing the work down as far as the root **שָׁבַר**. On the 23rd of October, 1842, Gesenius died in his fifty-seventh year. His MSS., etc., were entrusted to his friend, Prof. Rödiger, in order to the completion of the work. Three years, however, have passed away without any further progress having been announced.*

Between the publication of the first and second parts of the "Thesaurus," appeared the

* The concluding part of the *Thesaurus* actually appeared in 1853: it completes the Roots in their alphabetical order; but the ample revision of the *earlier* part of that work which Gesenius had *intended* to publish, has not seen the light: his notes were probably often too rough and unfinished to be used with confidence: indeed it appears that Professor Rödiger, in completing the *Thesaurus*, had often rather to carry out the *plan* of Gesenius, than to *use* his fully prepared materials: it is well that so much was done by that distinguished scholar himself towards the completion of the work exhibiting his *own* matured views

"*Lexicon Manuale*," in Latin, of which the present work is a translation; and also (in 1834) an edition of his German Lexicon, conformed to the "*Lexicon Manuale*."*

Of several of the above works translations have been made into English. In 1824, Josiah W Gibbs A.M., put forth a translation of the *second* of the afore-mentioned Lexicons, at Andover, in North America. This translation has also been twice reprinted in London.

The *first* of these Lexicons was translated by Christopher Leo, and published at Cambridge, in 2 vols. 4to., the former of which appeared in 1825.

In 1836 there was a translation published in America of the "*Lexicon Manuale*," by Edward Robinson, D.D.

This work of Dr. Robinson, as well as the translations of Gibbs, had become very scarce in England, and the want of a good "*Hebrew and English Lexicon*," really adapted to students, was felt by many.

The question arose, Whether a simple reprint of one of the existing translations would not sufficiently meet the want? It did not appear so to the present translator; and that on various grounds: Gibbs's work, having been based upon the earlier publications of Gesenius, was in a manner superseded by the author's later works; while, as regards the translation of Dr. Robinson, considerable difficulty was felt, owing to the manner in which the rationalist views, unhappily held by Gesenius, not only appeared in the work without correction, but also from the distinct statement of the translator's preface, that no remark was required on any theological views which the work might contain. Marks of evident haste and oversight were also very traceable through the work; and these considerations combined led to the present undertaking.

This translation was conducted on the following plan:—Each root was taken as it stands in the "*Thesaurus*," and the "*Lexicon Manuale*" was compared with it; such corrections or additions being made as seemed needful: the root and derivatives were at once translated, every Scripture reference being verified, and, when needful, corrected. A faithful adherence to this plan must insure, it is manifest, not only correctness in the work, but also much of the value of the "*Thesaurus*," in addition to the "*Lexicon Manuale*"

Every word has been further compared, and that carefully, with Professor Lee's Hebrew Lexicon; and when he questions statements made by Gesenius, the best authorities have been consulted. In Arabic roots, etc., Freytag's Lexicon has been used for verifying the statements of Gesenius which have been thus questioned. Winer's "*Simonis*" and other authorities were also compared.

In the situations and particulars of places mentioned in the Old Testament, many additions have been made from Robinson's "*Biblical Researches*." The "*Monumenta Phœnicia*" of Gesenius (which was published between the second and third parts of his "*Thesaurus*") has been used for the comparison of various subjects which it illustrates. It is a work of considerable importance to the Hebrew student; and it would be desirable that all the remains of the Phœnician language therein contained be published separately, so as to exhibit all the

* In 1847 the *Lexicon Manuale* was reprinted under the care of Professor A. T. Hoffmann of Jena.

PREFACE.

genuine ancient Hebrew which exists besides that contained in the Old Testament.* A few articles omitted by Gesenius have been added; these consist chiefly of proper names. The forms in which the proper names appear in the authorised English translation have been added throughout.

When this work was ready for the press, a second edition of Dr. Robinson's translation appeared: this is greatly superior to the first; and it has also, in the earlier parts, various additions and corrections from the MSS. of Gesenius. The publication of this new edition led the translator to question whether it would not be sufficient for the wants of the Hebrew student: a little examination, however, proved that it was liable to various objections, especially on the ground of its neology, scarcely a passage having been noted by Dr. Robinson as containing anything unsound. This was decisive: but further, the alterations and omissions are of a very arbitrary kind, and amount in several places to the whole or half of a column. It was thus apparent that the publication of the new American translation was in no sense a reason why this should be withheld. The translator has, however, availed himself of the advantage which that work afforded; his MS. has been carefully examined with it, and the additions, etc., of Gesenius have been cited from thence. This obligation to that work is thankfully and cheerfully acknowledged.†

It has been a special object with the translator, to note the interpretations of Gesenius which manifested neologian tendencies, in order that by a remark, or by querying a statement, the reader may be put on his guard. And if any passages should remain unmarked, in which doubt is cast upon Scripture inspiration, or in which the New and Old Testaments are spoken of as discrepant, or in which mistakes and ignorance are charged upon the "holy men of God who wrote as they were moved by the Holy Ghost,"—if any perchance remain in which these or any other neologian tendencies be left unnoticed—the translator wishes it distinctly to be understood that it is the effect of inadvertence alone, and not of design. This is a matter on which he feels it needful to be most explicit and decided.

The translator cannot dismiss this subject without the acknowledgment of his obligations

* The translator would here make a remark on the name *Shemitic*, which has been given by Gesenius and other scholars to that family of languages to which Hebrew belongs.

This name has been justly objected to; for these languages were not peculiar to the race of Shem, nor yet co-extensive with them: the translator has ventured to adopt the term *Phœnicio-Shemitic*, as implying the twofold character of the races who used these languages:—the Phœnician branch of the race of Ham, as well as the Western division of the family of Shem.

This term, though only an approximation to accuracy, may be regarded as a qualification of the too general name *Shemitic*; and, in the present state of our knowledge, any approach to accuracy in nomenclature (where it does not interfere with well-known terms which custom has made familiar) will be found helpful to the student.

The following remark of Gesenius confirms the propriety of qualifying the too general term *Shemitic* by that of *Phœnician*. He says of the Hebrew language—"So far as we can trace its history, Canaan was its home; it was essentially the language of the Canaanitish or Phœnician race, by whom Palestine was inhabited before the immigration of Abraham's posterity."—*Dr. B. DAVIES's translation of the last edition of Gesenius's Hebrew Grammar, by Prof. Rödiger, p. 6.*

† Other editions of Dr. Robinson's translation have since appeared: partly from stereotyped plates, and partly so printed as to admit of the introduction of Professor Rödiger's new arrangements and alterations.

to the Rev. Thomas Boys, M.A., for the material aid he has afforded him in those passages where the rationalism of Gesenius may be traced. For this, Mr. Boys was peculiarly adapted, from his long familiarity with Hebrew literature, especially with the works of Gesenius, both while engaged in Hebrew tuition, and whilst occupied in the Portuguese translation of the Scriptures.

All additions to the "Lexicon Manuale" have been enclosed between brackets []: those additions which are taken from the "Thesaurus," or any correction, etc., of the author, are marked with inverted commas also " ".

Nothing further seems necessary to add to the above remarks; they will inform the student as to the nature of the present work,—why it was undertaken,—and the mode in which it was executed. It has been the translator's especial desire and object that it might aid the student in acquiring a knowledge of the language in which God saw fit to give forth so large a portion of those "Holy Scriptures which are able to make wise unto salvation, through faith which is in Christ Jesus." To him be glory for ever and ever! Amen.

S. P. T

ROME, February 24th, 1846.

. The following are the more important MSS. which Gesenius consulted for his work, and which occasionally he cites:—

- I. The Book of Roots (كتاب الاصول) by *Abulwalid* (ابو الوليد) or *Rabbi Jonah*. This MS. is at Oxford. Uri. Catalog. Bibloth. Bodl. Nos. 456, 457.
- II. The Commentary of *Tanchum* of Jerusalem, in Arabic, on the Former Prophets. This MS. is also at Oxford; Gesenius used a copy of it made by *Schnurrer*.
- III. *Bar-Bahlul's* Syriaco-Arabic Lexicon; also at Oxford.

TO THE STUDENT.

IN issuing a new impression of this translation of Gesenius's Lexicon, there are a few subjects to which I may with propriety advert.

The accurate study of the Old Testament in the original Hebrew, so far from becoming of less importance to Christian scholars than heretofore, is *now* far more necessary. For the attacks on *Holy Scripture*, as such, are far more frequently made through the *Old Testament*, and through difficulties or incongruities supposed to be found there, than was the case when this translation was executed. Indeed, in the eleven years which have elapsed since the final proof sheet of this Lexicon was transmitted to England, there has been new ground taken or revived amongst us in several important respects.

We now hear dogmatic assertions that certain passages of the Old Testament have been misunderstood—that they really contain sentiments and statements which *cannot* be correct,—which exhibit ignorance or the want of accurate and complete knowledge of truth on the part of the writers; and this we are told *proves* that all the *inspiration* which can be admitted, must be a very partial thing. We are indeed asked by some to accept fully the *religious truth* taught “in the Law, the Prophets, and the Psalms,” while everything else may be (it is said) *safely* regarded as doubtful or unauthorised. It is affirmed that the Sacred writers received a certain commission, and that this commission was limited to that which is now defined to be *religious truth*: that is, that it was restricted to what some choose to consider may be exclusively thus regarded. To what an extent some have gone in *limiting* what they would own to be *religious truth*, is shown by their holding and teaching that *we* must judge how far the Apostles of our Lord were authorized in their applications of the Old Testament. Thus even in what is really religious truth of the most important kind, it is assumed that *we* are to be the judges of Scripture instead of receiving it, as taught by St. Paul, as “given by inspiration of God.” We are farther told that it is incorrect, or only by a figure of speech, that we can predicate inspiration as attaching to the *books* themselves; that inspiration could only properly be ascribed

to the writers; and thus the measure of the apprehension possessed by each writer, and the measure of his personal knowledge, is made to limit the truth taught in Scripture throughout. And these things are connected with such dogmatic assertions about the force of Hebrew words, and the meaning of Hebrew sentences, as will be found incapable of *refutation* on the part of him who is not acquainted with Hebrew, even though on other grounds he may be *sure* that fallacy exists somewhere.

Hence arises the peculiar importance mentioned above, of properly attending to Hebrew philology. A real acquaintance with that language, or even the ability of properly using the works of competent writers, will often show that the dogmatic assertion that something very peculiar *must* be the meaning of a Hebrew word or sentence, is only a *petitio principii* devised for the sake of certain deductions which are intended to be drawn. It may be seen by any competent scholar, not only that such strange signification is not necessary, but also that it is often inadmissible, unless we are allowed to resort to the most arbitrary conjectures.

Here, then, *obsta principiis* applies with full force: let the Hebrew language be known: let assertions be *investigated*, instead of assuming them to be correct, or of accepting them because of some famous scholar (or one who may profess to be such) who brings them forward. Thus will the *Christian scholar* be able to retort much of what is used against the authority of Holy Scripture upon the objectors themselves, and to show that on *their* principles anything almost might with equal certainty be affirmed respecting the force and bearing of any passage. And even in cases in which absolute certainty is hardly attainable, a knowledge of the Scripture in the original will enable the defender of God's truth to examine what is asserted, and it will hinder him from upholding right principles on insufficient grounds. Inaccurate scholarship has often detracted from the usefulness of the labours of those who have tried, and in great part successfully, to defend and uphold the authority of Scripture against objectors.

The mode in which some have introduced difficulties into the department of Hebrew Philology, has been by assigning new and strange meanings to Hebrew words,—by affirming that such meanings *must* be right in particular passages (although no where else), and by limiting the sense of a root or a term, so as to imply that some incorrectness of statement is found on the part of the Sacred writers.

Much of this has been introduced since the time of Gesenius, so that although he was unhappily not free from Neologian bias, others who have come after him have been far worse.

And this leads me to speak of one feature of this Lexicon as translated by me, to which some prominence may be given in considering these *new* questionings. *This Lexicon in all respects is taken from Gesenius himself*; all *additions* of every kind being carefully marked. The question is not whether others have *improved* upon Gesenius, but whether under his name they have or have not given *his* Lexicography. Students may rest assured that they have in this volume the Lexicography, arrangements, and divisions of Gesenius himself, and not of any who have sought to *improve* on him. For such things at least the translator is not answerable. It

would be as just to blame a translator of a Dialogue of Plato for the manner and order in which the interlocutors appear, as a translator of Gesenius for *not* having deviated from *his* arrangements.

That Rationalistic tendencies should be pointed out, that such things should be noted and refuted, was only the proper course for any one to take who really receives the Old Testament as inspired by the Holy Ghost: so far from such additions being in any way a cause for regret, I still feel that had they not been introduced, I might have been doing an injury to revealed truth, and have increased that laxity of apprehension as to the authority of Holy Scripture, the prevalence of which I so much deplore.

That any should object to these anti-neologian remarks of mine is a cause of real sorrow to me; not on my own account, but on account of those whose sympathy with the sentiments on which I found it necessary to animadvert, is shown too plainly by what they have said on this subject. If they consider that an excessive fear of neology haunts my mind with morbid pressure, I will at least plainly avow that I still hold and maintain the sentiments expressed in my preface to this Lexicon eleven years ago: I receive Holy Scripture as being the Word of God, and I believe that on this, as well as on every other subject, we must bow to the sovereign authority of our Lord Jesus Christ, and of the Holy Ghost through the Apostles. Thus are we sufficiently taught *how* we should receive and use the Scriptures of the Old Testament as well as of the New. To be condemned with the writers of the New Testament, and for maintaining their authority in opposition to some newly devised philological canon for the interpretation of the Old, is a lot to which a Christian need but little object as to himself: he can only lament for those who thus condemn, and he must thus feel the need of warning others, lest they, too, should be misled.

Sound Hebrew Philology will, then, often hinder difficulties from being introduced into the text of Scripture, and will guard us against the supposition that the writers of the Old Testament introduced strange and incongruous things incompatible with true inspiration, and against the theory that the purport and bearing of Old Testament passages were misunderstood by the writers of the New.

Thus a whole class of supposed difficulties and objections is at once removed out of the way of him who receives Scripture as the record of the Holy Ghost: and though it is quite true that difficulties do remain, yet let it always be remembered that the principle laid down by discriminating writers, such as Henry Rogers,* remains untouched, that nothing is really an insuperable

* "The objector is always apt to take it for granted that the discrepancy is real; though it may be easy to suppose a case (and a *possible* case is quite sufficient for the purpose) which would neutralise the objection. Of this perverseness (we can call it by no other name) the examples are perpetual. . . . It may be objected, perhaps, that the gratuitous supposition of some unmentioned fact—which, if mentioned, would harmonise the apparently counter-statements of two historians—cannot be admitted, and is, in fact, a surrender of the argument. But to say so, is only to betray an utter ignorance of what the argument is. If an objection be founded on the alleged *absolute* contradiction of two statements, it is quite sufficient to show any (not the real but only a hypothetical and possible) medium of reconciling them; and the objection is in all fairness dissolved: and this would be felt by the honest logician, even if we did not know of any such instances in point of fact. We do know however of many."—*Reason and Faith*, pp. 69—71.

TO THE STUDENT.

difficulty if it be capable of a solution: even if we do not see the true solution, yet if we can see what would suffice to meet the circumstances of the case, we may be satisfied that if all the particulars were *known*, every difficulty would vanish. And farther, it may be said, that if we receive the Old Testament Scriptures on the authority of our Lord and His Apostles as being really and truly the inspired revelation and record of the Holy Ghost, then all the supposed discrepancies *must* be only *seeming*, and we may use all that is written for our learning, whether history, precept, or prophecy, well assured that its authority is unaffected by any such difficulties

Objections will no doubt continue to be raised: but he who uses Holy Scripture as that from which he has to learn the grace of Christ, the glory of His Person, the efficacy of His blood as the propitiation for sin, and the glories as yet unmanifested, which are secured in Him to all believers, will increasingly feel that he stands on a ground of security which can never be *thus* affected. He alone who is taught by the Spirit of God can know the true use and value of Holy Scripture. Hosea xiv. 9.

S. P. T.

PLYMOUTH, Feb. 24th, 1857.

A COMPARATIVE TABLE OF ANCIENT ALPHABETS.

HEBREW.	NAME AND POWER OF THE HEBREW LETTERS.	RAB-BINIC HEBREW	ARABIC.	SAMA-RITAN.	SYRIAC.	PHŒNICIAN.	ANCIENT HEBREW.	ANCIENT GREEK.
א	Aleph <i>a</i> 1	א	ا ا	א	ܐ ܐ	𐤀 𐤀	𐤀	Α
ב	Beth <i>b</i> 2	ב	ب ب ب	ב	ܒ ܒ ܒ	𐤁 𐤁	𐤁	Β Β
ג	Gimel <i>g</i> 3	ג	ج ج ج	ג	ܓ ܓ ܓ	𐤂 𐤂	𐤂	Γ Γ Γ
ד	Daleth <i>d</i> 4	ד	ד ד	ד	ܕ ܕ	𐤃 𐤃	𐤃	Δ Δ Δ
ה	He <i>h</i> 5	ה	ه ه ه	ה	ܗ ܗ	𐤄 𐤄	𐤄	Ε Ε Ε
ו	Vav <i>v</i> 6	ו	و و	ו	ܘ ܘ	𐤅 𐤅	𐤅	Φ Φ Φ
ז	Zain <i>z</i> 7	ז	ز ز	ז	ܙ ܙ	𐤆 𐤆	𐤆	Ι Ι Ι
ח	Cheth <i>ch</i> 8	ח	ح ح ح	ח	ܚ ܚ ܚ	𐤇 𐤇	𐤇	Θ Θ Θ
ט	Teth <i>t</i> 9	ט	ط ط ط	ט	ܛ ܛ ܛ	𐤈 𐤈	𐤈	Ο Ο Ο
י	Yod <i>y</i> 10	י	ي ي ي	י	ܝ ܝ ܝ	𐤉 𐤉	𐤉	Ζ Ζ Ζ
כ	Caph <i>k</i> 20	כ	ك ك ك	כ	ܟ ܟ ܟ	𐤊 𐤊 𐤊	𐤊	Χ Χ Χ
ל	Lamed <i>l</i> 30	ל	ل ل ل	ל	ܠ ܠ ܠ	𐤋 𐤋 𐤋	𐤋	Ψ Ψ Ψ
מ	Mem <i>m</i> 40	מ	م م م	מ	ܡ ܡ ܡ	𐤌 𐤌 𐤌	𐤌	Μ Μ Μ
נ	Nun <i>n</i> 50	נ	ن ن ن	נ	ܢ ܢ ܢ	𐤍 𐤍 𐤍	𐤍	Ν Ν Ν
ס	Samech <i>s</i> 60	ס	س س س	ס	ܣ ܣ ܣ	𐤎 𐤎 𐤎	𐤎	Ξ Ξ Ξ
ע	Ain <i>e</i> 70	ע	ع ع ع	ע	ܥ ܥ ܥ	𐤏 𐤏 𐤏	𐤏	Ο Ο Ο
פ	Pe <i>p</i> 80	פ	ف ف ف	פ	ܦ ܦ ܦ	𐤐 𐤐 𐤐	𐤐	Ρ Ρ Ρ
צ	Tzade <i>tz</i> 90	צ	ص ص ص	צ	ܥ ܥ ܥ	𐤑 𐤑 𐤑	𐤑	Ζ Ζ Ζ
ק	Koph <i>k</i> 100	ק	ق ق ق	ק	ܦ ܦ ܦ	𐤒 𐤒 𐤒	𐤒	Φ Φ Φ
ר	Resh <i>r</i> 200	ר	ر ر ر	ר	ܚ ܚ ܚ	𐤓 𐤓 𐤓	𐤓	Ρ Ρ Ρ
ש	Shin <i>sh</i> 300	ש	ش ش ش	ש	ܫ ܫ ܫ	𐤔 𐤔 𐤔	𐤔	Μ Μ Μ
ת	Tau <i>t</i> 400	ת	ت ت ت	ת	ܬ ܬ ܬ	𐤕 𐤕 𐤕	𐤕	Τ Τ Τ

ARABIC VOWELS.

ف	Fatha	e in art.
ك	Keare	e in bed, i in it.
ح	Damma	e in hot.
ا	= an	at the end of words.
و	= on	

HEBREW VOWELS.

א	Kamets	a in psalm.
ב	Tsere	a in mate.
ג	Chirek	long ee in feet.
ד	Cholem	o in bone.
ה	Shureq	ee in fool.
ו	Pathach	e in Sam.
ז	Seghol	e in met.

א	Chireq	short i in ft.
ב	Kamets-Chatuph	o in cot.
ג	Ribbut	u in full.
ד	Sh'va	very short.
ה	Chateph Pathach	
ו	Chateph Seghol	
ז	Chateph-Kamets	δ

SYRIAC VOWELS.

ܐ	Petocho	a in psalm.
ܒ	Revotzo	ee in head.
ܓ	Chevtotzo	ee in feet.
ܕ	Zekupho	e in bone.
ܐ	Eztotzo	ee in foot.

TABLE OF ALPHABETS.

ARABIC.				ETHIOPIC.				ARMENIAN.		COPTIC.		GREEK.			GERMAN.	
Final.	Medial.	Initial.														
ا	ا	..	..	a	*ā. u. i. ā. ā. ē. y. o.			ա	ա	Α	α	Α	α	α	α	α
ب	ب	ب	ب	b	ሀ ሀ ሂ ሂ ሃ ሃ	h	բ	բ	Β	β	Β	β	β	β	β	β
ت	ت	ت	ت	t	ለ ለ ሊ ሊ ል ል	l	դ	դ	Γ	γ	Γ	γ	γ	γ	γ	γ
ث	ث	ث	ث	thin	ሐ ሐ ሑ ሑ ሒ ሒ	hh	ե	ե	Δ	δ	Δ	δ	δ	δ	δ	δ
ج	ج	ج	ج	dj	ወ ወ ዑ ዑ ዐ ዐ	m	է	է	Ε	ε	Ε	ε	ε	ε	ε	ε
ح	ح	ح	ح	h	ሠ ሠ ሡ ሡ ሢ ሢ	s	թ	թ	Ζ	ζ	Ζ	ζ	ζ	ζ	ζ	ζ
خ	خ	خ	خ	kh	ረ ረ ሪ ሪ ራ ራ	r	հ	հ	Θ	θ	Θ	θ	θ	θ	θ	θ
د	د	..	..	d	ሰ ሰ ሱ ሱ ሲ ሲ	s	...	...	Ι	ι	Ι	ι	ι	ι	ι	ι
ذ	ذ	..	..	then	ቀ ቀ ቁ ቁ ቂ ቂ	k	...	...	Κ	κ	Κ	κ	κ	κ	κ	κ
ر	ر	..	..	r	በ በ ለ ለ ለ ለ	b	...	...	Λ	λ	Λ	λ	λ	λ	λ	λ
ز	ز	..	..	z	ተ ተ ቲ ቲ ታ ታ	t	...	...	Μ	μ	Μ	μ	μ	μ	μ	μ
س	س	س	س	s	ት ት ቱ ቱ ቲ ቲ	kh	...	...	Ν	ν	Ν	ν	ν	ν	ν	ν
ش	ش	ش	ش	sh	ኀ ኀ ኁ ኁ ኂ ኂ	n	...	...	Ξ	ξ	Ξ	ξ	ξ	ξ	ξ	ξ
ص	ص	ص	ص	sq	ኃ ኃ ኄ ኄ ኅ ኅ	a	...	...	Ο	ο	Ο	ο	ο	ο	ο	ο
ض	ض	ض	ض	dd	ለ ለ ሊ ሊ ል ል	k	...	...	Π	π	Π	π	π	π	π	π
ط	ط	ط	ط	t	ከ ከ ኪ ኪ ካ ካ	w	...	...	Ρ	ρ	Ρ	ρ	ρ	ρ	ρ	ρ
ظ	ظ	ظ	ظ	tz	ወ ወ ዑ ዑ ዐ ዐ	...	...	...	Σ	σ	Σ	σ	σ	σ	σ	σ
ع	ع	ع	ع	...	ዐ ዐ ዑ ዑ ዐ ዐ	...	...	...	Τ	τ	Τ	τ	τ	τ	τ	τ
غ	غ	غ	غ	gh	ዘ ዘ ዙ ዙ ዜ ዜ	...	...	...	Φ	φ	Φ	φ	φ	φ	φ	φ
ف	ف	ف	ف	f	የ የ ያ ያ ያ ያ	y	...	...	Χ	χ	Χ	χ	χ	χ	χ	χ
ق	ق	ق	ق	k	ደ ደ ዱ ዱ ዲ ዲ	d	...	...	Ψ	ψ	Ψ	ψ	ψ	ψ	ψ	ψ
ك	ك	ك	ك	kh	ገ ገ ጊ ጊ ጋ ጋ	g	...	...	Ω	ω	Ω	ω	ω	ω	ω	ω
ل	ل	ل	ل	l	ጠ ጠ ጡ ጡ ጢ ጢ	t	...	...								
م	م	م	م	m	ጸ ጸ ጹ ጹ ጺ ጺ	p	...	...								
ن	ن	ن	ن	n	ጸ ጸ ጹ ጹ ጺ ጺ	z	...	...								
و	و	و	و	w	ፀ ፀ ፑ ፑ ፒ ፒ	sz	...	...								
ي	ي	ي	ي	y	ፈ ፈ ፋ ፋ ፅ ፅ	f	...	...								
لا	لا	..	..	la	ፐ ፐ ፑ ፑ ፒ ፒ	p	...	...								

* Vowel Sounds.

{ ā as in Sam.
ā as in psalm.
ā as in mate.

{ ē as in met.
ē as in feet.
i as in fit.

{ ō as in cot.
ō as in bone.
u as in full.

LEXICON.

INDEX

LEXICON.

X

THE name of this letter of the alphabet, which, like those of the other letters, is of Phœnician origin, signifies an ox, i. q. Heb. הָשֶׁשׁ, as we are told by Plutarch (Quæst. Symp. ix. 2), who says that Aleph is placed before the other letters διὰ τοὺς Φοινίκας οὕτω καλεῖν τὸν βοῦν. The name of this letter is derived from its figure in the most ancient alphabet, which represents the rude outlines of the head of an ox, which is still found in the remains of the Phœnician inscriptions . As a numeral it stands for *one*; with two dots above it (𐤀) a *thousand*.

Aleph has the softest pronunciation of the guttural letters, and it is uttered with a light breathing of the throat, or rather lungs, like the smooth breathing in Greek, and the French *h* in the words *habit*, *homme*, which we are accustomed wholly to pass by, because we cannot utter it correctly. And as there is a kind of common usage of languages, especially in the Phœnicio-Shemitic family (see on this subject the remarks of Ewald, Heb. Gr. § 31), that the stronger and harsher letters become somewhat softened in course of time, and give way to smoother sounds, it will be seen why in the Aramæan and the later Hebrew, as well as in Arabic the somewhat harsher letters ה and ח are often softened into א e.g. החנניל, אלחיל; הקסיל, אמקל; אפסל, אפסל.

אל Arab. **הַמון** Jer. 52:15, for **הַמון** multitude; **הַמון** etc. But on the contrary א is also sometimes changes into ה and ע; and generally these letters, as being very nearly allied in pronunciation, are very often interchanged. Comp. in the later Hebrew **הַמון** for the common **הַמון**; **אָזן** an ear of corn, compare Syriac **אָזן** flower; **אָזן** and **אָזן**; also **אָזן** and **אָזן** to be sad; **אָזן** and **אָזן** to turn (both are also found in Æthiopic); **אָזן** and **אָזן** to pollute, to stain; **אָזן** and **אָזן** to abhor; **אָזן** and **אָזן** to suck

in, to drink; ԺճԻՅ՝ suddenly, fr m ՄԻՅ՝ a moment of time, etc.

When this letter is to be yet further softened, it changes into the quiescents ו and י, as וָחַד and יָחַד to join; לָמַד to learn; בָּיִם, בָּיִם buffalo; בָּוֵר for בָּאֵר, a well. Thus it is that many verbs פָּא accord in signification with those פָּו (comp. Gesen. Gr. § 76. 2, b), אָרַשׁ and אָרַשׁ; אָנַשׁ Syr. اُنِيَ to be sick.

As to the *form of words*, it should be remarked—(1) that in Hebrew א without a vowel is very often rejected from the beginning of a word by *aphæresis*, as אֲנַחְנוּ, נַחְנוּ we; אֲשֶׁר at a later period (שׁ) who, which, that; אֶחָד one, Eze. 33:30; הַסִּדְרִים for הַסִּדְרוֹת Ecc. 4:14 (compare Lehrs. p. 135, 136 [and Nord. Gramm. § 76 A]). But also—(2) there is very often prefixed at the beginning of words a prosthetic א (compare Lehrs. § 35, 1 [and Nord. Gr. § 80]); see אֲבֹתָיִים, אֲנָפִים, אֲזַעְבֹּנֶת, אֲרָבָּן. And this is chiefly the case when a word begins with two consonants, only separated by a moveable Sh'va, such as אֶרֶץ, אֶזְרוֹעַ arm; אֶשְׁפֵּל Aram. אֶבֶן cluster (in which words both forms are in use), also אֶפְרָח for פְּרוֹחַ progeny; אֶזְרָא for זָרָא fist; אֶתָּנָן for תָּנָן gift; אֶכְנֹב for כְּנֹב lying. Compare the Greek χθες and ἐχθες yesterday; and something of the same kind in words which the French has taken from the Latin; *spiritus, esprit; status, état*. In the Syrian manner א is also prefixed to the letter Yod, as אֶשׁ and אֶשִׁי Jesse, 1 Ch. 2:12.

אָבִי, construct אָבִי, with suffix אָבִי, אָבִיךְ, אָבִיכֶם, אָבִיכֵם, אָבוֹתֵיכֶם, אָבוֹתֵינוּ, with suff. אָבוֹתֵינוּ, const. אָבוֹת, pl. אָבוֹתֵיכֶם, m. FATHER; a primitive noun (see note 1), common to all the Phœnicio-Shemitic languages, (Arab. أَب const. أَبِ, أبَا, أبَي, أباي, أباي Chaldee and Syriac (ܐܒܝܬܐ). But the word *father* has often a much

wider meaning (see Fesselii Adv. sacra, vi. 6); it is used:—(1) Of any *ancestor* (אֲבִי, אֲבִיהֶם), 1 Ki. 15:11; 2 Ki. 14:3; 15:38; 16:2, etc., as of a grandfather, Gen. 28:13; 31:42; 32:10; 37:35; great grandfather, Num. 18:1, 2; 1 Kings 15:11, 24, etc.; Isa. 43:24, אֲבִי הָרִאשׁוֹן collectively, "thy remotest ancestors have sinned" [this should, however, be taken strictly]. So, very often in pl. אֲבוֹת ancestors, Gen. 15:15; Ps. 45:17. As to the phrase אֲבִי אֲבִי see under the word אֲבִי.

(2) Used of the *founder*, or *first ancestor*, of a nation, Gen. 10:21; 17:4, 5; 19:37; 36:9, 43; Josh. 24:3. Here belongs Gen. 4:21, "the father of all who handle the harp and pipe," i.e. the founder of the family of music; inventor of the art of music.

(3) Of the *author*, or *maker*, of anything, specially of the Creator, Job 38:28, "has the rain a father?" i.e. Creator. And in this sense God is said to be "the father of men," Isa. 63:16; 64:7; Deut. 32:6 [?] comp. Jer. 2:27. [See note 2.] All these tropical uses come from the notion of origin; there are others taken from the love and care of a father, from the honour due to him, etc. For—

(4) Father is applied to a *bringer up*, *nourisher*, as bestowing his benefits like a parent, Job 29:16, "I was a father to the needy;" Ps. 68:6, "a father of the fatherless;" Isa. 22:21, "a father to the inhabitants of Jerusalem" (said of Eliakim, the prefect of the palace); Isa. 9:5, the Messiah is called אֲבִי עַד "eternal Father" (of the people); comp. *pater patrie* in Latin [?]. By the same metaphor God is called the Father of the righteous, and of the kings of the earth, both of whom are called sons of God, 2 Sa. 7:14; 1 Ch. 17:13; 22:10; Ps. 89:27, 28 [these passages refer to Christ the Son of God]. As it is a father's place to instruct his children—

(5) It is used of a *master*, or *teacher*, 1 Sa. 10:12; and hence, priests and prophets, as being teachers endued with divine authority, are addressed by the name of father out of respect, even by kings, 2 K. 2:12; 5:13 [this passage does not apply]; 6:21; 13:14 (comp. 8:9); Jud. 17:10; "be unto me a father and a priest," 18:19. So also the Rabbins were called אֲבוֹת; and so, too, we should understand the titles of honour, *the fathers* of the church; *papa*, pope; *most holy father*, etc. [But see Matt. 23:9.] Nearly the same is—

(6) Specially the *father* of the king, a name given to his supreme counsellor, such as the Orientals now call وزیر *Wezir*, vizier; Gen. 45:8, לָאֵב לְפָרְעֹה, "he hath made me a father to Pharaoh." So Haman is

called δέυτερος πατήρ of Artaxerxes (Est. 3:13, LXX). Compare 1 Macc. 11:32, and Turkish آتای father-prince; also *Lala*, father, applied to the vizier; (see Jablonskii Opusce. ed. te Water, tom. i. p. 206, and Barhebraei Chron. Syr. p. 219, line 15). The same was understood by some of the ancient interpreters, whom Luther also has followed in the word אֲבִי Gen. 41:43, which they explain, "father of the king," or of the land, or kingdom.

(7) It is further used to express *intimate connection* and *relationship*; Job 17:14, לִשְׁחַת אֲבִי אֶמָּה "I have said to the pit [rather *corruption*, see שְׁחַת], thou art my father;" in the other hemistich, "and to the worms, my mother and sister." Comp. Ps. 88:19.

(8) In Arabic and Æthiopic, the word father is also applied to a *possessor*, and is used of one who is endued with any thing, or excels in it; e.g. أبو شام "father of odour," i.e. an odoriferous tree. So in Hebrew, but only in pr. n.; e.g. אֲבִי שָׁלוֹם "father of peace," i.e. peaceful.

Note 1. Although this word in its grammatical form follows the analogy of verbs אָבַד, so that it may be said to be for אָבָה (Lehrg. § 118), yet it must most certainly be regarded as a primitive word; since both the words אָב father, and אִמָּה mother, imitate the most simple labial sounds of the infant beginning to articulate; like πάππας (παππάζω), *papa*, *pappus*, *avus*, Persic بابا. — For the usual const. state (the form אָבִי), there was also anciently אָב and even אָבִי (like אָבִי, אָבִי), though only found in compound proper names אֲבִירָה, אֲבִירָה, אֲבִירָה, although in these also we very often find the form אָבִי, as אֲבִירָה, אֲבִירָה. Once, Gen. 17:4, 5, in order more plainly to shew the etymology of the name אֲבִירָה, אָב is used in the text itself.

Note 2. The interpretation of this word in Job 34:36, is uncertain; אָבִי, אָבִי, Vulg. *pater mi probetur Jobus*, etc. ["my father let Job be tried"]. But by taking אָבִי for an address to God [in the sense of § 3], the sense is weak. The Chaldee is not amiss, "I would that Job were tried," rendering אָבִי or אָבִי as signifying wish or desire, from the root אָבִי, although there is no other trace of this form. Wilmett's conjecture [ap. H. A. Schultens] is not unsuitable, who would read אָבִי תִּבְחַן. [But conjecture is *always* unsafe ground with regard to the text of the inspired word of God. In Amer. Trans. "others not inaptly make אָבִי i. q. אָבִי woe".]

אָבִי Chald. with suffix אָבִי (1 pers.), אָבִי, אָבִי

pl. אֲבָהוּ (the letter ה inserted, comp. אָמָה) *father*, i. q. Heb. אָב Dan. 2:23; Ezr. 4:15; 5:12. Perhaps used of a grandfather; Dan. 5:2.

אֵב (from the root אָבַב m. *greenness, verdure* of an herb; Job 8:12, עוֹדְנִי בְאֵב "while it (the grass) is yet in its greenness," i. e. is still verdant, flourishing; Cant. 6:11, אֵבִי הַנֶּחֱל "the greenness of the valley," Vulg. *poma*, from the Chaldee usage.

Arab. ^{أَب} *green fodder*.

אֶב Ch. (from the root אָבַב) *fruit*; with suff. אֶבֶה (where Dagesh forte is resolved into Nun), Dan. 4:9, 11, 18. In Targg. often for פֶּרִי.

אָב a root unused in Hebrew. In Chaldee, in Pael אֲבַב to produce fruit, especially the first and early fruit; Syr. ^{أَبَّ} to produce flowers. It appears in Arab., as well as in Heb., to have signified *to be verdant, to germinate*; see the derivatives אֵב greenness, אֶבֶב ear of corn. I consider the primary sense to have been that of putting forth, protruding, germinating with impetus, shooting forth; Germ. *treiben*, whence אָב junger *Strieb*, young shoots; so that it is kindred to the roots אָבָה, אָב, אָהב, having the sense of desire, eager pursuit of an object; see אָהב.

אֲבָגְתָּ [Abagtha], Persic pr. n. of a eunuch in the court of Xerxes, Est. 1:10. As to the etymology, see אֲבָגְתָּ. ["It seems to be the same as אֲבָגְתָּ, and may be explained from the Sansc. *bagadatta*, 'given by fortune,' from *bagā*, fortune, sun. (Bohlen)." —Ges. add.]

אָבַד, fut. יֵאָבַד and (at the end of a clause) יֵאָבַד —(1) part. TO BE LOST, TO LOSE ONESELF, TO WANDER, *סִחַ* vertieren, *סִחַ* verloren haben, especially used of a lost and wandering sheep (Arabic ^{أَبْد} to flee away in the desert, as a wild beast, and there to disappear as it were, *סִחַ* in der Wüste vertieren). אָבַד "a lost and wandering sheep," Ps. 119:176; comp. Jer. 50:6; Eze. 34:4, 16. Used of men, Isa. 27:13, הָאֲבָדִים בְּאַרְצֵי אַשּׁוּר "those who wander in the land of Assyria" (are there exiled); Deut. 26:5, אָבַד "a wandering Syrian;" it is also used of things, such as rivers which disappear in the desert, Job 6:18; and metaph. of wisdom failing, Isa. 29:14. Hence—

(2) *to perish, to be destroyed* (Syr. Sam. id.

In Arabic, in this sense, the kindred ^{أَبَد} is used); used of men and other living creatures as perishing, Ps. 37:20; Job 4:11; sometimes with the addition

of the words מַעַל הָאָרֶץ, Deut. 4:26; 11:17; Josh. 23:13, 16; also used of a land and houses which are laid waste, Jer. 9:11; Am. 3:15; metaph. of hope, wish, desires which are frustrated, Ps. 9:19; 112:10; Pro. 10:28; 11:7; Ezek. 12:22. Const. followed by ? of pers., 1 Sam. 9:3, 20; also followed by מִן, Deut. 22:3; Job 11:20, מְנוּס אָבַד מִנֶּהֱמָם "refuge perished from them;" Jer. 25:35; Ps. 142:5; Ezek. 7:26, תֹּרָה תֵאָבַד מִפִּהוֹן וְעֵצָה מִנְגָּנִים "the law shall perish from the priest, and counsel from the old men;" compare Jer. 18:18; 49:7; hence, Deuteron. 32:28, נֹחַ אָבַד עֲצוֹת "a nation whose counsel has perished," Vulg. *consilii expers*; Jer. 4:9, לֵב יֵאָבַד "the heart of the king shall perish" (for fear and terror); Job 8:13, וְהִקָּוָה תֵאָבַד "and (so) shall perish the hope of the wicked," Psalm 9:19; 112:10; Pro. 10:28.

(3) *to be ready to perish, to be wretched, unfortunate*. Part. אָבַד wretched, Job 29:13; 31:19; Pro. 31:6.

PIEL אָבַד—(1) *to lose, to reckon as lost, give up as lost* (verloren geben), Ecc. 3:6.

(2) *to cause to wander, to disperse* (a flock), Jer. 23:1.

(3) *to cause to perish, to destroy*; Ecc. 7:7, יֵאָבַד אֶחָלֵב מִתִּנְהָ "a gift (bribe) destroys (i. e. corrupts) the heart." Followed by מִן, *to extirpate* from anything, Jer. 51:55. Specially—(a) *to lay waste*, used of inanimate things, 2 K. 19:18; Num. 33:52; Deu. 12:2, הֵן אָבַד "to squander one's means of support" (substance); Pro. 29:3.—(b) of men, *to kill, to slay, to extirpate*, Est. 3:9, 13; 2 K. 11:1; 13:7.

HIPHAL אָבַד, i. q. Pi. *to destroy, to cut off*, as men and nations, Deu. 7:10; 8:20; sometimes with addition of the words מִקִּרְבֵּי הָעָם Lev. 23:30; מִתַּחַת הָאֲשֵׁימִים, Deu. 7:24; also, *to lay a land waste*, Zeph. 2:5; *to take away hope*, Job 14:19. Very rarely א in 1 fut. quiesces, אֲאָבִידָה for אָבִידָה, Jer. 46:8. The derivatives all immediately follow [אָבַד—אָבַד].

אָבַד, fut. יֵאָבַד, Ch. *to perish*, Jer. 10:11.

APHEL הֵוִיד, fut. יֵהוִיד, inf. הוֹיִדָה *to destroy, to slay*, Dan. 2:12, 18, 24.

HOPHAL (formed as in Hebrew) הוֹבִיד, Dan. 7:11.

אָבַד m.—(1) *one who is wretched, unfortunate* see the verb, No. 3.

(2) A participial noun (see Lehrs. p. 488), *destruction*, Nu. 24:20, 24.

אָבִידָה f. (with Tzere impure).—(1) *something lost*, Ex. 22:8; Lev. 5:22, 23.

(2) i. q. אָבִידָה *a place of destruction, abyss* (used of Hades), Pro. 27:20 (כ').

אַבְרֹן m.—(1) *destruction*, Job 31:12.

(2) *place of destruction, abyss*, nearly synon. with **אַבְיוֹן**, Job 26:6; 28:22; Pro. 15:11.

אַבְרֹן m. verbal of Pi. for **אַבְרֵן** (for that reason it has the Daleth without dagesh lene), *slaughter, destruction*, Est. 9:5.

אַבְרֵן, const. st. **אַבְרֵן** id. *destruction, death*, Est. 8:6.

אַבָּה, fut. **יֵאָבָה** prop. TO BREATHE AFTER, compare the roots kindred both in form and signification, **אַוָּה**, **יָאָב**, **יָאָב**, also **יָאָב**, **יָאָב** Lat. *aveo*; hence:—(1) to be inclined, willing, prone, to wish; except in Isa. 1:19; Job 39:9, always found with a negative particle. Constr. with an inf., either alone, Deu. 2:30; 10:10; 25:7; Isa. 30:9, or with the prefix **לֹ**, which latter is more often found in prose, Lev. 26:21; 2 Sa. 13:14, 16; Ex. 10:27, **לֹא אָבָה לְשַׁלְחָם** "he would not let them go;" Job 39:9, **הֵי אָבָה רִים עֲבָרָה** "will the buffalo be willing to serve thee?" Found also with an accusative, Pro. 1:25; and absolutely, Isa. 1:19, **וְשִׁמְעֵתֶם**, **אִם תֵּאָבְדוּ וְשִׁמְעֵתֶם** "if ye shew yourselves willing and obey;" Pro. 1:10. With a dative of pers. to be willing towards any one, to be willing in mind, to obey (often with the synonym **לְשַׁמַּע**), Ps. 81:12; Deu. 13:9; Pro. 1:30.

(2) to desire, to long for, to be in want of; a signification which is found, at least in the derivative nouns, **אַבְיוֹן**, **אַבְיוֹן**, **אַבְיוֹן**.

(3) In Arabic it has a power altogether the reverse—to be unwilling, to refuse, to loathe, so that it answers to the Hebrew **לֹא אָבָה**. It must not however be supposed that this signification is actually contrary. For the sense of inclining (*neigen*, *neigen* *fein*) is used in the Hebrew, for propensity towards, and good will (*neigung*); in Arabic, for turning away from (*Abneigung*), and a loathing mind; whence **أَبْأَدَ**

stagnant, marsh water, prop. causing loathing, **أَبْأَدَ** a marsh reed (compare **אַבְיוֹן**, **אַבְיוֹן**); see **אַבְיוֹן**, and the other derivatives, No. 2.

אַבָּה m., *reed, papyrus*, i. q. Arab. **أَبْأَدَ** collect. **أَبْأَدَ** (see the root No. 3, although the Hebrew word may also be simply said to come from the head of a reed being bowed down; compare Isa. 58:5). It occurs once, Job 9:26, **אַבְיוֹת אָבָה**, "vessels of reeds," made of the *papyrus Nilotica*, such as were of frequent use among the Egyptians and Ethiopians (compare my Comment. on Isa. 18:2) on account of their very great weakness on the water. Others, with Symm.

[*ναυσὶ σπενδουσας*], render *ships of desire*, i. e. hastening with very great desire to the port. The reading found in forty-four MSS. **אַבְיוֹה**, should no doubt be read (as was done by the Syriac translator) **אַבְיוֹה**, and must be understood of hostile vessels, pirates, passing as quickly as possible over the water; and, suitably enough, in the other hemistich it is joined to the eagle darting on its prey. But the common reading may have the same meaning, if for **אַבְיוֹה** we read **אַבְיוֹה**.

אַבְיוֹ (from the root **אַבָּה** No. 2) *poverty, misery*, a word once found, Pro. 23:29, of the form **קָטוֹל**, no doubt formed for the purpose of paronomastically answering to the words **אֵי** and **הֵי**; compare Lehrs. 374, note 7, and Isa. 15:4; 17:1; 59:13; so Abulwalid, whom I unhesitatingly follow. Kimchi, who is followed by most of the moderns, takes it as the same as **אֵי** and **הֵי** an interjection of grief. ["O, woe! Comp. Gr. *ai/hoi*, Arist. Pac. 1066."—Ges. add.]

אַבְיוֹס (from the root **אַבָּה**), by a Syriacism, for **אַבְיוֹס**; whence const. **אַבְיוֹס**, Isa. 1:3; pl. **אַבְיוֹסִים** m. a place where cattle are fattened, a stable, stall, Job 39:9, and in which provender is kept, Pro. 14:4. The signification of stable is also suitable in Isa. 1:3, where however LXX. and Vulg. render *praesepe*, manger, which both in this place, and Job loc. cit. is not less suitable and probable. Compare Arab. **أَرِي** Ch. **אַבְיוֹס** stable and manger. So **אַבְיוֹס** is also used in the Talmud.

אַבָּה a doubtful root, perhaps [i. q. **אַבְרֵן**, **אַבְרֵן**, to turn, to turn about (so Ges. corr.). In *Manuale*] i. q. Arab. **أَبَحَ** for **أَبَحَ**, to rebuke, to threaten. Hence—

אַבְחָה or **אַבְחָה** f., once found; (if this be the true reading) Eze. 21:20, **אַבְחָה חֶרֶב** "the threatening of the sword," i. e. the threatening sword. ["a turning of the sword," i. e. a sword turning itself; perhaps glittering; i. q. **חֶרֶב מְהִירָה**, Gen. 3:24."—Ges. corr.] Castell (Hept. p. 10), compares Arab. **أَبَاحَ** destruction, referring to 2 Macc. 26:6;

but **أَبَاحَ** (for so it should be written) is from the root **أَبَحَ** Inf. conj. IV. and denotes permission. [This reference to Castell is of course rejected in Ges. corr.] My own opinion is, that the reading in that passage in Ezekiel is corrupt, and that we should read **בְּחַתְּ חֶרֶב** "slaughter of the sword." This conjecture is confirmed by LXX. *σφαγία ρομφαίας*

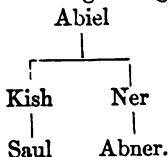
Ch. קטל חרבא, and by the following context, "Lo! it is brightened and sharpened for slaughter (לְטַבֵּחַ)." Ccmp. Eze. 21:14, 15. The Greek words σφαγιστήριον, σφαγή, are often used to express the Hebrew טַבַּח, טַבֵּחַ, טַבְחָה.

אֲבִיחַיִּים m. (from the root טַבַּח transp. for טַבַּח, טַבֵּחַ to cook), pl. melons, Nu. 11:5. To this answers the Arab. بَطِيخ transp. for طَبَخ from طَبَخ to cook, to ripen, like the Gr. πέπων, Pēpe, melon, from πέπων: comp. בָּשָׁל. In the Hebrew there is added a prosthetic. From the Arabic word above cited the Spanish budiecas, the French pastèques, are derived.

אֲבִי [Abi], pr.n. f., the mother of Hezekiah, 2 K. 18:2, in the parallel place, 2 Ch. 29:1, more fully and correctly אֲבִיָּה, which is also in some copies the reading in Kings.

אֲבִי-עֲלֹבֹן ("father of strength," i.e. strong, from the root גָּלַב to be strong), [Abi-albon], pr.n. of one of David's heroes, 2 Sa. 23:31, called also אֲבִיאל, 1 Ch. 11:32.

אֲבִיֶּל ("father of strength," i.e. strong), [Abiel], pr.n. m.—(1) 1 Ch. 11:32, see אֲבִי-עֲלֹבֹן—(2) the grandfather of king Saul, 1 Sa. 9:1; 14:51. In the genealogy, as found 1 Ch. 8:33; 9:39, Ner is said to have been Saul's grandfather, but according to 1 Sa. 14:51, he is rather to be taken as his paternal uncle. The real genealogy stands thus:—



אֲבִיאָסָף ("father of gathering," i.e. gatherer), [Abiasaph], pr.n. of a Levite of the family of Korah, Ex. 6:24, who is also called, 1 Ch. 6:8, 22; 9:19, אֲבִיָּסָף.

אֶבֶר (from the root אָכַב, m., an ear of corn, a green ear, Lev. 2:14; Ex. 9:31, אֶבֶר (בְּ)אָכַב, "the barley was in the ear," i.e. the ears were developed. Comp. as to the syntax, Cant. 2:13, חֹדֶשׁ הָאָזָב "the month of green ears," at a later period called לִיָּסָן, beginning at the new moon of April (of March, according to the Rabbins), the first month of the ~~old~~ year [as instituted on coming out of Egypt], Ex. 13:4; 23:15; Deu. 16:1.

אֲבִיגַיִל ("whose father is exultation"),

[Abigail], pr.n. f.—(1) of the wife of Nabal, afterwards of David, 1 Sa. 25:3, 24, which name is also contracted אֲבִיגַיִל (comp. Arab. أَشْ for أَشَّ what?) verse 32, and 2 Sa. 3:3, (כ').—(2) a sister of David, 1 Ch. 2:16, also called אֲבִיגַיִל, 2 Sa. 17:25.

אֲבִידָן ("father of a judge"), [Abidan], pr.n. of a captain of the tribe of Benjamin at the time of the departure from Egypt, Num. 1:11; 2:22.

אֲבִידָן ("father of knowledge," i.e. knowing), [Abida, Abidah], pr.n. of a son of Midian, Gen. 25:4.

אֲבִיהוּ (i.q. אֲבִיהוּ "whose father is Jehovah"). [Abia, Abiah, Abijah], pr.n. (A) of men.—(1) the second son of Samuel, 1 Sa. 8:2.—(2) 1 Ch. 7:8.—(3) 1 K. 14:1.—(4) 1 Ch. 24:10; Neh. 10:8.—(5) i.q. אֲבִיהוּ king of Judah; see below. (B) pr.n. of a woman, 1 Ch. 2:24.

אֲבִיהוּ ("whose father is Jehovah") and אֲבִיהוּ (id.), pr.n. Abijah, king of Judah, the son and successor of Rehoboam, 2 Ch. 13:1, sqq. constantly written אֲבִיהוּ in Kings: 1 K. 14:31; 15:1, 7, 8, "father of the sea," i.e. maritime man.

אֲבִיהוּ ("whose father He," i.e. God, is), pr.n. Abihu, son of Aaron, slain by God for offering incense contrary to the law. Lev. 10:1, sqq.

אֲבִיהוּד ("whose father is Judah," i.q. אֲבִי יְהוּדָה), [Abihud], pr.n. m. 1 Ch. 8:3.

אֲבִיהוּל (perhaps incorrectly for אֲבִיהוּל which is the reading of some copies), [Abihail], pr.n.—(1) the wife of Rehoboam, 2 Ch. 11:18.—(2) m., 1 Ch. 2:29.

אֲבִינִי adj.—(1) needy, poor, so called from the idea of needing (see the root אָבָה No. 2), Deut. 15:4; 7:11. Sons of the needy, for the needy, Ps. 72:4; see 12.

(2) oppressed, wretched, often with the addition of the synonym עָנִי וְאֲבִינִי, Psal. 40:18, "and I (am) afflicted and wretched," Ps. 70:6; 86:1; 109:22. Specially, like עָנִי, used of one who suffers undeservedly, although a pious worshipper of God (whence Am. 2:6, לְדָרִי and אֲבִינִי are joined); used also of a whole nation succumbing to miseries, as of the Israelites in exile, Is. 41:17; comp. 25:4. In the same signification the sect of the Ebionites adopted this name, as assuming that they were ἐκ τῶν πτωχῶν ὧν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, Matt. 5:3.

אֲבִיזָה f., prop. appetite, desire (from the root

אָבֶה No. 1), hence the *caper berry*, which is said to stimulate both appetite and sexual desire (Plut. Quæst. Symp. vi. 2; Plin. N. H. xiii. 23; xx. 15), Ecc. 12:5. It is rendered caper by the LXX., Vulg., Syr. The Rabbies use the pl. אָבִינִין as denoting not only capers, but also the small fruits of trees, as myrtles, olives, etc.

אָבִיחַל ("father of strength," bravery, i. q. brave), [*Abihail*], pr. n. m.—(1) Num. 3:35.—(2) 1 Ch. 5:14.—(3) the father of Esther, Est. 2:15; 9:29.

אָבִיטוּב ("father of goodness"), [*Abitub*], pr. n. m., 1 Ch. 8:11.

אָבִיטָל ["father of dew," *Abital*], pr. n. of one of the wives of David, 2 Sa. 3:4.

אָבִיָּם [*Abijam*], see אָבִיהֵם.

אָבִימָאֵל [*Abimael*], pr. n. m. of a descendant of Joktan in Arabia, Gen. 10:28; 1 Chron. 1:22, probably the father or founder of an Arab tribe called קִמְאֵל, a trace of which was pointed out by Bochart (Phaleg. ii. 24), in Theophrastus (Hist. Plant. ix. 4), who probably by the name of Μάλι, means the same wandering tribe in the neighbourhood of the modern Mecca, as in Strabo are called Μινæι, Μειναῖοι.

אָבִימֶלֶךְ ("father of the king," or "father king"), [*Abimelech*], pr. n.—(1) of several kings in the land of the Philistines, living at different periods, Gen. 20:2, sqq.; 21:22, sqq.; 26:1, sqq.; Ps. 34:1. As the same king, who in the Ps. loc. cit. is called Abimelech, is in 1 Sa. 21:11, called *Achish* (אָכִישׁ), this name or title appears to have been mostly common to them, like *Padishah* (پادشاه) father king) of the Persian kings, and *Atalik* (اتالىق) (father, properly paternity) of the Khans of Bokhara.—(2) a son of Gideon, Jud. 8:31, seq.; 9:1, seq.; 2 Sa. 11:21.—(3) 1 Chr. 18:16, where indeed we probably should read אֲחִישָׁלֹם, as 2 Sa. 8:17.

אָבִינָדָב ("noble father," or "father of nobility"), [*Abinadab*], pr. n. m.—(1) a son of Jesse, 1 Sa. 16:8; 17:13.—(2) a son of Saul, 1 Sa. 31:2.—(3) 1 Sa. 7:1.—(4) 1 K. 4:11.

אָבִינֶעַם ("father of pleasantness," or of grace), [*Abin'am*], pr. n. of the father of Barak, Jud. 4:6; 5:1.

אָבִינֶר ("father of light"), [*Abner*, marg. *Abiner*], pr. n. m., 1 Sa. 14:50; elsewhere אָבְנֶר, which see.

אָבִיָּסָפְ [*Ebiasaph*; see אָבִיָּסָפְ].

אָבִיעֶזֶר ("father of help," like the Germ. *Abolf* from *Atta*, father, and *helf*, aid), [*Abiezer*], pr. n.—(1) a son of Gilead, Josh. 17:2, and meton. of his descendants, Jud. 6:34; 8:2. The patronymic noun is אָבִי הָעֶזְרִי [*Abiezrite*], Jud. 6:11, 24; 8:32. Hence is the shortened form אֶיעֶזֶר, Nu. 26:30, and the patronym. אֶיעֶזְרִי ibid.—(2) one of the heroes of David, 2 Sa. 23:27; 1 Ch. 11:28; 27:12.

אָבִיר (from the root אָבַר), subst. *strong one*, *mighty one*, only found in the phrase אָבִיר יִשְׂרָאֵל "the mighty one of Israel, of Jacob:" used of God, Gen. 49:24; Isa. 1:24.

אָבִיר adj. (from the root אָבַר).—(1) *strong*, *mighty*, used of men commonly as a subst. as, a *mighty one*, Jud. 5:22; Lam. 1:15; Jer. 46:15; Ps. 76:6; אָבִיר לֵב "the strong of heart." Poetically used, *kar' ézzer*—(a) of a bull; Psa. 22:13; אָבִיר בָּשָׁן "the strong ones, i. e. bulls, of Bashan;" Ps. 50:13; and metaph. of princes, Ps. 68:31.—(b) of the horse, only in Jeremiah 8:16; 47:3; 50:11 (comp. Gramm. § 104. 2, note).

(2) *powerful*, *noble*, Job 24:22; 34:20; לֶחֶם אָבִירִים "food of nobles, or princes," i. e. more delicate, dainty food, Ps. 78:25; comp. Jud. 5:25; אָבִיר הָרָעִים "chief of the herdsmen," 1 Sa. 21:8.

(3) אָבִיר לֵב *obstinate*, *stubborn*, a man of perverse mind, Isa. 46:12; comp. הָוֶן לֵב.

אָבִירָם ("father of loftiness"), [*Abiram*], pr. n. m.—(1) Nu. 16:1, 12; 26:9.—(2) 1 K. 16:34.

אָבִישָׁג ("father of error"), [*Abishag*], pr. n. of David's concubine, 1 K. 1:3; 2:17.

אָבִישׁוּעַ ("father of welfare"), [*Abishua*], pr. n. m.—(1) 1 Ch. 8:4.—(2) 1 Ch. 5:30; Ezr. 7:5.

אָבִישׁוּר ("father of a wall"), [*Abishur*], pr. n. m., 1 Ch. 2:28, 29.

אָבִישַׁי ("father of gift" ["comp. נָשִׂי"—Ges. add.]), [*Abishai*], pr. n. m. of the son of David's sister, who was also an officer, the brother of Joab, 1 Sa. 26:6, sqq.; 2 Sa. 2:18, 24; sometimes called אָבִישַׁי, 2 Sa. 10:10.

אָבִישָׁלֹם ("father of peace"), [*Abishalom*], pr. n. m. of the father-in-law of Rehoboam, 1 Kings 15:2, 10. But 2 Ch. 11:20, 21, there is found אָבִישָׁלֹם.

אָבִיתָר ("father of plenty," for אָבִיתָר), [*Abiathar*], pr. n. of a son of Ahimelech the priest, very closely joined in friendship to David, on whom, together with Zadok, the high priesthood

was bestowed by David, of which he was deprived by Solomon, 1 Sa. 22:20, sqq.; 23:6; 30:7; 2 Sa. 15:24; as to the passage, 2 Sa. 8:17, see אב-אב.

אב a root, ἀπαλ λυγρόμ. prob. TO ROLL, TO ROLL UP, also TC INTERTWINE, wälzen, wickeln, verwickeln. Kindred roots are בָּאָב to intertwine, to be entangled; בָּבָב to boil up, aufwallen, aufquellen, [“בָּבָב to interweave, to braid.”—Ges. add.]; also the more harsh אָבָב to turn.

HITHPAEL, to be rolled together, used of smoke, which lifts itself up in the air in a dense volume, not unlike water bubbling forth from the fountain; Isa. 9:17, וַיִּתְּאֲבָבוּ גְּאֵוֹת עָשָׁן “and they shall be rolled together with the lifting up of smoke,” daß es in Rauch aufwalle (das Dicht), comp. Vulg., Syr. Syr. [ܐܒܝܠ] is explained by grammarians, to be proud, to walk proudly, perhaps, prop. to roll oneself forward, used of the walk of a corpulent man, נִחַף fortwältzen.

I. **אב** fut. יִתְּאֲבָב TO MOURN, followed by על, Hos. 10:5; Am. 8:8. Arab., Syr. id. The proper signification appears to be, TO BE LAQUID, TO WALK WITH THE HEAD CAST DOWN (compare the kindred roots אָבָב, אָבָב, also אָבָב, אָבָב, all of which are from the bi-literal stock, *bal, fal*, having the sense of falling, comp. σφάλλω, *fallō*, Germ. *fallen*), as done by mourners; but it is transferred from the dress and manner of mourners to the voice, and to lamentation (see אָבָב). Poet. used of inanimate things; Am. 1:2, אָבָבִי גְּאֵוֹת הָרָעִים “the pastures of the shepherds mourn;” Isa. 24:4, 7, אָבָב הַיַּיִן הַחֲדָשׁ “the new wine mourneth (i.e. the clusters mourn), the vine languisheth;” 33:9.

HIPHIL אָבָבִי to cause to mourn, to make to lament, Ezek. 31:15; used of inanimate things, Lam. 2:8.

HITHPAEL, prop. to act as a mourner, hence, to mourn, i.q. Kal, especially in prose, while Kal is appropriated to poetic diction, Gen. 37:34; Ex. 33:4; with אָבָב and אָבָב of person, 1 Sa. 15:35; 2 Sa. 13:37. The derived nouns almost immediately follow. [אָבָב No. I, אָבָב.]

II. **אב** Arab. أَبَلَ and أَبَلَ TO BE WET WITH THE MOISTURE OF GRASS, hence, Syr. حَلَّ grass. Cognate is the Hebrew בָּבָב, בָּבָב to moisten, to water. Hence is אָבָב No. II.

I. **אב** adj., mourning from the root אָבָב No. I), Gen. 37:35; Lam. 1:4, אָבָבִי צִיּוֹן “the ways to Zion mourn.” Const. state אָבָב, Ps. 35:14. Pl. const. אָבָבִי, Isa. 61:3, with Tzere impure; compare Arab. أَبَلَ.

II. **אב** (from אָבָב No. II), apparently a grassy place, a pasture, meadow; Arabic أَبَلَ fresh and long hay, sea weed. Used as an appellative, 1 Sa. 6:18, unless for אָבָב הַנְּדָלָה we should read אָבָב הַנְּדָלָה, which is almost demanded by verses 14, 15, and is given by the LXX. and Syriac. It is of frequent use in geographical names—

(a) אָבָב בֵּית מַעֲכָה [Abel Beth-Maachah], i.e. situated near Beth Maachah (which see); a town of Manasseh to the east of Jordan, at the foot of Mount Lebanon, 2 Sa. 20:14, 15; 1 K. 15:20; 2 K. 15:29; elsewhere called אָבָבִי, 2 Ch. 16:4; compare 1 K. 15:20, and simply אָבָב, 2 Sa. 20:18.

(b) אָבָב הַשִּׁטִּים (“the meadow of acacias”), [Abel-shittim], Nu. 33:49, a place situated in the plains of Moab; the same apparently, Nu. 25:1, Micah 6:5, is simply called שִׁטִּים.

(c) אָבָב בְּרָמִים (“meadow of the vineyards”), Jud. 11:33, a village of the Ammonites, which is stated by Eusebius to have abounded in vines even in his time.

(d) אָבָב מְחֹלָה (“the meadow of dancing”), [Abel-meholah], a village of the tribe of Issachar, between Scythopolis and Neapolis, the birth-place of Elisha the prophet, Jud. 7:22; 1 K. 4:12; 19:16.

(e) אָבָב מִצְרַיִם Gen. 50:11 (“meadow of the Egyptians”), [Abel-mizraim], the name of a threshing-floor situated near Jordan, which is so explained in the context, that the sacred writer appears to have read without the points, and pronounced it אָבָב מִצְרַיִם (mourning of the Egyptians). [But why may not אָבָב be here taken in the sense of mourning; —mourner of Egypt?]

אָבָב with suff. אָבָבִי m. (from אָבָב No. I), mourning, Est. 4:3; 9:22; specially for the dead, Gen. 27:41, אָבָב יִחִיד “mourning for an only (son),” Am. 8:10; Jer. 6:26; Mic. 1:8, וְאָבָב פְּגָנוֹת עֲרָבָה “and (I will make) a mourning like the ostriches,” which make a wailing cry; אָבָב עֲרָבָה “to make a mourning for any one,” Gen. 50:10.

אָבָב adv.—(1) in the more ancient Hebrew, affirmative, truly, indeed, Gen. 42:21; 2 Sa. 14:5; 2 K. 4:14, also having a corrective power, nay indeed, Gen. 17:19; but nay, 1 K. 1:43. (To this

answers the Arabic particle of correcting, **בִּלְ** but indeed, but rather; taken from the root **בָּלָה**, prop. i. q. Heb. **בָּל**, so that its primary power lies in denying the contrary. The **ל** is prosthetic.)

(2) in the later Hebrew, adversative; *but indeed, on the other hand*, Dan. 10:7, 21; Ezr. 10:13; 2 Ch. 1:4; 19:3; Arab. **بَلْ** but. Other particles of this kind, which are both affirmative and adversative, are **אֵלֶּם**, **אֵלֶּן**, **אֵלֶּי** [these two latter words are omitted in Amer. Trans.]; comp. the Lat. *verum, vero*.

אָבֵל see **אָבֵל**.

אָבֵן an unused root, which had, I suppose, the force of *constructing* and *building*; comp. **בָּנָה** to build, and **אָמַן** to prop, to found, whence **אָמֵן** *faber*, an artificer, *τέκτων*. Hence is —

אָבֵן with suff. **אָבֵנִי** pl. **אָבֵנִים**, (commonly fem. and so Job. 28:2, but masc. 1 Sa. 17:40).

(1) *a stone* of any kind, whether rough or polished, very large or very small. Collect. stones, Gen. 11:3. Used of the foundation stone of a house, Isa. 28:16; of vessels of stone, Ex. 7:19; Syr. **ܐܒܢܐ** id., but of rare occurrence. **אֶבֶן**: Metaph. 1 Sa. 25:37, “and he became a stone” stiff as a stone. **לֵב אֶבֶן** “a stony (i.e. hard) heart,” Eze. 11:19; 36:26; used also of a bold and intrepid mind, Job 41:16, **אֶבֶן בָּרָד** “hail stone;” Isa. 30:30; whence Josh. 10:11, **אֶבֶן אֶבֶן** is used of great hailstones, called a little below **אֶבֶן**.

(2) *kar'ēkoxyu, a precious stone, a gem*, Ex. 28:9, 35:27; more fully **אֶבֶן יָקָר**, Isa. 54:12; **אֶבֶן חַיִּים**, Pro. 17:8; **אֶבֶן יִקְרָה**, Eze. 28:13, which latter is also used of stones for building, as of marble, 1 K. 10:2, 11.

(3) *stone ore, ore* (*Erzstein*), Job 28:2. In Arabic they say in the dual **جَرَّتَانِ**, “both stones,” of gold and silver.

(4) *rock*, Gen. 49:24, **אֶבֶן יִשְׂרָאֵל** “the rock of Israel,” i.e. Jehovah; comp. **צוּר**.

(5) *a weight of the balance* (from stones having anciently been used, as they still are in the East, for weights; compare Germ. *Stein*, a large weight used especially in weighing wool [so also the English *stone*]); this word is used even when the weight was not made of stone; **אֶבֶן זָוָה** “divers weights,” Deu. 25:13; **אֶבֶן כִּסִּים** weights carried in a bag, Pro. 16:11; Zec. 5:8, **אֶבֶן הָעוֹפֶרֶת** “a weight of lead,” Zec. 4:10; **אֶבֶן הַדְּרִי** also *a plummet*, Isa. 34:11; “He will stretch over it the line of wasting (**וְאֶבֶן בְּהוֹ**)

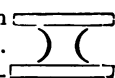
and the plummet of desolation,” i.e. all shall be destroyed as if by rule and line. (As to the thing, comp. Am. 7:8.)

(6) Sometimes stones serve to designate places geographically; thus—(a) **אֶבֶן עֶזֶר** “stone of help” [*Eben-ezer*], placed at Mizpeh by Samuel, 1 Sa. 4:1; 5:1; 7:12.—(b) **אֶבֶן הַדֶּחַל** “stone of departure,” 1 Sa. 20:19; compare **וְהָלַךְ**.

אָבֵן emphat. st. **אָבֵנָא** Ch. id. Dan. 2:34, 35.

אָבֵנָה 2 Ki. 5:12, in **כְּחִיב** for **אָבֵנָה** which see. Comp. the letter **ב**.

אָבֵן i. q. **אָבֵן** *a stone*, only in dual **אָבֵנִים** prop. *a pair of stones*, used —

(1) *of the wheel of a potter*. Jer. 18:3, of the potter, **הִנֵּהוּ עוֹשֶׂה מְלָאכָה עַל-הָאָבֵנִים** “behold he wrought a work upon his potter’s wheel.” [“It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian monuments; see Rossellini, Monum. Civil.  tab. L.; Wilkinson’s Manners and Customs of the Ancient Egyptians, iii. p. 164. Originally, and also for potters working in the open air, it seems to have been made of stone, afterwards of wood. A wooden wheel of this kind is called in the Talmud **סִטְרָן** prop. trunk, stem; then *cippus*; then a potter’s wheel made of a trunk, and also the wheel of a cart made in like manner; hence, from the resemblance, it comes to signify—

[“(2) *A low seat, stool*, on which the workman sat, made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife, while assisting a woman in labour lying on a bed. So Ex. 1:16, ‘when ye do the office of midwife to the Hebrew women (**וְהָיָה עֲלֵיהֶן אֶבֶן הַיָּסֵד**) then shall ye see (while yet) upon the stool, whether it be a boy,’ &c. The midwife is directed at the very moment of birth, while she yet sits upon her stool, and no one else has seen or touched the infant, to ascertain its sex by the sight, or rather touch, and if it be a male to kill it, as she could easily do by the pressure of her hand or fingers, unknown to the parents.”—Ges. add. *All the following part of the art. in Lex. Manuale being rejected in Amer. Trans.*]. Abulwalid, in Lex. MS.; “The instrument is double upon which the potter turns earthen vessels. It consists of two wheels of wood, like a handmill, the one is larger, which is the lower one, the other is smaller, and this is the upper. This instrument is called **אָבֵנִים** i.e. a pair of stones, although not made of stone, because of their being like a hand-mill, which is generally made of stone

Amongst the people of this country (the Moors) it is not found, but it is used by the Oriental potters." (2) Used for a washing-vessel of stone, in which they used to wash new-born infants, Ex. 1:16; such washing vessels appear to have resembled hand-mills, in being made of two stones, the lower of which was hollowed, the upper serving as a lid. Others, to reconcile these two passages, understand in the one the seat of a pottet, in this, that of a parturient woman. So Kimchi, מוֹשֵׁב אִשָּׁה הַיֹּלְדֶת, and so also Ch. and both Arabic versions.

אַבְנֵט (for אָבֵט with Aleph prosthet.), with suff. אָבְנֵטִים, pl. אָבְנֵטִים m., a belt, or girdle, such as priests wore, Ex. 28:4; 39:40; Lev. 16:4; and other nobles, Isa. 22:21; comp. Joseph. Arch. iii. 7, § 2. Ch. אָבְנֵט, פּוֹנֵט, אָבְנֵט a belt. Both words, the Hebrew and the Chaldee, come from the Persic, in which بَند (Sanscr. *bandha*, Germ. *Band*) signifies any band, also a girdle. [This word however is used in Pent. before the Hebrews had any Persian intercourse.]

אַבְנֵר ("father of light"), *Abner*, pr. n. m., the general of King Saul, 1 Sa. 14:51; 17:55, 57; 20:25; sometimes called אָבְנֵר 1 Sa. 14:50. LXX. Ἀβέννηρ.

אַבֵּס as in Ch. and in the Talmud, to FEED largely, to FATTEN cattle. (Prop., as appears to me, to stamp in, comp. the kindred אָבֵס, hence to stuff, to cram, einpfropfen; comp. Gr. *τρέφω* pr. i. q. *πῆγνυμι*.) Part. pass. Pro. 15:17. Used of geese, 1 K. 5:3. Hence are derived אָבֵס, אָבֵסִים.

אַבְעֻבָּעַת pl. f., pustules, boils, rising up in the skin, Ex. 9:9, 10; verbal from the root אָבַע Chaldee *Pilpel* אָבַע to boil up, to swell up; hence Syriac *ܠܐܒܥܬܐ* pustules; in Hebrew א prosthet. was prefixed. Compare אָבַע, אָבַעַת.

אַבֵּץ an unused root, perhaps, i. q. אָבַץ to be white, whence Ch. אָבֵץ tin; hence—

אַבֵּץ [*Abez*], pr. n. of a town in the tribe of Issachar, perhaps so called from tin, Josh. 19:20.

אַבְזָן (perhaps "of tin"), [*Ibzan*], pr. n. of a judge of the Israelites, Jud. 12:8, 10.

אַבֵּק a root not used in Kal, which I suppose to have had the force of to pound, to make small, from the onomatopoeic syllable אָבֵק, אָבֵק, אָבֵק, which, as well as אָבֵק, אָבֵק (see אָבֵק, אָבֵק), had the force of pounding; comp. אָבֵק to drop, to distil; אָבֵק, אָבֵק, also אָבֵק, אָבֵק, Germ. *poden*, *boten* (comp. specially Gr. *podēn*). Hence אָבֵק dust.

NIPHAL אָבַק Gen. 32:25, 26, recipr. to wrestle,

construed with אָבֵק; denom. from אָבֵק dust, because in wrestling the dust is raised. So in Greek *παλαίειν*, *συμπαλαίειν*, *συγκονιοῦσθαι* from *πάλη*, *κόνις*. An unusual word appears to have been used by the sacred writer, in order to allude to the name of the river אָבֵק, verse 23.

אַבֵּק m., dust, specially small and fine (see my conjecture as to the etymology [under the verb]), such as is easily scattered by the breeze, Isa. 5:24, and such as a horse raises in galloping, Eze. 26:10. It thus differs from אָבֵק thicker and heavier dust, Deut. 28:24. "The dust of God's feet," used poet. of the clouds on which God treads, Na. 1:3, comp. אָבֵק.

אַבְקָה f. id., whence אָבֵקת רֹגֶל "powder, dust of the merchant," i. e. aromatic powder, Cant. 3:6.

אַבֵּר—(1) prop. TO STRIVE UPWARD, TO MOUNT, TO SOAR, אָבֵר *emporfchwngen*, see Hiph., also the derivatives אָבֵר and אָבֵרָה. Perhaps this is kindred to אָבֵר, אָבֵר, comp. Pers. *ابر* *eber*, *ὑπέρ* (*super*), all of which have the notion of above, being over, and hence of passing over, surpassing, see אָבֵר. It is applied—

(2) to any power, and *ἐνέργεια*, see אָבֵר, אָבֵר.

HIPHIL, to mount upward in flight, as a hawk, Job 39:26. [Derivatives, see Kal.]

אַבֵּר m., a wing feather, (*Schwungfeder*), with which birds soar, such as that of the eagle, Isa. 40:31; the dove, Ps. 55:7. It is distinguished from the wing itself, Eze. 17:3.

אַבְרָהָה f. id., Job 39:13; Ps. 68:14. Poetically ascribed to God, Deut. 32:11; Ps. 91:4.

אַבְרָהָם *Abraham*, pr. n., the founder and father of the Jewish nation; the son of Terah, born in Mesopotamia, which he left [as called of God], and sojourned in the land of Canaan with his flocks, in a kind of nomadic life, see Gen. 12—25. In the book of Genesis until 17:5, he is always called אָבְרָם, i. e. "father of elevation;" Gr. Ἀβράμ [*Abram*]. But in that passage in which a numerous progeny is promised to spring from him, he is called by a slight alteration of his name אָבְרָהָם, i. e.

"father of a multitude," (comp. Arab. *هَام*, a large number), or as the context itself explains it, אָבֵה אָבְרָהָם—אָבֵה הָמֶן וְאֵם "the God of Abraham," for "Jehovah," 2 Ch. 30:6; Ps. 47:10; אָבֵה אָבְרָהָם "the seed of Abraham," of the Israelites, Ps. 105:6; Isa. 41:8. In the same signification there is simply used אָבְרָהָם, Mic. 7:20.

אברך a word uttered by the herald before Joseph's chariot, Gen. 41:43. If it were Hebrew it might be thought to be the inf. abs. IIiph. (from the root אברך) which is properly אברך (compare אברך for אברך, Jer 25:3), used in this place for the imperative, so that it might be, *bow the knee*. Vulg. *clarnante pracone, ut omnes coram eo genua flecterent*, so also Abulwalid and Kimchi, compare Lehrgeb. p. 319. But it is more probable that this is a word of Egyptian origin, so inflected and altered by the Hebrew writer, that although a foreign word it should sound like Hebrew, and might be derived from roots of their language; compare אברך, אברך. And the Egyptian word which is concealed in אברך is probably either *Au-rek*, i.e. "let every one bow himself" (in an optative sense), or, as I prefer, *Aperék*, i.e. "bow the head." Jablonskii Opusc. ed. te Water, tom. i. p. 4; Rossii Etymologiæ Egypt. s. v. Luther, in the later German editions of the Bible, biefes ist der Vandeewater. אבר he takes as *father*, אבר Ch. king; comp. אבר No. 6.

אברך see אברך.

אברך ("father of peace"), *Absalom*, pr.n. m.—(1) a son of king David, 2 Sam. 13; etc.—(2) i. q. אברך which see.]

אברך an unused root. Arab. أجا to flee; hence —

אברך ("fugitive"), [*Agef*], pr.n. m. 2 Sa. 23:11.

אברך an unused root. Arab. أجا to burn, to blaze as fire. Hence —

אברך [*Agag*], pr.n. of the Amalekite kings, Num. 24:7; 1 Sa. 15:8, 9, 20, 32.

אברך [*Agagite*], gent. n. of Haman, Est. 3:1, 10; 8:3, 5; Joseph. Arch. xi. 6, § 5, explains it Ἀμαληκίτης.

אברך an unused root; in Chaldee to bind. Compare אברך, אברך, and my farther remarks on the root אברך. In Arabic some of its derivatives are applied to arched or vaulted work, edifices of firmly compacted structure, because of the strong coherence of all the parts, and the firm compactness; compare אברך and אברך No. 4. Hence —

אברך f.—(1) a knot, a band; אברך מוטה; "hands of the yoke," Isa. 58:6.

(2) a bundle, as of hyssop, Ex. 12:22.

(3) a band or troop of men, like the German Bunde, 2 Sa. 2:25; comp. אברך.

(4) arched, vaulted work (*Gemölbe*), used of the vault of heaven, Am. 9:6; comp. Germ. *Gat, Gaben* story of a building; from the verb *gabru, gatten*, which has the sense of binding together; see Adelung Lex. hh. vv.

אברך m., a nut, Cant. 6:11; Arab. and Syr. جوز, Pers. گوز. This Hebrew word appears to be taken from the Persic by prefixing א prosthetic; compare א.

אברך [*Agur*], pr.n. of a wise man, the son of Jakeh (אקה), to whom Proverbs, chap. 30, is attributed in its inscription. If this name be taken as symbolic, like Koheleth, it might signify an assembler, one of the assembly (of wise men), בעל אברה Ecc. 12:11.

אברך f., a silver coin, so called from the notion of collecting, from the root אברך to collect, like the Lat. *stips* in the formula, *stipem colligere*, 1 Sa. 2:36. In the Maltese, *agar* signifies the same. LXX., Vulg. *ἀβολός, nummus*. The Hebrew interpreters אברה, which see.

אברך an unused root, prop. to flow together, to be gathered together as water, cogn. to the root אברך, which is used of the rolling of the waves. Arab. أجل Conj. II. to cause to flow together, hence, to gather water together, ماء a pool, a pond; compare also אברך. Hence —

אברך Job 38:28 אברך "the (heavenly) reservoirs of dew," comp. ver. 22, "the storehouses of snow and hail;" Vulg., Ch., Syr. understand *drops of dew*, as if little drops, globules (comp. אברך); but the former is preferable.

אברך ("two pools"), [*Eglaim*], Isa. 15:8, pr.n. of a village in the land of Moab, called by Eusebius Ἀγαλλεῖμ. It can scarcely be doubted that this is the same as Agalla (Ἀγαλλα), which is mentioned by Joseph. Arch. xiv. 1, § 4.

אברך an unused root: Arabic —

(1) Med. A. to burn, to be hot (comp. אברך, אברך, whence is אברך No. 1.

(2) Med. E. to be warm and corrupt, as water, whence אברך and אברך No. 2.

(3) Med. E. to loathe, to abhor, Ch. אברך to be sad, to grieve, whence אברך.

אברך subst. [absol. Isa. 35:7; cst. אברך 41:18], אברך, אברך.

(1) *a pool, a marsh*, so called from the corrupt water, Isa. 35:7; 42:15; Ps. 107:35. Specially used of the pools of stagnant water left on the shores of the Nile after its inundation, Ex. 7:19; 8:1.

(2) ["i. q. אָנְמוֹן *a reed, a cane*." Ges. add. omitting the following explanation], *a marsh overgrown with reeds, a reedy place*, Jer. 51:32.

R. Jonah explains it *strongholds*; comp. أَجْمَةٌ *a lion's den in a marsh*; hence *refuge, stronghold*.

אָנִים adj. once in pl. const. אָנִי נָפֵשׁ "sad of soul," Isa. 19:10; see the root No. 3.

אָנְמוֹן and אָנְמוֹן m.—(1) *a boiling caldron*, Job 41:12; see אָנִים No. 1.

(2) *a rush, reed*, such as grows in marshes, from אָנִים *a marsh*, and the termination אָנִים, Isa. 58:5. As to Isa. 9:13; 19:15, comp. נָפֵשׁ.

(3) *a rope of rushes, a muzzle of reeds*, like the Greek σχοῖνος, Job 40:26, compare Plin. N. H. xix. 2.

אָנִי an unused root. Arab. أَجَن is i. q. وَجَن (see 2), *to tread with the feet, to stamp*; hence *to wash clothes, to full*, as is done by treading them with the feet. [Hence the following word.]

אָנִי m., prob. *a trough for washing*, λουτήριον, hence any laver, basin, or bowl; const. אָנִי Cant. 7:3;

pl. אָנִיִּים Isa. 22:24; Ex. 24:6 (Arab. and Syr. أَجَانَة, id.).

אָנִים m. pl. (root אָנִי), a word only found in Ezekiel, *forces, army*, Eze. 12:14; 17:21; 38:6,9; 39:4; to this answers the Ch. אָנִי, אָנִי *a wing*, hence *prop.* the wings of an army, comp. אָנִים Isa. 8:8; in the same manner is the word *wings* applied in Arabic and Chaldee: compare my Commentary on the passage cited.

אָנִי fut. אָנִי.—(1) TO COLLECT, TO GATHER IN (the harvest), Deu. 28:39; Pro. 6:8; 10:5; comp. אָנִי No. 2, and אָנִי, also Gr. ἀγείρω. (Prob. this root has the signification, *to scrape together*, comp. the kindred אָנִי. By softening the roughness of the letter ר we have אָנִי and אָנִי, which are used of the rolling and confluence of water.)

(2) In the cognate languages the signification of *gain and profit* is found (from the idea of scraping together), also of *wages* as arising from that of gain; see אָנִי. Other derivatives are אָנִי, אָנִי, according to most אָנִי.

אָנִי enphat. state אָנִי Ch. *an epistle, a letter*, i. q. Heb. אָנִי, which see. Ezr. 4:8, 11; 5:6.

אָנִי m., for אָנִי with Aleph prosthet. from the root אָנִי No. 2, *the fist*, Ex. 21:18; Isa. 58:4; (so LXX. and Vulg. in both places, and this word is used by the Rabbins in the same signification).

אָנִי m., Ezr. 1:9; אָנִי, אָנִי LXX., Vulg., Syr. *pateræ aureæ, pateræ argentæ, basins, chargers of gold, of silver*. In the Talmud of Jerusalem, this word is said to be compounded of אָנִי to collect, and אָנִי a lamb, so that the bowls would be so called, because the blood of lambs was collected in them. But in this word there is no mention of blood. This word appears to me to be a quadri-literal with אָנִי prosthet., and to signify *a slaughter-basin*; for אָנִי, אָנִי (see under the letter ר). This I suppose to be for אָנִי, אָנִי (compare Nasor. נָטַל for אָנִי),

from אָנִי to slay, אָנִי to cut the throat. Some also have taken it for the Gr. κάσπαλος, κάρπαλλος, which is used in the Septuagint for *a basket, fruit-basket*, whence comes the Arab. قُرْطَلَة, Rabb. אָנִי, Syr. مَرْحَلَة, and it might perhaps be taken in Ezra for baskets of first-fruits; but this Greek word seems rather itself to be of Phœnicio-Shemitic origin, and to be from the root אָנִי to plait.

אָנִי, f. pl. אָנִי a word of the later Hebrew, *an epistle*, especially used of the royal epistles and edicts, or those written by public authority, and sent by a public courier (ἀγγελος) to any one, 2 Ch. 30:1. This word appears to me to be from the unused word אָנִי, which denoted *one hired*, specially a courier (see the root אָנִי), and which was also adopted in Greek under the form ἀγγελος; see Schleusneri Lex. in N. T. h. v., Neh. 2:7—9; 6:5; 17:19; Est. 9:26, 29. Lorschach (Stäudlin's Beytr. v. p. 20) regards this word as coming from the Persic; comparing the mod. Pers. انگاریدن *engariden*, to paint, to write;

whence انگار *engâre*, anything whatever written.

אָנִי m., *exhalation*, or *vapour* of the ground whence clouds are formed, so called from surrounding and covering the earth like a vail. [From the root אָנִי No. 1.] This derivation is confirmed by the Arabic, in which أَيْان, from the root أَيْ med. Ye, to surround (comp. אָנִי No. 1), is whatever guards and strengthens anything, defence, bark, vail, also atmosphere. To this answers the Ch. אָנִי vapour. Gen. 2:6; Job 36:27.

אָנִי see אָנִי.

אֲדָם by transposition of letters, i. q. אֲדָם TO PINE אֲדָם, which see. Only found in Hiph. inf. אֲדָםִיב for אֲדָםִיב, 1 Sa. 2:33. Compare especially Deu. 28:63.

אֲדָםִיב (perhaps "miracle of God," from אֲדָםִיב miracle), [*Adbeel*], pr. n. of a son of Ishmael, Gen. 25:13.

אֲדָם an unused root. Arab. ^سا^د = ^سا^د = ^سا^د to befall, as misfortune, hence אֲדָם misfortune. Hence אֲדָםִיב and

אֲדָם [*Hada*], pr. n. of an Edomite, 1 K. 11:17; who is called אֲדָם, verse 14.

אֲדָם an unused root, prob. denoting the same as אֲדָם and אֲדָם to pass by. Hence אֲדָםִיב.

אֲדָם [*Iddo*], pr. n. m., Ezr. 8:17.

אֲדָם (from the root אֲדָם, which see. [See אֲדָם No. 2.]) Suff. and in pl. defect. אֲדָםִיב, אֲדָםִיב, pref. אֲדָםִיב, אֲדָםִיב m. *lord, master*. It is used—(a) of a possessor, owner, 1 K. 16:24, "the owner of the hill Samaria." Whence used of a master of servants, Gen. 24:14, 27; 39:2, 7; of kings, as lords of their subjects, Isa. 26:13; of the husband, as lord of a wife, Gen. 18:12 (comp. אֲדָם and Greek κύριος γυναικός, Germ. *Erheerr*), hence of God as the possessor and ruler of the world; Jos. 3:13, אֲדָםִיב אֲדָםִיב; called also, *kar' êxochu*, אֲדָםִיב, Ex. 23:17; and without the art. אֲדָםִיב, Ps. 114:7; comp. אֲדָםִיב.—(b) of a ruler, Gen. 45:8. אֲדָםִיב "my lord!" an address of honour to those who are more noble, and to all to whom respect is due; as a father, Gen. 31:35; brother, Num. 12:11; royal consort, 1 K. 1:17, 18; especially to a prince or king, as אֲדָםִיב אֲדָםִיב, 2 Sa. 14:9; 1 K. 3:17. Whoever thus addresses another, generally says for the pronoun of the second person, "my lord;" for that of the first, "thy servant;" Gen. 33:8, 13, 14, 15; 44:7, 9, 19, אֲדָםִיב אֲדָםִיב אֲדָםִיב "my lord asked his servants," i. e. thou askedst us. In a yet more lowly adulation, the names of persons are spoken of with the addition of אֲדָםִיב, Gen. 32:5.

Pl. אֲדָםִיב *lords*, Isa. 26:13 (with a pl. verb), and so with suff. אֲדָםִיב "my lords," Gen. 19:2, 18. Elsewhere אֲדָםִיב, אֲדָםִיב (and with suff. אֲדָםִיב, אֲדָםִיב, etc.), is always pl. *excellentiæ*, having just the same signification as the singular, Gen. 39:2 sqq., and on this account it is joined to a singular adjective, as Isa. 19:4, אֲדָםִיב קָשָׁה "a hard (cruel) lord;" Gen. 42:30, 33, אֲדָםִיב הָאָרֶץ "the lord of the land;" אֲדָםִיב "thy lord," 1 K. 2:3, 5, 16; אֲדָםִיב "his master," Gen. 24:9; 39:2, 3; 40:7; Deu. 10:17,

אֲדָםִיב אֲדָםִיב "the Lord of lords," i. e. Jehovah used of idols, Zeph. 1:9, comp. אֲדָםִיב.

This word is not found in the cognate languages, except in the Phœnician, in which "אדון, "Adwun (Hesych. κύριος) is the name of an idol ["where it is applied to princes, kings, and gods, see Monumen. Phœnic. p. 346." Ges. add.], and the Chaldee, in which some traces are preserved in the pr. n. אֲדָםִיב.

אֲדָםִיב the Lord; only used of God, Gen. 18:27; Jud. 13:8; Ezr. 10:3; Neh. 1:11, etc., etc. ["Chiefly (in the Pentateuch always) where God is submissively and reverently addressed; as in the phrases אֲדָםִיב Ex. 4:10, 13; Jos. 7:8; אֲדָםִיב Neh. 1:11, comp. Gen. 15:2; 18:30—32; Ex. 34:9, etc. Then also where God is spoken of, 1 K. 13:10; 22:6; 2 K. 7:6; 19:23; Isa. 6:8; 8:7. Frequently other divine names are added, as אֲדָםִיב יְהוָה (which the Masorites write אֲדָםִיב יְהוָה), Isa. 40:10; Jer. 2:22; אֲדָםִיב הָאֱלֹהִים Dan. 9:13." Ges. add.] The termination אֲדָםִיב is an older form of *pluralis excellentiæ*, for the common אֲדָםִיב (as in אֲדָםִיב) [see note]; but for אֲדָםִיב, the lengthened form אֲדָםִיב has been put by the grammarians, so as to distinguish it from אֲדָםִיב "my lords." There are some, and amongst them, of late, Ewald (Heb. Gram. p. 299), who consider אֲדָםִיב properly to signify "my lord;" so that אֲדָםִיב would be for אֲדָםִיב, suff. 1 pers. pl.; the signification of the possessive pronoun being however commonly neglected, as in the Syr. *ܐܕܘܢܐ* and French *Monsieur*. In favour of their opinion they can refer to Ps. 35:23, אֲדָםִיב וְאֲדָםִיב; however, there is this hindrance—(a) that this word is never used with this very suffix, 1 pers. pl., except in a plural sense (אֲדָםִיב is always "my lords").—(b) and that Jehovah calls himself אֲדָםִיב Job 28:28; Isa. 8:7; comp. verse 5; Lehrsgeb. p. 524. [In Thes. Gesenius adopts this opinion himself, and rightly; the difficulty as to God calling himself אֲדָםִיב, is fully met by the fact that in Job very many MSS. read יְהוָה, and in Isa. eight do so: further, this word never takes the art. even when it is almost needed, which is fully explained by regarding the termination to include a suffix.] The Jews, from an over scrupulous superstition and reverence for the name of God, whenever in the sacred text יְהוָה occurs, read it אֲדָםִיב, which in the writers of a later age is pretty frequently in the text; Dan. 9:3, 7, 8, 9, 15, 16, 19.

אֲדָםִיב ("two heaps"), [*Adoraim*], pr. n. of a town in the tribe of Judah; 2 Ch. 11:9, comp. "Αδωρα, Jos. Arch. viii. 10, § 1 [now called *Dura* Rob. iii. 4].

אֲדָםִיב see אֲדָםִיב

אַחֲרָיָה Ch. adv. *afterwards, then*, i. q. Heb. אַחֲרָיָה, prop. times, from the singular אַחֲרָיָה (from the root אָרַח = עָרַח, אָרַח to pass by); Dan. 2:15, 17, 19;—**בְּאַחֲרָיָה** prop. "at the same time," i. e. immediately; Dan. 2:14, 35; 3:13, 19, 21, 26, אַחֲרָיָה "from that time forth;" Ezr. 5:16, i. q. Heb. אַחֲרָיָה. [But see אַחֲרָיָה.]

אַחֲרָיָה adj. (from the root אָרַח).—(1) *large, very great, mighty*, used of the waves of the sea; Ps. 93:4; of a large ship, Isa. 33:21.

(2) *powerful*, used of kings, Ps. 136:18; of nations, Eze. 32:18; of gods, 1 Sa. 4:8.

(3) *prince, leader*; pl. *chiefs, nobles*, 2 Ch. 23:20; Neh. 10:30; אַחֲרָיָה "a bowl of princes," i. e. precious, Jud. 5:25; אַחֲרָיָה "leaders of the flock," i. q. shepherds, רָעִים Jer. 25:34, sqq.

(4) *magnificent, illustrious, glorious*, Ps. 8:2.

(5) Applied in a moral sense, *noble*, excelling in good qualities, excellent; Ps. 16:3, "the saints who are in the earth אַחֲרָיָה בְּלִי עָרְפָּי," and the excellent (thereof), all my delight is in them."

אַדְרִיָּא [Adalia], Persic pr. n. of a son of Haman, Est. 9:8.

אָדָם TO BE RED, RUDDY (Arab. med. E and O, and Æth. id. also, to be fair, handsome). Once found in Kal, La. 4:7, "Their princes" . . . "were whiter than milk, אָדָם עָצֵם מִפִּינִים, their body was more ruddy than coral." Whiteness and ruddiness belong to the description of youthful beauty; hence it is a mistake to apply the word אָדָם in this place as meaning clear whiteness, as Bochart in Hieroz. ii. p. 688, and Ludolf in Comment. ad Hist. Æth. p. 206, although in Latin *purpureus* is used of whiteness (Hor. Od. iv. 1, 10; comp. Voss ad Virg. Georg. p. 750). But those who defended this opinion would hardly have adopted it, had they not been rather too desirous to attribute to אָדָם the signification of pearls.

Pual part. אָדָם *made red, dyed red*, Na. 2:4; Ex. 25:5, 35; 7:23.

Hiphil, *to be red* (probably to make oneself red), Isa. 1:18.

Hithpael, *to be red* (as wine in a cup), *to sparkle*, Pro. 23:31. The derivatives immediately follow; see also אָדָם.

אָדָם m.—(1) *man* (perhaps so called from the idea of redness, compare אָדָם ["The Arabs distinguish two races of men; one red, ruddy, which we call white, the other black." Gesen. add. But both these races are sprung from Adam]). It has neither

const. state, nor plural form; but it is very often used collect. to denote *men, the human race*, Gen. 1:26, 27; 6:1; Ps. 68:19; 76:11; Job 20:29; אָדָם "all men," Job 21:33. Sometimes it is put as a genitive after adjectives, as אָדָם אֲבִינִי "the needy of men," i. e. needy men, Isa. 29:19; comp. Hos. 13:2; and with בֵּין between, as אָדָם בְּנֵי אָדָם Pro. 23:28.—Specially used—(a) for other men, the rest of mankind, as opposed to those in question; Jer. 32:20, אָדָם וּבְנֵי אָדָם "in Israel and in other men," Jud. 16:7; 18:28; Ps. 73:5; Isa. 43:4.—(b) of common men, as opposed to those of better condition. So אָדָם נָחַד בֵּר (אֶמֶינֶינ) Menschen Weife, Job 31:33; Hos. 6:7; Ps. 82:7. Opposed to אִישׁ *vir* (more noble), Isa. 2:9; 5:15; אִישׁ Ps. 82:7; comp. Isa. 49:21, and in pl. אִישׁ בְּנֵי אִישׁ Ps. 49:3, Pro. 8:4.—(c) used of slaves, like אֲנָשׁ Nu. 16:32.—(d) of soldiers, אֲרִיגְמַנְשַׁאֲף, Isa. 22:6; comp. אִישׁ No. 1, letter (h).

(2) *a man, vir*, i. q. אִישׁ Ecc. 7:28, "a man (i. e. one emphatically, worthy of the name) I have found one of a thousand, but a woman in all their number I have not found."

(3) *any one*, Lev. 1:2; with a negative particle, *no one*, Job 32:21; comp. אִישׁ No. 4.

(4) [Adam], pr. n.—(a) of the first man made, Gen. 2:7, seq. 3, 24. In these passages at least אָדָם assumes somewhat the nature of a proper name, as denoting the man as the only one of his kind; as אָדָם Baal, lord; אָדָם אֱלֹהִים Satan (Lehrg. p. 653, 654). Hence LXX. Ἀδάμ, Vulg. Adam.—(b) a town on the Jordan, Josh. 3:16.

(5) אָדָם with the art. הָאָדָם "son of man;" used poet. for *man*, Nu. 23:19; Ps. 8:5; 80:18, Job 16:21; 25:6; 35:8; and very often in Ezekiel where the prophet is addressed by God, אָדָם "son of man," i. e. mortal, Eze. 2:1, 3; 3:1, 3, 4, 10; 4:16; 8:5, 6, 8. More frequent also is the pl. אָדָם men, Deu. 32:8; Ps. 11:4, etc.; with the art. הָאָדָם 1 Sa. 26:19; 1 Ki. 8:39; Ps. 145:12; Ecc. 1:13; comp. Syr. ܐܕܡ "son of men," for man. [See אָדָם.]

אָדָם & **אָדָם** adj., f. אָדָם, pl. אָדָם (of the form אָדָם, which is frequently used in the names of colours, Lehrg. § 120, No. 21), *red, ruddy*, used of a garment stained with blood, Isa. 63:2; of rosy cheeks, Cant. 5:10; of a chesnut or bay horse (שֹׁדֶם), Zec. 1:8; 6:2; of a red heifer, Nu. 19:2; of the redness of lentiles, Gen. 25:30; subst. *what is red, redness*, Isa. loc. cit.

אָדָם pr. n.—(1) *Edom, the son of Isaac, Jacob's elder twin brother*, Gen. 25:25, more often called *Esau* (עֵשָׂו).

(a) *the descendants of Edom*, i.e. the nation of the Edonites or Idumæans; and also the country [Idumæa]. The nation is called more fully אֶדְוִי אֶדֶם Ps. 137:7; and poet. בַּת אֶדֶם "daughter of Edom," La. 4:21, 22; the country is more fully called אֶרֶץ אֶדֶם Gen. 36:16; 21:31; אֶדֶם Am. 1:6, and אֶדְוִי אֶדֶם Gen. 32:4; Jud. 5:4. When it stands alone it is of the masculine gender, where it denotes the people, Nu. 20:20; of the feminine when it means the land, Jer. 49:17. The country of the Edonites consisted of the mountainous tract between the Dead Sea and the Ælanitic gulf of the Red Sea, afterwards called Gebalene, Γεβαληνή, now جبال Jebâl.

The gentile noun is אֶדְוִי *an Edomite*, an Idumæan, Deu. 23:8; fem. אֶדְוִיָּת, pl. אֶדְוִיָּוִת Idumæan (women), 1 Ki. 11:1.

אֶדֶם m., some *gem of red colour*, perhaps ruby, garnet, Ex. 28:17; 39:10; Eze. 28:13; LXX., Vulg. *Sárdiur*, *Sardius*.

אֶדְוִיָּת f. אֶדְוִיָּתִים; pl. f. אֶדְוִיָּוִת; adj. *reddish*, *rôthlich*. It is used Lev. 13:19, seq.; 14:37, in speaking of the spots of leprosy, which are described as being אֶדְוִיָּתִים "white, reddish."

אֶרֶץ f.—(1) *earth* (perh. so called from being red, or tawnyish ["see Credner on Joel, p. 125, seq." Ges. add.]), Ex. 20:24; used of dust which mourners put upon their heads, 1 Sa. 4:12; 2 Sa. 15:32.

(2) *the ground which is tilled, field, land*, Gen. 4:2; 47:19, 22, 23; Ps. 105:35; Isa. 28:24; אֶרֶץ "one who loves the ground," i.e. agriculture, 2 Ch. 26:10; used of the produce of the ground, Isa. 1:7.

(3) *land, region, country*, Gen. 28:15; אֶרֶץ יְהוָה "the land of Jehovah," i.e. Canaan, Isa. 14:2; pl. אֶרֶצוֹת *lands, regions*, once Ps. 49:12.

(4) *the earth*, Gen. 4:11; 6:1; 7:4.

(5) [Adamah], pr.n. of a town of the tribe of Naphtali, Josh. 19:36.

אֶדְוִיָּה [Admah], pr.n. of a town destroyed together with Sodom and Gomorrah, Gen. 10:19; 14:2, 8; Deu. 29:22; Hos. 11:8.

אֶדְוִיָּת & אֶדְוִיָּתִים adj. (of the form אֶדְוִיָּתִים), *red*, i.e. red-haired, *rothhaarig*, used of Esau, Gen. 25:25; of David, 1 Sa. 16:12; 17:42; LXX. *ρυθράνης*; Vulg. *rufus*.

אֶדְוִי (pr. "human"), [Adamî], pr.n. of a town of the tribe of Naphtali, Josh. 19:33.

אֶדְוִי; see אֶדֶם.

אֶדְוִיָּת [Admatha], pr.n. of a certain Persian noble, Est. 1:14.

אֶדֶן an unused root, prob. i.q. אֶדֶן Arab. *عَدَن* med. Waw, *to be lower*. Hence אֶדְוִי.

(2) "transit, i.q. אֶדֶן *to judge, to command, to domineer*. Hence אֶדְוִי lord, owner, master, and אֶדְוִי the Lord; also אֶדְוִי." Ges. add.]

אֶדְוִי [Addan], pr.n. of a man who returned to Jerusalem with Zerubbabel, Ezr. 2:59; this name is written in the parallel place, Neh. 7:61, אֶדְוִי.

אֶדֶן m. pl. אֶדְוִיָּתִים; const. אֶדְוִיָּת *a foundation*.—(1) of a column, *base, pedestal*, Cant. 5:15; Ex. 26:19, seq.; 27:10, seq.; 36:38.

(2) of a house, Job 38:6.

אֶדְוִי see above after אֶדְוִיָּת.

אֶדְוִיָּבֶזֶק ("lord of Bezek"), [Adoni-Bezek], the name or title of the king of the Canaanite city Bezek, Jud. 1:5—7.

אֶדְוִיָּצֶדֶק ("lord of justice"), [Adoni-zedek], pr.n. of the Canaanite king of Jerusalem; Jos. 10:1, 3.

אֶדְוִיָּהוּ ("Jehovah (is) my lord"), [Adonijah], pr.n.—(1) a son of David who headed a sedition against his father; 1 Ki. 1:8, seq.; also called אֶדְוִיָּהוּ verse 5; 2 Sa. 3:4.—(2) 2 Ch. 17:8.—(3) Neh. 10:17 Also Ezr. 2:13, called אֶדְוִיָּקָם ("lord of enemies"), [Adonikam], comp. 8:13; Neh. 7:18.

אֶדְוִיָּקָם see above after אֶדְוִיָּהוּ No. 3.

אֶדְוִיָּרָם ("lord of height"), [Adoniram], pr.n. of a man who in the reigns of David and Solomon, was a royal minister, 1 Ki. 4:6. In an unusual manner contracted into אֶדְוִיָּרָם, [Adoram], 2 Sa. 20:24; 1 Ki. 12:18; אֶדְוִיָּרָם [Hadoram], 2 Ch. 10:18.

אֶדֶר a root not used in Kal, prob. TO BE WIDE, (see אֶדְוִיָּת, comp. אֶדְוִיָּת to have hernia (prob. *to*

swell out); אֶדְוִיָּת inflated, *swelling* (of the belly). Kindred is אֶדְוִיָּת. Hence, to be great, magnificent (see אֶדְוִיָּת).

NIPHIL, *to be made great, glorious*, Part.; Ex. 15:11, and 6, אֶדְוִיָּת יְהוָה אֶדְוִיָּת "thy right hand, O God, has become great (i.e. is rendered illustrious) in power." Yod in אֶדְוִיָּת is paragogic.

HIPHIL, *to render great, illustrious*, Isa. 42:21.

The derivative nouns see under Kal, also the compound words אֶדְוִיָּתִים and אֶדְוִיָּתִים.

אֶדְוִי Addar, pr.n. m., 1 Ch. 8:3.]

אֶדֶר the twelfth of the Hebrew months, from the new moon of March, to that of April (according to

the Rabbins, from the new moon of February, to that of March); Est. 3:7, 13; 8:12; 9:1, 15, 17, 19, 21. Greek 'Ađáp, 1 Macc. 7:43; Syriac ܐܕܪ; Arab. اَدَار and اَدَار, the sixth of the Syro-Macedonian months. The etymology is uncertain. Perhaps this month is so called from the flowers and trees being so splendidly covered with leaves. [In add. this suggested derivation is omitted, and instead "perhaps from Pers. آذر fire."]

אָדֶר Ch. id. Ezr. 6:15.

אָדֶר see אָדֶר.

אָדֶר m. prop. *amplitude, wideness*, hence—(1) *a wide cloak*; Mic. 2:8, i. q. אָדֶר.

(2) *magnificence*, whence Zec. 11:13, אָדֶר הַיָּקֵר, "magnificence of the price;" a magnificent price, said ironically.

אָדֶר Ch. *a threshing floor*, Dan. 2:35. Syr. ܐܕܪ, Arab. اَندَر. The root is ["according to some," Ges. add.] נָדַר i. q. נָדַר to fall out, as applied to the grains which are beaten out from the ears in threshing ["but in Arabic اَندَر the *nd* seems to be for *dd*," Ges. add.].

אָדֶרֶן Ch. pl. m. *principal judges, supreme judges*, *Oberrichter*, Dan. 3:2, 3, compound of אָדֶר i. q. אָדֶר magnificence, greatness, and אָדֶר judges; comp. אָדֶר.

אָדֶרֶךְ Ch. adv. Ezr. 7:23, *rightly, diligently*, Vulg. *diligenter*. It can hardly be doubted that this is a Persic word, perhaps i. q. Pers. درست *rightly, truly, uprightly*.

אָדֶרֶכֶן m., 1 Ch. 29:7; Ezr. 8:27; i. q. אָדֶרֶכֶן *a daric*; a Persian coin made of pure gold, much used by the Jews so long as they were subject to the rule of the Persians. The letter א is prosthetic, and the word אָדֶרֶכֶן also occurs amongst the Rabbinical writers. ["Compare also Syr. ܐܕܪܝܬܐ."] This word is taken from the more ancient Persian language, in which *Dara*, *Darab*, signifies a king; *Darig*, *Deryah*, a royal court. If derived from the latter, it signifies דָּרֶכֶן of the court, with the addition of the syllable נֶן; but if from the former, it is compounded of *Dara* and ܐܕܪ image, although no such coins bearing the image of a king have come down to us. ["We can hardly doubt that the word is kindred to the pr. n. Darius ܕܪܝܬ. Others make it either—(a) a dimin. from ܕܪܝܬ *daric*, ܕܪܝܬܐ, if the common reading be correct in Strab. xvi. p. 5874;

or—(b) compounded of ܕܪܝܬ *king*, Darius), and ܐܕܪ appearance, figure," Ges. add.] In value, the Daric equalled the Attic χρυσός, in German money about a ducat and a half [13s. 6d. Engl.]. These coins bear the image of a foot archer kneeling. Golden (and also silver) darics are preserved in the numismatic museums of Paris and Vienna; see Eckhel, Doct. Num. P. I. vol. III. p. 551.

אָדֶרֶמֶלֶךְ (contr. from אָדֶר הַמֶּלֶךְ "magnificence of the king"), [*A drammelech*], pr. n.—(1) of an idol of the Sepharvites, brought from Mesopotamia into Samaria, 2 Ki. 17:31.

(2) a parricide son of Sennacherib, king of Assyria, Isa. 37:38; 2 Ki. 19:37.

אָדֶרֶעַ Ch. i. q. אָדֶרֶעַ *an arm*, with א prosthetic, Ezr. 4:23; Heb. אֶרֶוֹעַ.

אָדֶרֶי ("strong," from אָדֶרֶעַ), [*Edrei*], pr. n.—(1) of the ancient metropolis of Bashan, situated in the territory allotted to the tribe of Manasseh, Nu. 21:33; Deu. 1:4; Josh. 12:4; called by Eusebius 'Ađpaú, by Ptolemy 'Ađpa, by the Arabian geographers ادرعات, and now *Dráa*; see Relandi Palest. p. 547. [*Edhra*, Rob. app. p. 155.]

(2) of a town in the tribe of Naphtali, Josh. 19:37.

אָדֶרֶת —(1) prop. fem. of the adjective אָדֶר *wide, ample* (comp. שְׁלֵט, f. שְׁלֵטָה); Eze. 17:8, אָדֶרֶת, נֶן אָדֶרֶת "a wide branching vine;" comp. אָדֶרֶת No. 1.

(2) *a cloak*, so called from its being wide, 1 Ki. 19:13, 19; 2 Ki. 2:13, 14; Jon. 3:6; אָדֶרֶת שְׁנֵעַר "a Babylonish cloak," Josh. 7:21, i. e. variegated with figures, or interwoven with various colours, having the figures of men and beasts; comp. Plin. viii. 48. אָדֶרֶת שְׁנֵעַר "a hairy cloak," i. q. a garment shaggy with hair (pel), Gen. 25:25; Zec. 13:4.

(3) *magnificence, splendour*, Zec. 11:3.

אָדֶרֶשׁ i. q. אָדֶרֶשׁ TO THRESH, found in one passage, Isa. 28:28, אָדֶרֶשׁ יִדְרֹשְׁנִי "threshing he will thresh it."

אָדֶרֶב & אָדֶרֶב fut. אָדֶרֶב and אָדֶרֶב; 1 pers. אָדֶרֶב Pro. 8:17; and אָדֶרֶב Hos. 14:5; inf. אָדֶרֶב Ecc. 3:8 and אָדֶרֶב.

(1) TO DESIRE, TO BREATHE AFTER anything. (The signification of breathing after, hence of longing, is proper to the syllables אָדֶר, אָדֶר, and with the letters softened, אָדֶר, אָדֶר, comp. the roots אָדֶר, אָדֶר, אָדֶר to desire, to love; אָדֶר and אָדֶר to breathe after, to be inclined.) Construed with an accusative, Ps. 40:17; 70:5, seq.; Ps. 116:1.

(2) *to love* (in which signification it accords with ἀγαπᾶω), construed with an acc. Gen. 37:3, 4; Deu. 4:37; more rarely with ל Lev. 19:18, 34, and ע Ecc. 5:9; 1 Sa. 20:17; אֶהָבְתָּ נַפְשׁוֹ אֶהָבֵהוּ "he loved him as his own soul." Part. אֶהָב *a friend*, i.e. one who is loving and beloved, intimate; different from אֶהָב a companion, Pro. 18:24; Est. 5:10, 14; Isa. 41:8; אֶהָבֵי אֶבְרָהִם "the seed of Abraham my friend."

(3) *to delight* in anything, in doing anything; construed with a gerund of the verb; Hos. 12:8; אֶהָבֵשׁ אֶהָב "he delights in oppression," or to oppress; Isa. 56:10; Jer. 14:10.

NIPHAL part. אֶהָבֵהוּ *to be loved, amiable*, 2 Sam. 1:23.

PIEL part. אֶהָבֵהוּ.—(1) *a friend*, Zec. 13:6.

(2) *a lover*, especially in a bad sense; one given to licentious intercourse, a debauchee, Eze. 16:33, seq.; 23:5, seq. Always thus used, metaph. of idolaters. [Hence the following words.]

אֶהָב only in pl. אֶהָבִים.—(1) *loves*, specially in a bad sense; *amours, amourettes*, Eiebschaften. Tropically used, of fellowship entered into with foreign [idolatrous] nations, Hos. 8:9.

(2) *delight*, Pro. 5:19, אֶהָבֵי "hind of delight," i.e. most pleasant, most lovely.

אֶהָב m. *love*; in sing. once for lovers, paramours, Hos. 9:10; (LXX. *oi hypanymenoi*;) pl. אֶהָבִים *loves*, especially, illicit, licentious, Pro. 7:18.

אֶהָבֵהוּ f.—(1) Inf. fem. gen. of the verb אֶהָב. With Lamed pref. Isa. 56:6, אֶהָבֵהוּ אֶת־יְהוָה "to love the name of Jehovah," Deu. 10:15; 11:13, 22; Josh. 22:5; 23:11; with ע 1 Ki. 10:9, אֶהָבֵהוּ אֶת־יְהוָה "for the love of Jehovah towards Israel." In the same sense with the prefix ע Hos. 3:1; and כֵּן Deu. 7:8, אֶהָבֵהוּ אֶת־יְהוָה "because that Jehovah loveth you."

(2) *love*, specially as between the sexes, Cant. 2:4; 5:8; 8:6, 7; of God towards men, Hos. 3:1; of friends towards one another, 1 Sa. 18:3.

(3) *love, delight*, concr. of a beloved female, Cant. 2:7; 3:5; and so perhaps also verse 10 ["where others take it as an adj. *lovely*"].

אֶהָב an unused root, i.q. אֶהָבֵהוּ *to be joined together*, hence אֶהָבֵהוּ and —

אֶהָב [Ohad], pr. n. of a son of Simeon, Gen. 46:10.

אֶהָב interj. of lamentation, from the sound uttered, אֶהָב! ALAS! comp. Arab. أه , أه , whence the

roots أه and أه to mourn, to grieve, like the German. *ach, ächzen*. Almost always in this connection, אֶהָבֵהוּ אֶהָבֵהוּ "Ah! Lord Jehovah," Josh. 7:7; Jud. 6:22, or אֶהָבֵהוּ אֶהָבֵהוּ 2 Ki. 6:5, 15; it stands alone, 2 Ki. 3:10, and with a dat. Joel 1:15.

אֶהָבֵהוּ [Ahava], pr. n. of a river, Ezr. 8:21, 31; and of a bordering region, verse 15, [But see below.] where Ezra gathered together the people about to return to their country. ["The same is probably meant in verse 15, where we may render, 'the river that runneth to the Ahava.' It is hardly doubtful that the word prop. signifies water, *aqua*; comp. Sanscr. *ap*, Pers. *ab*, Goth. *ahva*, Lat. *aqua*. It is hard to say what river is meant; possibly the Euphrates, which was called *kar'izoxhyn* 'the river,' comp. הַנָּהָר. Ges. add.]

אֶהָבֵהוּ perhaps i.q. אֶהָבֵהוּ ("joining together"), [Ehud], pr. n.—(1) of a Hebrew judge, Jud. 3:15. sq. 4:1; LXX. 'Aδδ.—(2) 1 Ch. 7:10.

אֶהָבֵהוּ Hos. 13:10. This word which is elsewhere, 1 fut. apoc. from the root אֶהָבֵהוּ, is here the same as אֶהָבֵהוּ, *where?* unless perhaps there is a false reading from verses 7, 14, and we ought to read אֶהָבֵהוּ. Render it אֶהָבֵהוּ מֶלֶךְ אֶהָבֵהוּ "where then is thy king?" and join the words very closely, אֶהָבֵהוּ מֶלֶךְ *where then*; [see also verse 14; where this word ought clearly to be taken as an interrog. part, see 1 Cor. 15:55. "Ewald regards this word (Gr. § 444) as compounded from ἐ (i.q. ἐ) and ἡ i.e. *hic, here*; comp. *Æthiop* UP: there; HRP: here, hither. So, too, Hupfeld." Ges. add.]

אֶהָלֵה (1) perhaps i. q. אֶהָלֵה TO BE BRIGHT, TO SHINE, by interchange of the verbs אֶהָלֵה & אֶהָלֵה. Hence אֶהָלֵה so called from its shining vibrating appearance. See Hiph.

(2) denom. from אֶהָלֵה, *to move one's tent*, used of wandering nomades, sometimes pitching their tents, Gen. 13:12, sometimes removing them, Gen. 13:18, וַיִּנְהַל אֶבְרָם, LXX. ἀποσκηνώσας 'Αβράμ. Vulg. *movens tabernaculum suum*.

PIEL fut. אֶהָלֵה contr. אֶהָלֵה i.q. Kal No. 2, *to pitch a tent*; Isa. 13:20. Comp. אֶהָלֵה for אֶהָלֵה.

HIFHIL, i.q. Kal No. 1, *to shine*, probably אֶהָלֵה *verbreiten, to give light*; Job 25:5, וְלֹא־יֶהָלֵה "behold even the moon, and it shineth not," i.e. it is not pure, clean in the sight of God. Jerome *ecce! luna etiam non splendet*. LXX. οὐκ ἐπιφάσκει. [Derivatives, the following words.]

אֶהָלֵה with suffix אֶהָלֵה, אֶהָלֵה (öhölchā), with ה parag. אֶהָלֵה, pl. אֶהָלֵה (by a Syriacism, for אֶהָלֵה,

Lehrg. p. 152, 572); with pref. **אֶהְיֶה** Jud. 8:11; Jer. 35:7, 10; const. **אֶהְיֶה**, with suff. **אֶהְיֶה**, with suff. **אֶהְיֶה** — **אֶהְיֶה**.

(1) *a tent, a tabernacle*, Gen. 9:27, etc.; **אֶהְיֶה** "the tent of the congregation," commonly called the tabernacle of the covenant, i.e. the moveable and portable temple of the Israelites in the desert, which is described Ex. 26 and 36; called also simply **אֶהְיֶה** 1 K. 1:39. With regard to the tabernacle, when **אֶהְיֶה** is distinguished from **אֶהְיֶה**, **אֶהְיֶה** is the outer covering of the tent, of twelve curtains of goats' hair, placed above the dwelling-place (**אֶהְיֶה**), i.e. ten interior curtains which rested on the boards, Ex. 26:1, 7; 36:8, 14, 19.

(2) *a house, or habitation* of any kind; Isa. 16:5, **אֶהְיֶה** "the house of David;" 1 Ki. 8:66; Jer. 4:20; Lam. 2:4. Poet. Ps. 132:3, **אֶהְיֶה** "I will not enter into the habitation of my house."

(3) Specially of the temple, Eze. 41:1.

(4) [*Ohel*], pr.n. of a son of Zerubbabel, 1 Ch. 3:20.

אֶהְיֶה [*Aholah*], pr.n. of a harlot, used by Ezekiel the prophet to denote Samaria, Eze. 23:4, seq. pr. "(she has) her own tent." **אֶהְיֶה** is written for **אֶהְיֶה** with the omission of Mappik.

אֶהְיֶה ("father's tent"), [*Aholiab*], pr.n. of an artificer, Ex. 31:6; 35:34.

אֶהְיֶה [*Aholibah*], pr.n. of a harlot, used Eze. 23:4, seq. as a symbol of the kingdom of Judah given up to idolatry; pr. "my tent in her," **אֶהְיֶה** for **אֶהְיֶה**.

אֶהְיֶה ("tent of the high place"), [*Aholibamah*], pr.n. of a wife of Esau, Gen. 36:2, 14, and of an Edomite tribe of the same name (verse 14).

אֶהְיֶה Nu. 24:6; Pro. 7:17, and **אֶהְיֶה** Ps. 45:9; Cant. 4:14; pl. a kind of odoriferous Indian tree, in Greek *ἀγύλλοχον*, in later writers *ξυλαλόη*, also called *lignum aloes*, by the moderns *aloes*, also *lignum paradisi* and *lignum aquilæ*: *Excæcaria Agallocha*, Linn.; see Diosc. lib. i. 21. The Hebrew name of the tree, as well as the Greek, comes from its Indian name *aghi* ["the r being softened into l." Ges. add.], Sanscr. *agaru* and *aguru* ["also *agarukam*"]; see Celsius in Hierob. tom. i. p. 135—170; Wilson's Sanscrit Dictionary, p. 5. The Portuguese by mistake called it formerly *aquilæ lignum*. ["Hence they appear to have heard a form *agulu* or the like."] **אֶהְיֶה**

אֶהְיֶה an unused and uncertain root. Hence ["perhaps"] —

אֶהְיֶה pr.n. (perhaps i.q. **אֶהְיֶה** mountainous, comp Arab. **أَهْرُونَ**), Aaron, the elder brother of Moses, Ex. 6:20; 7:7; consecrated high priest by his brother, Ex. 29; Lev. 8;—**בְּנֵי אֶהְיֶה** "sons of Aaron," Josh. 21:4, 10, 13; and poet. **בֵּית אֶהְיֶה** "the house of Aaron," Psal. 115:10, 12; 118:3; used for the priests, just as Aaron, Ps. 133:2, is used for any high priest.

אֶהְיֶה const. st. **אֶהְיֶה** (a noun of the form **אֶהְיֶה** to will).

(1) prop. *will, desire*. It occurs once as a substantive, Pro. 31:4, in **כְּתִיב**, where it should be pronounced **אֶהְיֶה** "and the desire of strong drink (does not become) princes." **אֶהְיֶה** קרי (it does not become to say) "where is strong drink?"

(2) *free will, choice* (**אֶהְיֶה**, **אֶהְיֶה**), hence conj. that which gives the power of choosing this or that, or, like *vel* (and the word abbreviated from it, *ve*),

from *velle* (Arab. **أَوْ**). Deu. 13:2, **אֶהְיֶה** "a sign or portent;" Job 3:15; 2 K. 2:16, **אֶהְיֶה** "into some mountain or valley." When doubled, *whether, or*; Lev. 5:1, **אֶהְיֶה** "whether he hath seen or known;" Ex. 21:31. Sometimes it intensifies the expression; or rather, 1 Sam. 29:3, "who has been with me now many days, **אֶהְיֶה** or rather years;" (so **أَوْ** in Arabic,

which they explain **أَوْ**). Sometimes ellipt. used for **אֶהְיֶה** ober (**אֶהְיֶה** **אֶהְיֶה**) **אֶהְיֶה**, ober (**אֶהְיֶה** **אֶהְיֶה**) **אֶהְיֶה**, or (be it) *that, or* (it must be) *that*, followed by a future subjunctive; when in Latin it may be rendered *nisi forte*; (comp. Arab. **أَوْ** followed by fut. nasb., ellipt. for **أَوْ**, which they explain **أَوْ** unless). Isa.

27:5, "I would burn them altogether; **אֶהְיֶה** or else let them (unless they) take hold of my strength," ober *sic* **אֶהְיֶה** denn; Lev. 26:41; Eze. 21:15. Hence it becomes—

(3) a conditional particle, prop. *if one choose, if, if perhaps, but if*; (LXX. *ἐάν*), comp. Lat. *sive*, in which *si* conditional is included. (Also the Arabic **أَوْ** is often explained by the Grammarians **أَوْ**.) So followed by a fut. 1 Sam. 20:10, "who will shew me, **אֶהְיֶה** if thy father should answer ther

turn, to turn round; **חַל** way, manner, cause, from **חָל** to be turned; Germ. um for wegen; **בְּנִל** on account of, from **נָל**. It is only used in the phrase **עַל-דְּבָר** i. q. **עַל דְּבָר** on account of the causes, i. e. on account of, Gen. 21:11, 25; 26:32; Ex. 18:8, and with suff. **עַל אֲדוֹתִי** for my sake, Josh. 14:6. **עַל כָּל-אֲדוֹת אִשָּׁר** "for these very causes that," *gerade deshalb weil*, Jer. 3:8. As to the reading of the editions in 2 Sa. 13:16, **אֶל אֲדוֹת** it appears to have arisen from the blending of two readings, the one **עַל אֲדוֹת**, the other **אֶל אֲדוֹת**.

I. **אָוָה** a root not used in Kal. Properly, to BEND, TO INFLECT, comp. **עָנָה**; whence —

(1) to turn aside, to turn aside to lodge, to dwell, i. q. Arab. **أوى** Conj. I. II. **مأوى** dwelling, see the derivative **אָוָה**.

(2) i. q. Arab. **أوى** to have an inclination, to desire, to long for; see Pi. Hithp., and comp. **הִפְּצִי**.

Cognate roots are **אָוָה** *aveo*, and Arab. **حوى** to desire.

PIEL **אָוָה** i. q. Kal No. 2, to desire, to wish for; Pro. 21:10, **נִפְשׁ רָשָׁע אֲוָתָהּ** "the soul of the wicked desireth evil." Always applied to the soul (**נִפְשׁ**), Deu. 12:20; 14:26; Job 23:13; 1 Sa. 2:16; 2 Sa. 3:21, except the instances, Ps. 132:13, 14. Isa. 26:9. **נִפְשִׁי אֲוִיתִיךָ בַּלַּיְלָה** "my soul, i. e. I desire thee in the night." Comp. **עֲבַדְךָ** for I, followed by 1 pers., Gen. 44:32.

HITHPAEL **הִתְאָוָה** fut. apoc. **יִתְאָוֶה** (Pro. 23:3, 6), i. q. Pi.; but pr. to desire, wish, for oneself. Const. absol. 1 Ch. 11:17; with an acc. Deu. 5:18; Jer. 17:16; with a dat. Pro. 23:3, 6. **הִתְאָוָה תְּאָוָה** prop. "to desire a desire," i. e. to burn with desire, to lust after, Num. 11:4; Ps. 106:14. There is this difference between Piel and Hithpael, that the latter is never joined, the former [almost] always to the subst. **נִפְשׁ**. The derived nouns, besides those which follow, are **אָוָה** constr. **אָוָה** No. I, **אָוָה** *תְּאָוָה*.

II. **אָוָה** an unused root, but onomatop. to howl, to cry out; Arab. **عوى** to howl as a dog, wolf, or jackal; see **אָוָה**, **אָוָה**.

III. **אָוָה** It appears necessary to defend the power of, to mark, to designate, to describe, as belonging to this root, as found in **תָּוָה** and **תָּוָה**; comp. **אָוָה**, **אָוָה** to long for. This signification is manifest both in the noun **אָוָה** (for **אָוָה**) a mark, and in the words, Num. 34:10, **הַתְּאָוִיתֶם לָכֶם** "ye

shall mark out for you (the borders);" comp. verses 7, 8, where in the same context there is found in the future **תִּתְּנוּ לָכֶם** LXX. and Syr. in all three places, *καταμερήσετε*, *ye shall bound, limit*.

אָוָה f. (from the root **אָוָה** No. I, 2).—(1) *desire, lust*; used of desire of food, Deu. 12:15, 20, 21; 18:6; of sexual desire, Jer. 2:24.

(2) *pleasure, will*, 1 Sa. 23:20. Always applied to the soul (**נִפְשׁ**), except Hosea 10:10.

אָוָה (prob. i. q. **אָוָה**, **אָוָה** "robust"), [*Uza*], pr. n. of a man, Neh. 3:25.

אָוָה [*Uza*], Gen. 10:27; one of the descendants of Joktan, but here taken in a geographical sense, a city or region of the Joktanite Arabs, afterward called Sanaa, which is the metropolis of the kingdom of Yemen. See Bocharti Phaleg. ii, 21; J. D. Michælis, Spicil. Geogr. Hebr. ext. tom. ii. p. 164, sqq. ["Autger's Hist. Jemenæ, p. 217."]

אָוָה ("desire," or "habitation," i. q. **אָוָה**), [*Evi*] pr. n. of a Midianitish king; Num. 31:8; Josh. 13:31.

אָוָה (comp. **אָוָה** No. II).—(1) subst. *lamentation*, Prov. 23:29, **לִמִּי אֵי לִמִּי אָוָה** "who hath lamentation, who hath misery?" ["want"].

(2) interj.—(a) of lamentation, *alas!* with a dat. 1 Sa. 4:8; Isa. 3:9; 6:5; rarely with an acc. Eze. 24:6, 9; and absol. Num. 24:23.—(b) of threatening and imprecating, Num. 21:29. Cognate is **הָוָה**.

אָוָה i. q. **אָוָה**, Ps. 120:5, const. with a dat.

אָוָה pl. **אָוָה** m. (root **אָוָה**).

(1) *a fool, foolish*, either as an adj. **אָוָה** Pro. 29:9; Hos. 9:7, or as is more often the case, as a subst. Job 5:2; Isa. 19:11; 35:8; Pro. 7:22; 10:14; 11:29; 14:3; 15:5; opposed to the prudent (**עָרוּם**), Pro. 12:16, and to the wise (**חָכָם**), Pro. 10:14: sometimes —

(2) it includes the notion of *impiety*, Job 5:3.

אָוָה id. with the termination belonging to adj. as if *nārrīsh, tēbīsh, foolish*, Zec. 11:15.

אָוָה מֶרֶדַּךְ [*Evil-merodach*], pr. n. of a king of Babylon, who at length liberated Jehoiachin king of Judah, who had been long held in captivity by Nebuchadnezzar, 2 Ki. 25:27; Jer. 52:31. He succeeded Nebuchadnezzar in his dominion, and held it, according to Berosus (in Jos. c. Ap. i. 20) for two years. As to the signification, **מֶרֶדַּךְ** (which see) is the name of a Babylonian idol, and **אָוָה** in Hebrew signifies *fool*; but it may be taken for granted that

some other noun of Assyrian or Persian origin is concealed in it, which the Jews moulded so as to resemble their own language; perhaps pleasing themselves in calling, for the sake of derision, the king of their oppressors, "the fool (worshipper) of Merodach."

אול with Vav moveable; an unused root, i. q. **אול** **אול** to be foolish, prop. to be perverse, (comp. the kindred **עול** and even **אול**), whence **אולי** foolish, **אולת** folly.

איל & **אול** a root not used as a verb, but of wide extent in the derivatives. The primary notion is, TO ROLL, as in the kindred **חיל**, **חיל**, **גיל**, **גלל**; comp. **εἰλέω**, **εἰλόω**, **ἄλλω**, and the remarks below under the root **גלל**; whence **איל** a ram, so called from its twisted and curled horns. Also **אול** belly, abdomen. Applied —

(2) to strength and power (comp. **חיל** & **חיל**), whence **איל** strong, God; **איל** terebinth (as if "robust tree"); **איל** oak; also **איל** strength, aid. The notion of strength and power is applied —

(3) to pre-eminence, whence Arab. **أول** to precede, to go before, **أول** first (properly *princeps*, like **ראשון**), comp. Hebr. **איל**. Hence **אילים**, **אילים** powerful ones, leaders; **איל** the front, adv. in front, subst. vestibule; **איל** No. 2, and **איל** a projection of a building; **איל** No. 3, pre-eminence.

אול m. — (1) *belly, body, abdomen*, so called from its roundness; see the root No. 1; Arab. **أول**, **أول**. Ps. 73:4.

(2) pl. *powerful ones*, i.e. leaders, 2 Ki. 24:15; in **אילי הָאָרֶץ**, **אילי** "the leaders of the land." **איל** has the common form **אילי**. The root **אול** No. 2 and No. 3, both significations of the verb being united in this word.

I. **אולי** comp. of **אול** and **לי** = **לֹא**, **לֹא**, **לֹא** not, comp. **אולי**, **אולי**.

(1) *if not, unless*; so once in a passage with which Winer has of late rashly meddled, Num. 22:33, **אולי נִטְתָּה מִפְּנֵי וְנָרָה** "unless she had turned from my face, I would have slain thee;" LXX. *εἰ μή*; Aben Ezra rightly **לֹא**.

(2) *whether not, ob nicht*, hence ellipt. (who knows, it may be) whether not, i.e. *perhaps*. Used to express doubt, fear, Gen. 24:5; 27:12; Josh. 9:7; also hope, Gen. 16:2; Am. 5:15; Hos. 8:7, "the stalk shall yield no meal, **אולי יִשְׁעָה זְרִים** perhaps 'shall yield (if by chance it yield), the enemies

shall devour it; Jer. 21:1. In like manner, Arab. **عَلَّ** and **عَلَّ** *perhaps*, prop. is ob nicht, ellipt. As to its etymology, for **أول**, and its various forms and use, see de Sacy, Gramm. Arab. I, § 867, and the note there. Yet more corresponding are the Talmudic particles **אולי** and **אולי** prop. *whether or no*, also *whether perhaps*, if *perhaps*, e.g. Pirke Aboth 2:4, "say not, when I have leisure, I will learn; perhaps (**אולי**) thou wilt not have leisure." Berach. 2:1, 9; also **אולי** "what if?" "perhaps," which is read for the Hebr. **אולי** Isa. 47:12.

II. **אולי** *Ulai*, pr. n. of a river of Susiana, emptying itself into the Euphrates and Tigris, after their junction. Gr. Choaspes, now called Kera; Dan. 8:2; see Herod. v. 49; Plin. N. H. vi. 27, § 31; Ker Porter's Travels, vol. ii. p. 412, and map.

אולם (with Kametz impure), pl. **אולמים**, root **אול** No. 3, prop. *front*; hence — (1) *vestibule, portico* (**אולם**), 1 Ki. 7:6, seq.; Eze. 40:7, seq. Specially applied to the porch erected to the east of Solomon's temple; Gr. *ὁ πρόναος*, 1 Ki. 6:3; Joel 2:17; more fully **אולם יהוה**, 2 Ch. 15:8; 29:17. As to the height of this porch, which is said to have been a hundred and twenty cubits high, 2 Ch. 3:4, see the treatise of A. Hirt (Der Tempel Salomo's, Berlin, 1819, p. 26).

(2) adv. prop. *in front*, hence *opposite*, and tropically strongly adversative particle; *but, but indeed*, *οὐ μὴν δὲ ἀλλά*, as well given by the LXX., Job 2:5; 5:8; 13:3. More often also **אולם**; LXX. *οὐ μὴν δὲ ἀλλά*, Gen. 43:19; Ex. 9:26; Job 1:11; 12:7; 33:1. Where two adversative propositions follow each other, as in Germ. *aber...und*, in Hebrew an adversative particle is repeated **אולם...אולם**, Job 13:3, 4; comp. **אולי...אולי**. Once, Job 17:10, it is written **אולם**, where some copies incorrectly have **אולי**. It may be inquired by the learned, whether this particle may not, as well as **אולי**, be regarded as compounded of **אול** = **אול** *whether*, and **לם** = **לם**, *not*, in this sense — "but I do not know whether or not," vielleicht aber. This conjecture certainly seems to be confirmed by the Syriac word **ܐܘܠܡܐ**, prob. to be read **ܐܘܠܡܐ**, which Castell. (Lex. Syr. p. 16, ed. Mich.) explains, "**ܐܘܠܡܐ**, *forsan, verum*." I have not, however, found instances of it.

(3) [*Ulam*], pr. n. m. — (a) 1 Ch. 7:16. — (b) 8:39, 40.

אָלְתִּי f.—(1) *folly* (from the root אָל). Very frequently in the Proverbs, as, 5:23; 12:23; 13:16; 14:17, 18, 29; 15:2, 14, 21.

(2) *impiety*, Ps. 38:6; comp. נִבְלָה, 69:6.

(3) perhaps *power, pre-eminence*; as from the root אָל No. 2, 3, Pro. 14:24, אָלְתִּי בְּסִילִים אָלְתִּי "the pre-eminence (or great honours) of fools are folly," i.e. a fountain of foolish actions. The writer appears to have played on the double signification of the word אָלְתִּי.

אָמֵר (perhaps "eloquent, talkative," Syr. اُمِر), [Omar], pr.n. m., Gen. 36:11.

אֵין & אֵין unused roots, but widely extended; having prop. the signification of NOTHING, and NEGATION. ["Like נֵאֵן and its cognate forms, as נֵאֵן to hinder, מֵנֵא, קֵנֵא," Ges. add.] This, in very many languages is expressed by the letter *n*; comp. Sanscr. *na*, *no*, *an*, and *a* privative; Pers. *ne*, *na*; Zend and Copt. *an*; Gr. *νη* in *νήπιος*, *νημερής*, and *ἀνευ*; Lat. *ne*, *nemo*, *non*; also *in*, privative, prefixed to adjectives; Germ. *nie*, *nein*, and vulgar *ne*; also *ohne* and *un*, privative, prefixed to adjectives; Eng. *no*; also the Phœnicio-Shenitic and Greek verbs מֵנֵא, מֵנֵא, מֵנֵא [given above, and Gr.] ἀναίνομαι; somewhat more rarely by the cognate letters *m* (Sanscr. *ma*, Gr. *μη*) and *l* (לֵא, לֵא, לֵא, לֵא, לֵא, לֵא). Hence אֵין, אֵין *nothing, not*, אֵין emptiness. The idea of nothing is applied—

(1) to *vanity*, hence to *falsehood* and *wickedness*; see, אֵין No. 2, 3; it is said in Germ. *es ist nichts daran*, *nichts an ihm*; compare Lat. *homo nequam*.

(2) to *lightness* (comp. הֵין) and *easiness*;

(3) these are applied to *living at ease* (Arab. سَعَة *ease, rest*, آس to live easily, smoothly), *riches, wealth* (see אֵין, הֵין), and on the other hand a troublesome life is called *gravis*, heavy (beswerlich; comp. מְשָׁרָה, מְשָׁרָה); also—

(4) to *ease, ability* of doing anything; see אֵין No. 2.

[Also (5), "to be deficient in strength, debilitated, exhausted. Arab. آس med. Ye, to be weak, exhausted; آس weariness, trouble, sorrow. Hence אֵין No. 4, אֵין labours," Ges. add.]

אֵין m. with suff. אֵין, אֵין Jer. 4:14; Ps. 94:23; pl. אֵין Pro. 11:7; from the root אֵין which see.

(1) *emptiness, vanity*, also something empty and

vain, Isa. 41:29; Zec. 10:2; specially used of the vanity of idols, and of all things pertaining to idolatry (comp. הָבֵל), 1 Sa. 15:23, and even of the idols themselves, Isa. 66:3. Hence in Hosea, the city גֵּית־אֵל "house of God," as being devoted to idols, is called in contempt גֵּית־אֵין "house of idols," Hos. 4:15; 10:5. To this should also be referred—(a) אֵין בְּקֶשֶׁת "the valley of the idol," Amos 1:5; i.e. some valley near the city of Damascus.—(b) אֵין for אֵין Iliopolis, Eze. 30:17, with the notion of city of idolatry. Specially it is—

(2) *vanity of words, falsehood, fraud* (גַּלְתֻּחֵיט), Ps. 36:4; Pro. 17:4.

(3) *wickedness*, Mächtwüßigkeit, *iniquity*, Num. 23:21; Job 36:21; Isa. 1:13; אֵין־אֵין, אֵין־אֵין "wicked men," Job 22:15; 34:36; אֵין, אֵין "workers of iniquity," Job 31:3; 34:8, 22. In pl. אֵין Pro. 11:7, probably for אֵין according to LXX., Syr., Arab., Chald.

(4) *misfortune, adverse circumstances, calamity*, unheil; Ps. 55:4, "they cast calamity upon me." Pro. 22:8, "he who sows iniquity, shall reap calamities." Ps. 90:10; Job 15:35; Hab. 3:7. Specially, sorrow, Gen. 35:18, בֶּן־אֵין "son of my sorrow," mein Schmerzensknecht; אֵין־לֶחֶם "bread of sorrow," i.e. the food of mourners, which was unclean, Hos. 9:4; comp. Deu. 26:14. Care must be taken by learners not to confound אֵין with suffixes with אֵין with which it corresponds in form.

I. אֵין m. (from the root אֵין No. 3, 4), *faculty, ability*, hence—(1) *strength, power*, Job 18:7, 12; 40:16; Hos. 12:9; specially of virile and genital power, ראשית הֵין "first fruits of strength," first-born, Gen. 49:3; Deu. 21:17; Ps. 105:36; pl. אֵין Isa. 40:26, 29; Ps. 78:51.

(2) *substance, wealth* (Bermögen), Hos. 12:9; Job 20:10.

(3) [On], pr.n. m. Num. 16:1.

II. אֵין [On], Gen. 41:50, and אֵין Gen. 41:45; 46:20; a domestic pr.n. of an ancient city of Egypt, Eze. 30:17, written אֵין (see that word, No. 1. b); called also by the Hebrews from a translation of the name גֵּית־אֵין Jer. 43:13; by the Greeks, Helio-polis; by the Arabs, عين شمس i.e. fountain of the sun. In the Coptic books it is constantly called אֵין, and it can hardly be doubted that in the ancient language this signified *light*, especially *the sun*. In the more modern Egyptian, some rightly compare O renu, O renu, O renu, light; ["see Peyron, Lex. p. 273"]. This city stood on the eastern shore of the

Nile, a few miles to the north of Memphis, and was celebrated for the worship and the temple of the sun (Diod. i. 85; Herod. ii. 59), and the obelisks, which in part are even now in existence. Traces of the ancient city, are now called **عين شمس** ["'Ain Shems"], and the modern adjacent village, Matarie; comp. Description de l'Egypte, Antiquités, vol. v. pl. 26, 27.

אונו ("strong," for **אונן**), [*Ono*], pr.n. of a town of the Benjamites, Ezr. 2:33; Neh. 7:37; 11:35; 1 Ch. 8:12; with a valley of the same name, Neh. 6:2.

אוניות f. pl., 2 Ch. 8:18, in כתיב for **אניית** ships; with Vav, redundant mater lectionis.

אונם ("strong"), [*Onam*], pr.n. m.—(1) Gen. 36:23.—(2) 1 Ch. 2:26.

און (id.), [*Onan*], pr.n. of a son of Judah, Gen. 38:9; 46:12; Nu. 26:19.

אופז *Uphaz*, pr.n. of a region producing gold, Jer. 10:9; Dan. 10:5. As the letters ו and ז are also elsewhere interchanged (as in **זר** and **זר** lightning, **זכר** and **זכר** to boast, to glory), **אופז** seems to be corrupted from **אופיר**.

אופיר, **אופר**, **אפיר** pr.n. *Ophir*, a very celebrated region abounding in gold; the sailors of Solomon went thither, together with the Phoenicians, from the ports of the Ælantic gulf, and brought thence every three years, gold, precious stones, and sandal wood, 1 Ki. 9:28; 10:11; 2 Ch. 8:18; 9:10. According to 1 Ki. 10:22 (where Ophir is also to be understood, although not mentioned by name), silver also, ivory, apes, and peacocks were brought thence. "The gold of Ophir" is very often mentioned in the Old Testament, as Job 28:16; Ps. 45:10; Isa. 13:12; 1 Ch. 29:4; once even **אופיר** is put for the gold of Ophir, Job 22:24.

As to the situation of *Ophir*, various opinions have been formed. The moderns, however, have mostly supposed it to be in one of two regions, *India*, or some part of *Arabia*. And that we should seek for Ophir in *India*, as among the ancients was supposed by Josephus, Arch. viii. 6, § 4; among the moderns, by Vitranga, Reland, and others, is sought to be maintained by these arguments:—First, the Indian regions abound with the above-mentioned commodities; and several of them, as ivory and sandal wood, are only found in India: and the words used for apes and peacocks, altogether agree with those used in India on the Malabar coast, and they are no doubt taken thence (see **קוף**, **תפוס**). Also, the LXX. translators have put for **אופיר** always (except one place, Gen. 10:

29) *Σουφίρ*, *Σουφείρ*, *Σωφίρ*, *Σωφείρ*, *Σωφαρα*, *Σωφηρα*. Now **סופר** is, according to the ancient Coptic lexicographers ["whose authority however is not very great"], the Coptic name for India. Further, there is found a place in India, from the name of which both Ophira and Sophira may be easily explained; namely *Σουπάρα*, called by Arrian *Οὐπαρα*, situated in the nearer Chersonese, where there is now the celebrated emporium of Goa: this place is mentioned by Ptolemy, Ammianus, and Abulfeda. Equally high authorities contend for *Arabia*, which has been the opinion held by many of the moderns, as Michaelis (Spicil. ii. p. 184, seq.); Gosselin; Vincent; Bredow (Hist. Unters. ii. 253); Th. Chr. Tychsen; U. H. Seetzen, and others. And, in the first place, Ophir, Gen. 10:29, is mentioned in the midst of other Joktanite regions, which, as far as is known to us, are all to be sought for in southern Arabia; it stands enumerated between *Sabæa* and *Havilah*, both of them rich in gold. It cannot however be denied, that even though Ophir were more remote, and were situated in India, it might in the pedigrees be referred to the same stock, the people springing from a Joktanite colony. Also, of the articles above-mentioned, some only, namely gems and apes, are found in Arabia, and that country is now wholly destitute of gold. But some particular regions of Arabia formerly abounded in gold, and that native, and unsmelted, as is mentioned both by the Old Testament writers, Nu. 31:22; Jud. 8:24, 26; Ps. 72:15, and Diodorus, ii. 50; iii. 44, 47; compare under the word **בזק**; Agatharchides (ap. Phot. cod. 250); Artemidorus (ap. Strab. xvi. 4, § 22); Pliny, vi. 28, 32, who ought not rashly to be doubted; for the mine, may be exhausted and altogether neglected, as in Spain, or the globules of native gold formerly found in the sand may have failed. Also, Ophir is expressly mentioned as an island of Arabia by Eupolemus (ap. Euseb. præp. evang. ix. 30); and there is now a place called *el Ophir*, in the district of Oman, two miles inland of the city Sohar.

However it may be (for we cannot here exhaust the whole discussion), either of these opinions has much more appearance of correctness than that of those who understand the eastern part of Africa, viz. Nigritia and Sofala of the Arabs (now Zanguebar, Mozambique, where there is a region that produces gold called *Fura*), which after Grotius and Huet has been so held by d'Anville, Bruce, Schulthess and others.

אופן m. const. **אופן**; pl. **אופנים** a wheel, Ex. 14:26, etc.; Pro. 20:26, **אופן** **עליהם** **אופן** "and he turns the wheel (of his threshing wain) upon them," i e. **אפ**

reads on the- and tramples them small; comp. 247.
Root 15N.

צוּר—(1) TO URGE, TO PRESS any one ON (comp. **Ch.** **צָוַר**). Cognate roots, both in sound and in signification, are **צָוַר**, **צָוַר**, **צָוַר**; comp. Gr. *πιέζω*, Ex. 5:13.

(*) *to urge oneself, to hasten*, Josh. 10:13; Pro. 19:2; 28:20. Followed by מָלַן it is, *to hasten backward, to withdraw oneself*; Jer. 17:16, לֹא אֶמְצֵא מִנִּי "I have not withdrawn myself, that I should not be a shepherd (prophet) after thee."

(3) *to be narrow, strait*, Josh. 17:15.

HIRPH, i. q. Kal No. 1, *to urge, to press on*; construed with a gerund of the verb, Isa. 22:4; followed by 3 of pers., Gen. 19:15.

אֹצֵר const. אוֹצֵר; pl. אוֹצְרוֹת m. (root אָצַר).

(1) ["properly, what is laid up, a store, stock,"] *treasure, store*, as of corn, food, provision (*maga-zine*), 2 Ch. 11:11; 1 Ch. 27:27; especially of gold, *silver*, and other precious things, hence used of the *treasury* of the temple, 1 Ki. 7:51; of the king, 1 K. 14:26; 15:18; *בֵּית אוֹצָר* "a treasury," Neh. 10:39.

(2) i. q. **אוצר** "ב a storehouse, Joel 1:17; a treasury, 2 Ch. 32:27.

אֹר TO BE OR BECOME LIGHT, TO BECOME BRIGHT,
Gen. 44:3. Used of the eyes of a faint person when he
begins to recover, 1 Sa. 14:27, 29. Pret. impers. אֹר
"it is light," 1 Sa. 29:10. Imperat. אֹרִי sa. 60:1,
"shine, be bright;" ["i.e. be surrounded and re-
splendent with light"].

NIPHAL נִאָּחַר; fut. יִאָּחַר i. q. Kal 2 Sam. 2:32; Job 33:30; לִאָּחַר for לְהִאָּחַר to be made light. Part. נִאָּחֵר "bright, glorious," Ps. 76:5.

HIPHIL הִאִיר—(1) to *lighten, to make light*, followed by an acc. Ps. 77:19; 97:4; 105:39—(a) הִאִיר “עֵינַי פִּי” to *enlighten any one’s eyes*” (which were involved in darkness), i.e. as it were to recall him to life, Ps. 13:4; hence, “to refresh, to gladden,” Pro. 29:13; Ps. 19:9; Ezr. 9:8; comp. Sir. 31:17.—(b) הִאִיר פְּנֵי פִי “to *lighten any one’s countenance*,” i.e. to make cheerful, Ecc. 8:1; comp. the synon. נִהַר. הִאִיר פְּנֵי “to *make one’s own face to shine*,” “to cause one’s face to shine” is especially used of God as being propitious, Ps. 80:4, 8, 20; followed by אֵל Nu. 6:25; אֵל Ps. 31:17; אֵל Ps. 119:135; אֵל Ps. 118:27; אֵל Ps. 67:2. Once without פְּנֵי Ps. 118:27.—(c) to *enlig-ten*, i.e. to imbue with wisdom, Ps. 119:130.

(2) *to shine, to give light* (leuchten, scheinen), absol.
Gen. 1:15; with a dat. Ex. 13:21; Isa. 60:19.

(3) *to kindle*, Mal. 1: 10; Isa. 27: 11 (comp. Eng to light and אור fire). Arab. ^{أور}أور to kindle. Hence are derived the following words, and also מאור and מאורה.

אור m. (once f., Job 36:32; comp. *Lehrg. 546*, *light*, Gen. 1:3—5; Job 3:9; 12:25. Wherein it differs from **מאור** is shown by Gen. 1:3; comp. verses 14, 16. Thus **אור** is light everywhere diffused, such as that of the day, and the sun, while **מאור** is properly that which affords light, a luminary, and thus it can take the plural number, which **אור** does not admit, except in one example, Ps. 136:7, where **אורים** stands for **מארים**. Specially it is—(a) *morning light*, *light of day*; Neh. 8:3, **מִן הָאֹרֶךְ עַד מִחְצֵית הַיּוֹם**, “from morning light unto mid-day;” Job 24:14.—(b) *the light of the sun*, and *the sun* itself, Job 31:26; 37:21; IIab. 3:4; Isa. 18:4; comp. *φῶς*, used of the sun, *Odyss. γ’, 335*.—(c) *light of lightning*, and *lightning* itself; Job 36:32, **עַל-בְּרָמִים כֹּסֶה אֹרֶךְ** “he covers the light of lightning upon his hands,” i.e. he covers his hands with lightning, his hands are red with lightning; Job 37:3, 11, 15.—(d) *light of life*, Job 3:16, 20; more fully **אֹרֶךְ חַיִּים** Ps. 56:14. Metaphorically—(e) *light* furnishes an image of good fortune, prosperity, sometimes with the proper sense of light retained, Job 22:28; Isa. 9:1; sometimes that of prosperity itself, Job 30:26; *Psal. 97:11*. Isa. 10:17. Jehovah is called “the light of Israel,” as being the author of their prosperity; comp. Isa. 60:1, 3.—(f) *light for doctrine, teaching*; Isa. 49:6, **אֹרֶךְ גּוֹיִם** “a light of the Gentiles,” i.e. teacher; Isa. 51:4; 2:5, “let us walk in the light of Jehovah” (verse 3); compare Pro. 6:23, “for the commandment (of God) is like a luminary, and the law is as a light.”—(g) **אֹרֶךְ פָּנִים** *light*, or brightness of countenance, cheerfulness of countenance, a serene countenance, Job 29:24 (comp. Ps. 104:15); Pro. 16:15, **כְּמֶלֶךְ פָּנֵי מֶלֶךְ** “when the king’s face shineth,” i.e. when it is cheerful and pleasant; Ps. 4:7; 44:4.

אֲנִי m.—(1) i. q. **אֶנֶס** *light*. Hence in pl. **אֲנִיִּם**—
 (a) *lights*, i. e. lucid region, the East; comp. **Πομ**
 πρὸς ἧν ἡλείων τε (Il. υ'. 239; Od. ι'. 26), Isa. 24:15.—
 (b) *lights*, metaph. *revelations, revelation*, used of
 the sacred lot of the Hebrews, Nu. 27:21; 1 Sa. 28:6;
 generally more fully called **אֲנִיִּם הָאֵלִים** "revela-
 tion and truth," Ex. 28:30; Lev. 8:8; once **אֲנִיִּם**
אֱלֹהִים Deu. 33:8; LXX. excellently, *δῆλωσις καὶ ἀλ-
 θεία*: Luther, *Ercht und Redt*. These sacred lots, which
 were only consulted by the high priest in matters of
 great moment, were borne by him in or upon his

breastplate, as appears from Ex. 28:30. It was a matter of dispute what they were, even in the time of Philo and Josephus. Josephus, indeed (Arch. iii. 8, § 9), supposed that the augury was taken from the twelve stones on the outer part of the breastplate, and from their brightness; but Philo (tom. ii. p. 152, ed. Mangey) teaches that Urim and Thummim were two little images, put between the double cloth of the breastplate, one of which symbolically represented *revelation*, the other *truth* [!!!]. The Hebrews seem in this symbolic manner to have imitated the Egyptians, amongst whom the supreme judge wore a saphire "image of truth," hung from his neck; see Diod. i. 48, 75; Ælian. Var. Hist. xiv. 34 [This idolatrous notion of Philo is not to be regarded as throwing any light on the subject].

(2) *brightness of fire, flame*; Isa. 50:11, אִשׁ אֵשׁ; and *fire* itself, Isa. 44:16; 47:14; Eze. 5:2; comp. אִשׁ Hiphil No. 3.

(3) [Ur], pr. n.—(a) of a town of the Chaldees, more fully, אִשׁ בְּשִׁדִּים, Gen. 11:28, 31; 15:7; Neh. 9:7, the native place of Abraham. Its traces remained in the Persian fortress Ur, situated between Nesibis and the Tigris, mentioned by Ammianus 25:8; ["but *ur*, as an appellative, may perhaps have signified a *fortress, castle*; so at least, Pers. اورو castle; Zend and Sansc. *pura*, a fortified city, after the analogy of *pemar*, Pracrit. *unar*, etc. See F. Bernary, in Berliner Jahrb. 1841, p. 146." Ges. add.] LXX. χώρα τῶν Χαλδαίων; Alex. Polyh. ap. Euseb. de Praep. Evang. ix. 17, explains it, Χαλδαίων πόλις.

(b) m. 1 Ch. 11:35.

אֹרֶה f.—(1) *light*, Ps. 139:12; metaph. of prosperity, Est. 8:16.

(2) plur. אֹרוֹת *herbs, green herbs*, 2 Ki. 4:39; from the idea of brightness being in the Phœnicio-Shemitic languages applied to verdure and flowers. Comp. אֲנֹר, Arab. أنوار lights and flowers. In the cognate languages it may be compared with the Samarit. אֲנֹר Gen. 1:11, 12, for אֲנֹר herb. So Isa. 26:19; בִּיטָל אֹרוֹת טָלָה "for the dew of herbs, is thy dew," i. e. the dew of God shall refresh those that rise from the dead, like the dew refreshes plants. Compare Sir. 46:12; 49:10; others explain it "dew of light," i. e. of life, or lifegiving dew, comp. אֹר letter (d).

אֹרוֹת transp. for אֲרוֹת (which see), *stables, managers, stalls*, 2 Ch. 32:28.

אֹרִי ("fiery," or perhaps a shorter form for אֹרֶה, [Uri], pr. n. m.—(1) Ex. 31:2.—(2) Ezr. 10:24.—(3) 1 Ki. 4:19

אֹרִיאל ("flame of God"), [Uriel], pr. n. m.—(1) 1 Ch. 6:9; 15:5, 11.—(2) 2 Ch. 13:2.

אֹרִיָה ("flame of Jehovah"), [Uriah, Urijah], pr. n.—(1) of a Hittite, the husband of Bathsheba, perfidiously slain by David, 2 Sam. 11:3.—(2) of a priest in the time of Ahaz and Isaiah, Isa. 5:2; 2 Ki. 16:10.

אֹרִיָה (id.), [Urijah], pr. n. of a prophet, slain by order of Jehoiakim, Jer. 26:20, sqq.

אִשׁ see אִשׁ תַּחַת אֵשׁ under אִשׁ.

אֹת (for אֹתָהּ from אֹתָהּ No. III; comp. אֹתָהּ or אֹתָהּ sign for אֹתָהּ from אֹתָהּ), Pl. אֹתוֹת m. and f. (comp. sing, Gen. 9:12; Ex. 4:8, plur. Ex. 4:9; Josh. 24:

27), a sign (Ch. אֹת, Syr. ܐܬܐ pl. ܐܬܐܬܐ). Exod. 12:13; Josh. 2:12; Gen. 1:14; וְהָיוּ לְאוֹתוֹת וּלְמוֹעֲדִים "and they shall be (the lights of heaven) for signs and times," i. e. by ἐν δαὶ ἐνοῖν, signs of times. It is—

(1) a *military ensign*, and specially that of each particular tribe, differing from אֶלֶף standard, which belonged to each camp of three tribes, Num. 2:2, seq.

(2) a *sign of something past*, which serves to keep it in memory, Ex. 13:9, 16; Deu. 6:8, hence a memorial, monument, Isa. 55:13; Eze. 14:8.—

(3) a *sign of something future, a portent*, τὸ σημεῖον τοῦ μέλλοντος [?] (Rom. 5:14), i. q. מוֹפֵת Isa. 8:18; "behold, I and the children whom Jehovah hath given me are for signs and wonders in Israel from Jehovah of hosts," i. e. by the names divinely bestowed upon us, all of which are of good omen (אֲשֶׁר־הָיָה "the salvation of God," אֲשֶׁר־הָיָה "God with us," Isa. 7:14; 8:8; Shear Jashub, 7:3); God makes us types of future things as signifying future welfare. [Gesenius does not understand the true reference of the passage; we know, from Heb. 2:13, that Christ is speaking of himself and the Church, God's children given him for redemption, brought into blessing while the nation of Israel continues in unbelief.] Comp. Isa. 20:3; Eze. 4:3.

(4) the *sign of anything which cannot itself be seen*, Gen. 1:14, ex. gr. "the sign of the covenant," circumcision, Gen. 17:11, of the sabbath, Ex. 31:13, hence, *token, proof, argument*, Kennzeichen, Beweis; comp. Lat. *signum*, Cic. Invent. 1, 34; Gr. τεκμήριον, σημεῖον, Job 21:29, and hence a miracle, as a sign of the divine power, i. q. מוֹפֵת Deu. 4:34; 6:22; 7:19; 29:2; 34:11, see my remarks at length on Isa. 7:11; [see Matt. 1:23, as to the meaning of the passage]. Of the prophetic sign or ["token of the truth of a prophecy

viz. when God, or the prophet as his interpreter, foretells some minor event, the fulfilment of which serves as a *sign* or *proof* of the future fulfilment of the whole prophecy. Ex. 3:12; Deu. 13:2, 3; 1 Sa. 2:27—34; 7:10—9; 2 Ki. 19:29; 20:8, 9; Isa. 7:11—14; 38:7, 22; Jer. 44:29, 30, comp. Mar. 13:4; Luke 1:18; 2:12." Ges. add.]

אות or **ארת** a root not used in Kal.

NIPHAL נִאֲוֹת 1 pl. fut. נִאֲוֹתוּ, 3 pl. נִאֲוֹתוּ to CONSENT, 2 Ki. 12:9; with a dat. of pers. to consent to any one, Gen. 34:15, 22, 23. In Arabic this power belongs to أَتَى i. q. أَتَى to come, Conj. III. أَتَى Heb. אֹתָהּ, whence a new root אֹת appears to have arisen; unless it be better, by changing the points, instead of אֹתָהּ, נִאֲוֹתוּ to read אֹתָהּ, which forms may be referred to Poël of the root אֹתָהּ.

אֹת only with suff. אֹתִי, אֹתָךְ etc. i. q. אֹת No. 1, pronoun demonstr. commonly a mark of the accusative.

אֵל ["a demonstrative particle originally of place, in that place, there, kindred with אֵל; Arab. أَل, behold!" called in Man.]; subst. *time* (from the root אֵל, comp. אֵל, hence in accusat. at that time, then, specially — (1) *damalē, then, of past time*; Arabic أَل then, and أَل *tunc, then, thereon*; Germ. da; in apodosis, behold! *fiēte da so*; Chald. אֵל; Gen. 12:6; Josh. 10:12; 14:11. Followed by a preterite, 1 Ki. 8:12; 2 Ch. 6:1; 8:12, 17; and a future, used for a preterite, Jos. l. cit.; Ex. 15:1; Deu. 4:41. Comp. Lehrs. p. 773.

(2) *then, after that, of future time.* Construed with a fut. which retains its own power; Ps. 96:12, אֵל יִרְנֶנּוּ "then shall they rejoice;" Zeph. 3:9; Job 3:13; sometimes also with a preterite in the signification of the future, where a future precedes, Jud. 5:11; Ex. 15:15.

(3) *then, after that, for therefore, because of that*, Jer. 22:15; Ps. 40:8.

מֵאָז מֵאָזָא prop. *from that time*; hence — (a) adv. *from of old, formerly, long since*, 2 Sa. 15:34; Isa. 16:13; 44:8; 45:21; 48:3, 5, 7. — (b) prep. and conj. *from (any) time, from when, since; depuis, dès-lors, seit*; const. with an inf. Ex. 4:10, מֵאָז דִּבַּרְתָּ "since thou hast spoken;" Josh. 14:10; with a subst. Ruth 2:7, מֵאָז הַבֹּקֶר "from the time of morning," i. e. since morning. ["In the same sense as מֵאָז בֹּקֶר, Ruth 2:7, there is also use מֵאָז מִבֹּקֶר, 2 Sa. 2:27,

which ought, perhaps, to be transposed; comp. מֵאָזָא. Some consider מֵאָז to be kindred to the pronoun מֵאָז, so that it would properly have a demonstrative power; which is not unsuitable." Append. Ps. 76:8, מֵאָז אִפְּךָ "from the time of thy anger," i. e. from when once thy anger is kindled. With a finite verb (for מֵאָזָא), Ex. 5:23, מֵאָז בָּאתִי אֶל פַּרְעֹה "from the time when I came unto Pharaoh." Gen. 39:5.

[*Note.* Fuller forms from מֵאָז, are מֵאָז (which see), and Ch. מֵאָז; the latter seems to have come by softening the letters from מֵאָז, מֵאָז, here, also there; so that its ending seems to be plural, while in fact it is ro' sc. Compare מֵאָזָא for מֵאָזָא. See for these particles and their etymology, Hupfeld in Zeitsch. f. d. Kunde des Morgenl. ii. p. 434."—Ges. add.]

אֵל & **אֵל** Ch. TO KINDLE. Comp. Arab. أَل to be hot, to kindle a fire; part. pass. أَل by a Syriacism for אֵל, Dan. 3:22; inf. מֵאָז for מֵאָז; with suff. מֵאָזָא, 3:19.

אֵל an unused root; whence אֵל.

אֵל [Ezbar], pr. n. m., 1 Ch. 11:37.

אֵל Ch. i. q. אֵל TO GO AWAY, TO DEPART, (comp. ἀάπτω, *lacrima*; ألمس, *adamas*). Hence Dan. 2:5, 8, מֵלֶכְתָּא מִנִּי אֵל "the word has gone out from me," i. e. what I have said is ratified, and will not be recalled; comp. 9:23; Isa. 45:23. The Hebrew interpreters, as Saad. Tanch. of Jerusalem, have long ago rightly compared the Talmudic phrase אֵל לטעמיה "to go to one's opinion," i. e. to follow one's own opinion. As to the form, אֵל is part. fem. from the masc. אֵל (of the form אֵל, קָטֵל).

אֵל an unused root which seems to have had the sense of *to pass by*, like אֵל, אֵל. Hence are derived אֵל, אֵל, *time, then*. [Omitted in Ges. corr. as the supposed derivatives are otherwise explained.]

אֵל (by a Syriacism for אֵל) m. ὕσσωπος, *hyssop* of the ancients, which was used by the Hebrews in sacred purifications, Ex. 12:22; Lev. 14:4, 6, 49; Ps. 51:9; 1 Ki. 5:13. Like the names of several eastern plants, so the word *hyssop* was borrowed by the Greeks from the Orientals themselves. The Hebrews appear not to have applied this word merely to *hyssopus officinalis* of the moderns, but to have also included under it other aromatic plants, especially mint, *origanum* (Doffen). Some derive it from the root אֵל, which they regard as the same as אֵל to be hairy;

but the plants mentioned can hardly be called hairy

אָזר (by a Syriacism, i. q. **אָזר**) m.—(1) *a girdle*, Isa. 5:27; Jer. 13:1, **אָזר**.

(2) *a bond*, Job 12:18; Vulg. *funis*. Root **אָזר**.

אָזר i. q. **אָז** adv. *then, at that time, thereupon*, Ps. 124:3—5. Similar is the Ch. **אָזר**. As to the final 'ר, it belongs to the root according to the analogy of the form **אָזר**. [But see Ges. corr. in **אָז**.]

אָזרָה f., a verbal noun of the conj. Hiphil, from the root **אָזר**, in the signification of sacrificing, Isa. 66:3; properly *a memorial* (offering), that which calls to memory. LXX., Vulg. *μνημόσυρον*, *memoriale*. This was the name of that part of the meat-offering [**אָזרָה**] which was burned with frankincense upon the altar; the sweet savour of which ascending to heaven, was regarded as commending to God the remembrance of the worshipper. [But it must be borne in mind that this, as well as every other part of the law, was ordained by God himself.] Lev. 2:2, 9, 16; 5:12; Nu. 5:26. Lev. 24:7, the frankincense also put on the loaves of shew-bread is called **אָזרָה**.

אָזל fut. **אָזל** (whence **אָזל** for **אָזל**, Jer. 2:36), properly, if I judge aright, to ROLL, rollen, hence—

(1) *to spin*, from the idea of rolling. So in the Talmud **אָזל**, whence **אָזלָה** weaver, Arab. **أزل** Conj.

I. IV., **אָזל** something spun; Syr. and Ch. **أزل** id., comp. the kindred **אָזל** to spin and to flow, both from the idea of rolling. See PUAL.

(2) ["intrans. to roll off, i. e."] *to go away, to depart*, especially quickly, as if fortrollen, fortfabren, compare the Germ. *ſich trollen*; Eng. to troll, to trowl. [These supposed English illustrations given by Gesenius do not make the matter much clearer.] Gr. *réw, neo*, and med. *réouai* to depart, to flee. So in Ch and Syr. In Arabic we may compare **أزل** to separate, to take away. Prov. 20:14 (followed by a dat. pleon. **אָזל**, like **אָזל**); Jer. 2:36. Metaph. *to fail*, as water, Job 14:11; food, 1 Sa. 9:7; strength, Deu. 32:36.

PUAL part. **אָזלָה** *what is spun*, yarn, thread, Gesponnenes, Gefpinnst, Garn, Eze. 27:19.

אָזל Ch. i. q. Heb. No. 2.—(1) *to depart*, Dan. 6:19. So also in the Syr. and Samarit.

(2) *to go, to journey*, Ezr. 4:23; 5:8, 15.

אָזל *departure*, see **אָזל** No. 6, letter (b).

I. **אָז** a root not used in Kal. Properly by a conjecture sufficiently probable of Jo. Simonis, TO BE SHARP, ACUTE, POINTED, whence **אָז** ear (which may indeed, especially as to animals, be so called from

the pointed form), and **אָז**, **אָז** (sharp) weapons (Compare *ἀκμή*, *ἀκούω*, and *ἀκίη*, *acies*, *acut*.) A cognate root apparently is **אָזל**, which see.

HIPHIL **אָזל** (as if *Shren madhen, to make ears*) *to prick up the ears*; *die Shren spitzen, erwirzethen* (Arab.

أذن id.), hence *to listen*. Construed, followed by an accus., Gen. 4:23; Job 33:1; **אָזל** Job 34:2; **אָזל** Ps. 77:2; **אָזל** Pro. 17:4; **אָזל** Num. 23:18, of person and thing. Specially, *to hear and answer*, used of God, Ps. 5:2; 17:1; 39:13; 54:4; Job 9:16; *to obey, to hear and obey*, used of men, followed by a dat. Neh. 9:30; Ex. 15:26.—Fut. 1 pers. **אָזל** for **אָזל** Job 32:11; Part. **אָזל** for **אָזל** Pro. 17:4.

II. **אָז** Arab. **وزن** *to weigh*, whence **אָזל** scale. It only occurs in—

PIEL **אָז** *to weigh, to ponder*, Ecc. 12:9. Followed by the syn. **אָז**. Rabbin. **אָז** to be weighed, proved.

אָז m. *utensil, implement*, prop. *weapon* (comp. Ch. **אָזל** arms), see the root No. I. Deu. 23:14: "and thou shalt have a spade **אָזל** על **אָזל** on thy implement;" many copies read **אָזל** על **אָזל** "among thy utensils," which I prefer. The same notion both of utensil and weapon is found in the word **אָזל**.

אָזל dual (which is also used as plural) **אָזל**, const.

אָזל f. *the ear*, from the root **אָזל** No. I. (Arab. **أذن**, **أذن**).

Æth. **አዝረ**; Ch. **אָזל**, **אָזל**, contr. **אָזל**, Syr. **أزل**, **أزل**).

(**אָזל**) Ex. 20:20; Lev. 8:23, etc. The phrases of which this word forms a part, are considered under the verbs **אָזל** Hiph. **אָזל**, **אָזל**. **אָזל** "to speak in any one's ears," i. e. before him and in his hearing, Gen. 20:8; 23:16; 44:18; Ex. 10:2. So Isa. 5:9, **אָזל** "in my ears (said) Jehovah." Compare 22:14. **אָזל** "to place in any one's ears," to deliver something to be perceived by the ears, and to be laid up in the mind of any one, Ex. 17:14. **אָזל** "to hear with one's ears," emphatically, Ps. 44:2; Job 28:22.

אָזל (**אָזל** "ear," or rather "corner of Sheerah"), [*Uzzen-Sherah*], pr. n. of a little town built by Sheerah, the daughter of Ephraim, 1 Ch. 7:34.

אָזל (prob. "ears," i. e. "summits of Taber"), [*Azkoih-tabor*], pr. n. of a town of the tribe of Naphtali, Josh. 19:34.

אָזל ("hearing"), [*Ozni Oznites*], pr. n. of a son of Gad, the patriarch, Nu. 26:16. [Also patronymic, *ibid*.]

אֲזַנְיָהּ ("whom Jehovah hears"), [*Azaniah*],
pr.n. m., Neh. 10:10.

סָבָר *chains, bonds*, Jer. 40:1, 4, i. q. **סָבַר** with Alph prosthetic, which some MSS. omit in verse 1. Root **סָבַר**. [In Thes. root **סָבַר** in the sense of *to bind*.]

אַזַּר fut. **יִאָזֵר** Jer. 1:17, with suff. **יִאָזְרֵי** Job 30:18, TO BIND AROUND, TO GIRDL, also, TO BE GIRDED, TO GIRDL ONESELF. Arab. **أَزَّرَ** to be strong, robust, and perhaps, also, prop. to be girded, to gird. Conj. II. to gird. Conj. III. to strengthen, to aid. Cognate roots, all of which have the sense of *to bind together, to gird, to surround*, are, **אָסַר**, **אָצַר** (**אָצַל**), **עָצַר**, **עָטַר**, **עָזַר**, **חָצַר**, **חָצַר**, **חָזַר**. It is used — (a) of the garment with which any one is girded, with an acc. of pers. Job 30:18. — (b) with an acc. of the member girded, Job 38:3, **יִאָזְרֵנָה** **חֻצִּי** “gird up thy loins;” Job 40:7; Jer. 1:17. — (c) with an acc. of the girdle or garment with which any one is girded, and figuratively, 1 Sa. 2:4, **אָזְרֵי חֵלִי** “they are girded with strength.”

NIPHAL part. נִצָּר *girded*, Ps. 65:7.

PIEL, to gird, with two acc., one of the person, the other of the girdle, Ps. 18: 33, 40, וְתַאֲזִינִי חֵיִל לְמִלְחָמָה "thou hast girded me with might for the war;" Ps. 30: 12, וְתַאֲזִינִי שִׂמְחָה "thou hast girded (i.e. surrounded) me with gladness;" Isa. 50: 11, מִאֲזִי יִקָּח "girded (i.e. armed) with burning darts." As to the construction of verbs of this kind with two accus. compare Lehrg. § 219, 1.

HITHPAEL, to *gird oneself* (i. e. arm oneself), to *prepare for battle*, Isa. 8:9; with an accus. Ps. 93:1 (with strength).

אַזְרוּעַ i.q. זְרוּעַ *an arm* (with Aleph prosthetic, compare p.1), Jer. 32:21; Job 31:22.

אַזְרָח m. (for אָרַח with Aleph prosthetic) —

(1) *a native tree*, not transplanted into another soil,
Ps. 37:35. 'The root is **וְרֵץ**, in the sense of *shooting forth*.

(2) *a native*, used in speaking of men, Lev.16:29; 18:26, etc.

זְרַחִי patron. n. [*Ezrahite*], a descendant of *Ezrach* (זְרַחִי); used of *Ethan*, 1 Ki. 5:11; Ps. 89:1; and of *Heman*, Ps. 88:1. Both of these are said, 1 Ch. 2:6, to be the descendants of *Zarah* (זָרַח) the son of *Judah*; and thus זְרַחִי is to be taken only as another form of the same name, used only in its patronymic. As to the family of these men, see my arguments against *Bertholdt* (*Einleit.* p. 1974); *Allg. Lit. Zeit. Ergänzungsbl.* 1816, p. 646.

I. אָח construct אָחִי, with suff. אָחִי ("my brother"), אָחִיךָ, אָחִיכֶם pl. אָחִים (with dag. occult), const אָחִיךָ, with light suff. אָחִיךָ, with grave suff. אָחִיכֶם, with suff. 3 pers. אָחִי for אָחִי (comp. Lehrs. p. 602), A BROTHER. This word is undoubtedly primitive. Arab. أَخٌ, const. st. أَخُو, أَخِي, أَخَا, Syr. إِسْمَ, Chald. אָח.

It follows sometimes the analogy of verbs, אָל, sometimes that of verbs, אָל; comp. Lehrs. § 118. When used in a sense not quite strict, it is applied also to those who are not own brothers, as those who are children of one father by different mothers (Gen. 42: 15; 43: 3), or vice versa to brothers by the same mother but by different fathers (Jud. 8: 19), who when greater exactness is used, are called אָבִים אֲבִי, אָבִים אֲבִי; see אָבִי. Sometimes emphatically used of brethren, both by the father and mother (Gen. 44: 20), comp. Gen. 49: 5, אָבִים אֲבִי "Simon and Levi are (true) brethren," i. e. not only children of one mother, but brethren truly in disposition also.

The word *brother* is also of wider use amongst the Hebrews, and is used for—

(1) *any relative, kinsman*, Gen. 14:16, "his brother Lot," prop. his brother's son, Gen. 13:8; 29:12, 15.

(2) *a man of the same tribe*, 2 Sa. 19:13; e. g. used of the Levites, Num. 8:26; 16:10; Neh. 3:1.

(3) *one of the same people*, Jud. 14:3; Ex. 2:11; 4:18; used even of cognate peoples, e.g. of the Edomites and Hebrews, Gen. 9:25; 16:12; 25:18; Num. 20:14.

(4) *an ally, confederate*; used of people that were allied, as of the Tyrians and Hebrews, Am. 1:9; or of the same religion. Isa. 66:20 [here of the same nation].

(5) *any friend*; thus used of the friends of Job, Job 6:15, perhaps also Job 19:13, and of Solomon, who calls Hiram his brother, 1 Ki. 9:13; comp. Neh. 5:10, 14.

(6) *any other man*, united to us only by the tie of the human race, i. q. **לְאֶחָד** Lev. 19:17. Hence, when preceded by **אֶחָד**, one...another. Gen 13:11, **וַיִּפְרְדּוּ אֶחָד מֵעַל אֶחָיו** "and they separated the one from the other," Gen. 26:31; and indeed in this phrase it is even used of inanimate things resembling each other if they be of the masculine gender (of feminines, in the same sense is used **אֶחָת**—**אִשָּׁה**), Ex. 25:20, **וּמִצְנִיחִים** "and their faces (of the cherubim) shall be turned one to another" (*gegeneinander*), Ex. 37:9.

(7) tropically it expresses some similarity of disposition or manners, Job 30:29, "I am become a

brother of the jackals," i.e. I am forced to howl like a jackal; Pro. 18:9. Comp. fem. חאחח [also חאחח], and many compound proper names, as חאחחח and the like [which follow almost immediately].

II. חא interj. of lamentation (from the sound made), אה! ALAS! const. with a dat. Eze. 6:11; 21:20.

In Arabic there is a root derived from this, أحح to cry out, ah! again and again: see below, under חאח.

III. חא f. Arab. أح A GREAT POT, in which a fire was kept burning in the king's winter apartment, Jer. 36:22, 23. The orientals still use pots of this kind for warming instead of fire places, called in Pers.

and Turk. تنور. They have the form of a large pitcher, and they are usually placed in a cavity in the middle of the room. When the fire is out, a frame like a table is put over the pot, covered with a carpet; and those who wish to warm themselves, sit on the ground, and cover their feet, legs, and even their belly, with the carpet. The root is חאח No. II.

חא Ch. brother; pl. with suff. חאחח Eze. 7:18.

חא only in pl. חאח prop. howlings; hence howling animals (comp. חא No. II.), probably screech owls, Isa. 13:21. A word imitating the sound, like the Germ. Uhu, Schubut, French hibou; see חאח No. II. and the root חאח.

חאח ("father's brother"), Ahab, pr.n.—(1) king of Israel, B.C. 918—897, a man remarkable for his uxoriousness and idolatry, 1 K. 16:28 to 22:40. —(2) m., Jer. 29:21.

חאח ("brother of the prudent," or for חאח "fraternal"), [Ahaban], pr.n. of a man of the tribe of Judah, 1 Ch. 2:29.

חאח a root, derived from the numeral חאח, not used in Kal, its place being supplied by חאח to unite.

ΗΙΤΗΡΑΕΛ, to unite, to join oneself together, to collect oneself; Eze. 21:21, חאחחח prob. "unite thyself (sword of three edges)," i.e. ravage with united powers, or (according to the laws of parallelism), "gather thyself together," i.e. attend! nimm dich zusammen. The opinion of a very acute interpreter, Ch. Bened. Michaëlis, is not to be despised, who regards the four first words of the verse as being those of a military commander: "Conjunge te, dextrorsum! (aciem) strue, sinistrorsum! Sammelt euch, rechts! stellt euch (Achtung!), links!" Fall together! right! to your post! left!

חאח const. חאח ["and so before חא Lev. 13:2 before חא Gen. 32:23; and elsewhere, Gen. 48:22; 2 Sam. 17:22; Zec. 11:7"]; f. חאח (for חאחח); in pause חאח; a numeral having the power of an adj.

ONE. Arab. أحد (not أحد, as in Winer); f. إحدى, Æth. አሐድ: ahadu (not አሐድ: ahad, as in Winer also), Ch. and Syr. ܐܚܕ. The same radical letters are found in the Pehlevi advek, one, and without the third radical Dalet, Sansc. eka, and Pehlevi jek.

One has often the force of—(1) i. q. the same, Gen. 40:5; Job 31:15.

(2) first, but only so used in counting the days of the months, Eze. 10:16, 17, חאחחח "on the first day of the month," חאחחח "on the first day of the month," Gen. 8:5, 13; comp. μία τῶν σαββάτων, Act. 20:7. In counting years, the expression is חאחח, just as in Germ. das Jahr Eins, Zwei, etc., for das erste Jahr, etc., Dan. 9:1, 2; Eze. 1:1. In other places, as Gen. 1:5; 2:11, חאח does not lose the common idea of a cardinal, and the numbers follow one another as in Lat. unus, alter, tertius (Suet. Octav. 101).

(3) some one, חאחח "some one of the people;" חאחח, לא "no one." Hence very often—

(4) it acts the part of an indefinite article, especially in the later Hebrew, 1 Ki. 20:13, חאחח "a certain prophet," προφήτης τις; Dan. 8:3, חאחח "a ram," ein Widder; 1 Ki. 19:4. So also when חאח precedes, e.g. חאחח "a certain holy one," i.e. angel, τις ἁγγελος, Dan. 8:13. Sometimes also in the older books, Ex. 29:3; 1 Sa. 1:1; and followed by a genitive חאחחח "one of the cisterns," i.e. some cistern, Gen. 37:20; comp. Job 2:10.

(5) one only of its kind, Job 23:13; Eze. 7:5; Cant.

6:9 (Arab. واحد, only one, incomparable; وحيد id A. Schultens on Job loc. cit. and 9:5).

(6) When repeated חאחח—חאחח it is one...another, Ex. 17:12; 18:3. It even occurs three times repeated, 1 Sa. 10:3; 13:17, 18. Also distributively of individuals, Nu. 13:2, חאחחח "ye shall send one man to a tribe;" Nu. 34:18.

(7) חאחח is one man, i.e. together. Eze. 2:64, חאחחח "the whole congregation together;" Eze. 3:9; 6:20; Ecc. 11:6, חאחחח "both alike," alle beyde. Also i. q. "together, unitedly," Isa. 65:25; in the same sense is said חאחחחח 1 K. 20:8; 1 Sa. 11:7; Ch. חאחח.

(8) *f. אחת* ellipt. for *אחת פעם* *one time, once*, *Ki. 6:10*; *Ps. 62:12*.

(9) *בְּאַחַת* — (a) i. q. *אחת* *No. 8, Num. 10:4*. — (b) *suddenly* (mit einem Male), *Pro. 28:18*. — (c) i. q. *בְּאַחַד* *altogether*, *Jer. 10:8*.

(10) *אֶחָד אַחֶר* *one after another, one by one*, *Isa. 27:12*, and *Ecc. 7:27*, *אֶחָת אַחֶר* "one after another."

Note In the passage which has been unnecessarily discussed, *Isa. 66:17*, we should retain the common signification. It should thus be rendered, "who sanctify and purify themselves . . . אֶחָד אַחֶר after one," i. e. following one; the hierophant who presides over the rest in sacred rites. Comp. my Comm. on the passage.

אֶחָדִים. — (1) *the same*, *Gen. 11:1*; comp. Lat. *uni*, as *unis moribus vivere* (Cic. pro Flacco 26; Terent. Eun. ii. 3, 75).

(2) *joined in one, united*; *Eze. 37:17*, *וְהָיוּ לְאַחָדִים* "and they shall be (the two sticks) joined in one."

(3) *some, a few*, Germ. einige, einzelne, *Gen. 27:44*; *29:20*. Deriv. the verb *אָחַד*, also pr. n. *אֶחָד*.

אָחַד (*Milēl*), an Egyptian word denoting *marsh grass, reeds, bulrushes*, and any verdure growing in a marsh, *Gen. 41:2, 18*; *Job 8:11*. This word is not only used in Hebrew, but also in the Greek of Alexandria, in which it is written *ἄχϝ, ἄχϝι*; see the LXX., *Gen. 41:2, 18*; *Isa. 19:7*; also in the Wisdom of the son of Sirach (who lived in Egypt), chap. 40:16. Jerome in Comm. on Isa. loc. cit., "*quum ab eruditis quaererem, quid hic sermo significaret, audiui ab Aegyptiis hoc nomine lingua eorum omne quod in palude virens nascitur appellari*." The word is retained by the Coptic translator, who for the Greek *ἄχϝ* wrote *ⲁⲭⲓ*. Compare the same, *Num. 11:5* ["kindred are *ⲁⲭⲓ*, *ⲁⲭⲓ* bulrush, reed,"]; de Rossii Etymolog. Egypt. p. 24; Jablonskii Opusc. ed te Water, tom. i. p. 45; tom. ii. p. 160. Celsius (ii. 340—346) indeed, and Alb. Schultens, on Job loc. cit., have sought an Arabic origin for this word, comparing *أخى res pascuales*, from the root *أخى* to join together, as *juncus a jun-jendo*, and the Gr. *σχοῖρος* denotes both *rush wrought into a cord*, and *a cord* itself; but the former derivation is preferable.

אֶחָדִי (for *אֶחָדִי* "joining together"), [*Ehud*], pr. n. of a son of Benjamin, 1 Ch. 8:6, written in the parallel p'ace, *Gen. 46:21*, *אֶחָדִי*.

אֶחָדִי *f. a declaration, a shewing of opinion*, *Isa. 13:17*. It is a verbal noun, conj. Hiph. from the

root *אָחַד*, used in the Hebrew only in Piel, but in Chaldee in this conjugation likewise.

אֶחָדִי *f. brotherhood*, *Zec. 11:14*, denom. from *אָח* brother, which see.

אֶחָדִי [*Ahoah*], pr. n., 1 Ch. 8:4, for which there is verse 7, *אֶחָדִי*. Patronymic is *אֶחָדִי* [*Ahohite*], 2 Sa. 23:9, 28.

אֶחָדִי Ch. *a shewing, declaration*, *Dan. 5:12*; prop. Inf. Aph., from *אָחַד*.

אֶחָדִי ("brother of," i. e. "dweller near waters"), [*Ahumai*], pr. n. m. 1 Ch. 4:2.

אֶחָדִי m. — (1) *hinder part, rear, end*. Arab. *أَخِر* id. Hence — (a) *מֵאַחֶר* *from behind, behind, opp.*

to מִפְּנִים 2 Sa. 10:9. Arab. *مِنْ أَخِر*. — (b) *לְאַחֶר*

backward, *Ps. 114:3, 5*; with averted face (*abgewandt*), *Jer. 7:24*. — (c) *בְּאַחֶר* *backward*; *Pro. 29:11*, "a fool uttereth all his anger, *יִשְׁבְּחֶנָּה בְּאַחֶר* but a wise man keepeth it back," drives it back, so that it returns

to himself. — (d) *אַחֶר* in acc. adv. Arab. *أَخْرًا* *behind, on the back*, opp. to *פְּנִים* and *קִדְם*. *Eze. 4:10*, "and it (the roll) was written *וְאַחֶר* before and behind," within and without; 1 Ch. 19:10; *Ps. 139:5*. Also, *backward*; *Gen. 49:17*, *וְיָפֵל רִכְבּוֹ אַחֶר* "and his rider falleth back ward," *Jer. 15:6*. So often pleon. after verbs of returning, *Ps. 9:4*; *56:10*; of turning back, 2 Sa. 1:22; *Psa. 35:4*; *40:15*; and others of the same kind. Pl. *hinder parts*, *Ex. 33:23*; *26:12*; 1 Ki. 7:25; *Eze. 8:16*.

(2) *the west* [the east being the quarter towards which one is supposed to look], *Job 23:8*; *Isa. 9:11*, *וּפְלִשְׁתִּים מֵאַחֶר* "and the Philistines on the west." Compare *קִדְם*, *מִיָּמִן*, *מִשְׁמָל* and C. B. Michaëlis, *Diss. de locorum differentia ratione antica, postica, dextra, sinistra*, Hale, 1735, 4to, reprinted in Pott Sylloge Comment. 5, 80, seq. § 8. The same mode is followed by the Hindoos, the Mongols, and also the Irish [and all Celtic nations].

(3) *latter time, the future*. *לְאַחֶר* hereafter, *Isa. 41:23*; *42:23*.

אֶחָדִי *f. (for אֶחָדִי, from the masc. אחי, which in Arab. and Chald. is the same as אחי), pl. with suff. אחיות Eze. 16:55 (sing. אחות), and אחיות Eze. 16:52 (sing. אחות, which is from the masc. אחי), comp. Lehrs. p. 602.*

A sister (Arab. *أُخْت*, Syr. *ܐܚܬܐ* for *ܐܚܬܐ*, Ch. *אֶחָדִי* id.). It properly signifies an own sister, born

of the same parents, but (where accuracy of expression is not important) used also of a sister, *ὁμοπαρτία*, Gen. 20:12; 2 Sam. 13:2, 5, or *ὁμομηρία*, *uterine*, Iev. 18:9, 11; 20:17. The Hebrews also called *sister*—

(1) *a female relative, kinswoman*, Job 42:11; Gen. 24:60, where the mother and brother say to Rebecca, אַחֵינוּ אַתְּ "thou art our sister."

(2) *one of the same tribe or people*, Nu. 25:18.

(3) *an ally, a confederate city or state*, Eze. 16:46; 23:31.

(4) after אַחֵךְ, *one...another*; used also of inanimate things of the feminine gender, Ex. 26:3, "five curtains shall be joined אַחֵךְ אֶל אַחֵךְ one to another," verses 5, 6, 17; Eze. 1:9; 3:13.

(5) *metaph. sister* is used of anything very closely connected with us; Pro. 7:4, "say to wisdom, Thou art my sister;" Job 17:14. Compare the rest of the words which bear the signification of *propinquity*, especially אֶחָד No. 6, אֶחָד No. 7.

(6) *a spouse* is lovingly so called, Cant. 4:9, seq. Compare Tibull. iii. 1, 26.

אַחֵךְ fut. אֶחָד (more rarely אֶחָד 1 Ki. 6:10; Ecc. 7:18).

(1) TO TAKE HOLD OF, TO SEIZE, specially with the hand. (Arab. أَخَذَ, Ch. and Syr. אָחַז, אָחַז.) Const. with an accus. of pers. or thing, Ps. 56:1; Jud. 12:6; also very often followed by אֶל, Ex. 4:4; Job 23:11; 2 Sa. 20:9. (Winer has made a mistake with regard to this passage, p. 46; it should be rendered, "and Joab's right hand took hold of Amasa's beard.") Metaph. it is ascribed to terror, fear (like λαμβάνειν), Ex. 15:14, אֶחָד יִשְׁבֵּי פִלִּשְׁתִּי "terror seizes the inhabitants of Philistia;" verse 15; Ps. 48:7. It is also said vice versâ, to take fright (comp. Germ. die Angst ergreifen), Job 18:20, אֶחָד יִשְׁבֵּי פִלִּשְׁתִּי "the ancients took hold of horror," for "horror took hold of them;" Job 21:6; Isa. 13:8, אֶחָד יִשְׁבֵּי פִלִּשְׁתִּי "they (the Babylonians) take hold of pangs and sorrows," for "pangs and sorrows take hold of them."

(2) to take, e.g. by hunting, fishing, Cant. 2:15.

(3) to hold something taken, followed by an acc. 1 Ch. 13:9; 2 Ch. 25:5; and אֶל, Gen. 25:26. Metaph. to embrace anything, with an acc., Job 17:9 (comp. *embrace*, Apoc. 2:25); with אֶל, 23:11. Part. pass. in an active signification, Cant. 3:8, אֶחָד יִשְׁבֵּי פִלִּשְׁתִּי "holding the sword." Compare as to this deponent use of passive participles, Lehrs. p. 309, 310 [Heb. Gram. § 49, 3. 2], and in this very verb Syr. أَمْسَكَ holding, Æth. ለካለ: *chūs*, taken and holding.

(4) to join, and in pass. to be joined, to adhere. Verbs of taking and holding are very often thus applied in the sense of *adhering*, and *joining*, as things firmly joined together hold and sustain each other firmly; compare אֶל and אֶל in Hithp., and ἔχομαι *τινός*, I hold, depend on any thing; ἔχομενος joined to any thing; and αἰρέω, whence Lat. *hæreo*. Eze. 41:6, וְלֹא יִהְיֶי אֶחָד בְּקִיר הַבַּיִת (that) they should not be joined (inserted) in the wall of the temple;" 1 Ki. 6:6. Hence —

(5) to shut, as the Syr. أَمْسَكَ Neh. 7:3.

(6) to cover with timber, beams and boards, from the joining together of the beams and planks; 1 Ki. 6:10, "and he covered the house with cedar wood," comp. אֶל IIab. 2:19.

(7) to take out, away (from a great number), whence part. pass. *taken*, sc. by lot (like the synonymous word אֶל, Nu. 31:30, "from the half which belongs to the children of Israel thou shalt take one אֶל part taken out of fifty;" verse 47; 1 Ch. 24:6, אֶל אֶחָד אֶחָד לְאֶלֶךְ וְאֶחָד לְאֶתְחָר, (where it should again be read with many copies אֶחָד אֶחָד) "one family (by lot) being taken for Eleazar, one for Ithamar," i. e. in casting lots they so arranged as to draw first a lot for a family of Eleazar and then for a family of Ithamar.

NIPHAL — (1) pass. Kal No. 2, Eccl. 9:12.

(2) pass. No. 3, Gen. 22:13.

(3) to make oneself possessor of any thing, to have possession of it, Gen. 34:10; 47:27; Josh. 22:9, 19. Comp. Syr. أَمْسَكَ to possess, and deriv. أَمْسَكَ.

PIEL, to shut, like Kal No. 5, Job 26:9, "shutting (veiling with clouds), the face of his throne."

HOPHAL, to be joined, fastened, pass. Kal No. 4, 2 Ch. 9:18.

The derived nouns immediately follow.

אֶחָד ("possessing, possessor"), pr. n. — (1) Ahaz, a king of Judah, contemporary with Isaiah, Hosea, and Micah, who reigned from the year B.C. 744—728; a weak man, and devoted to idolatry, 2 Ki. 16:1, seq.; 2 Ch. 28:16, seq.; Isa. 7:1, seq.; 38:8; LXX. Ἀχαζ. — (2) 1 Ch. 8:35; 9:42.

אֶחָד f. possession; see Niphal No. 3; especially used of the possession of lands and fields, Lev. 27:24, לְאֶחָד לְאֶחָד הָאָרֶץ "whose is the possession of the land," who possesses that land. Verses 16, 21, 22. אֶחָד "possession of a burying place," i. e. a burying place belonging to a family, Gen. 23:4, 9, 20; 49:30. In connection אֶחָד אֶחָד Nu. 27:7, and אֶחָד אֶחָד Nu. 35:2. Use of slaves, Lev. 25:45, 46.

אָחָו [*Ahasa*], pr.n. of a man, Neh. 11:13, for which there is in 1 Ch. 9:12 יִחְזַקָּה. Perhaps we should read in both places יִחְזַקָּה.

אָחִיָּה & אָחִיָּהוּ ("whom Jehovah upholds"), pr.n.—(1) *Ahaziah*, king of Israel, son of Ahab and Jezebel (B.C. 897—895), 1 Ki. 22:40; 2 Ki. 1:2. LXX. Ὁχουζίας.—(2) *Ahaziah*, son of Jehoram, king of Judah (B.C. 884), 2 Ki. 8:24; 9:16.

אָחֻזָּם ("their possession"), [*Ahuzam*], pr.n. of a man, a descendant of Judah, 1 Ch. 4:6.

אָחֻזָּת ("possession"), [*Ahuzzath*], pr.n. of a Philistine, a friend of king Abimelech, Gen. 26:26.

אָחַח an unused root.—I. Arab. أَحَّح onomatop. from the sound أَحَّ, to cry out ah! repeatedly. In Hebrew perhaps, to groan (أهجن), to howl, whence **אָחִים**. The Arabs have under the same root —

II. the signification of *heat, burning, anger*, in the word أَحَّح, whence, perhaps, may be de-

rived **אָחַ**, a pot, a furnace. I had rather however take the signification of furnace, from the root **אָחַ** to burn, to kindle as fire; Conj. II. to set on fire, **אָחַ** heat, etc. See 1.

אָחִי [*Ehi*], see **אָחִיָּהוּ**.

אָחִי (perhaps contracted from **אָחִיָּהוּ**), [*Ahi*], pr.n. m.—(1) 1 Ch. 5:15;—(2) 1 Ch. 7:34.

אָחִיָּאָם (for **אָחִיָּאָב** "father's brother"), [*Ahi-am*], pr.n. m., 2 Sa. 23:33; 1 Ch. 11:33.

אָחִיָּדָה Ch. i. q. Heb. אֶחֱדָה, with Aleph prosthetic, an *enigma*, Dan. 5:12. Root **אָחַד**.

אָחִיָּה ("brother," i.e. "friend of Jehovah"), [*Ahiah, Ahijah*], pr.n.—(1) of a certain priest in the time of Saul, 1 Sa. 14:3, 8.—(2) 1 Ch. 8:7.—(3) 1 Ch. 11:36.—(4) 1 Ki. 4:3.—(5) 1 Ch. 26:20.—(6) 1 Ch. 2:25.—(7) 1 Ki. 15:27, 33.—(8) Neh. 10:27.—(9) a prophet living at Shiloh in the time of Jeroboam, 1 Ki. 11:29; 12:15; called **אָחִיָּהוּ** 1 Ki. 14:6, 18; 2 Ch. 10:15.

אָחִיָּהוּד ("brother," i.e. "friend of the Jews," for **אָחִיָּהוּ**), [*Ahihud*], pr.n. m. Nu. 34:27.

אָחִיָּו ("brotherly"), [*Ahio*], pr.n. m.—(1) 2 Sa. 6:3, 4.—(2) 1 Ch. 8:14.—(3) 1 Ch. 8:31; 9:37.

אָחִיָּהוּד ("brother," or "friend of union"), [*Ahihud*], pr.n. m. 1 Ch. 8:7.

אָחִיָּטוּב ("brother," or "friend of goodness"), [*Ahitub*], pr.n. m.—(1) 1 Sa. 14:3; 22:9.—(2) 2 Sa. 8:17.—(3) 1 Ch. 5:37; Neh. 11:11.

אָחִיָּלֹד ("brother of one born," for **אָחִיָּיִלֹד**), [*Ahilud*], pr.n. m. of the father of Jehoshaphat, 2 Sa. 8:16; 20:24; 1 Ki. 4:3.

אָחִים; see **אָחַח**.

אָחִיָּמוֹת ("brother of death"), [*Ahimoth*], pr.n. m. 1 Ch. 6:10; for which there is in the parallel places **אָחִיָּהוּ**.

אָחִיָּמֶלֶךְ ("brother of the king"), [*Ahimelech*], pr.n.—(1) a priest living at Nob, the father of Abiathar, the intimate friend of David (1 Sa. 21:2; 22:9; Ps. 52:2), and therefore slain by Saul. Different from this apparently may be—(2) *Ahimelech*, the son of Abiathar, one of the two high priests in the time of David, 2 Sa. 8:17; 1 Ch. 24:3, 6, 31. Korb, however (Winer Theol. Journal IV. p. 295), supposes, with a great deal of probability, that in 2 Sa. 8:17, for "Ahimelech, the son of Abiathar," we should read, "Abiathar, the son of Ahimelech;" from this erroneous reading he supposes that a mistake was introduced into the Chronicles.

אָחִיָּמָן ("brother of gift"), [*Ahiman*], pr.n. m.—(1) one of the Anakim, Nu. 13:22; Josh. 15:14, Jud. 1:10.—(2) 1 Ch. 9:17.

אָחִיָּמַעַץ ("brother of anger"), [*Ahimaaz*], pr.n. m.—(1) 1 Sa. 14:50.—(2) the son of Zadok, the high priest in the time of David, 2 Sa. 15:27, 36; 17:17, 20; 18:19, seq. It appears to be the same who is mentioned, 1 K. 4:15.

אָחִיָּן ("brotherly"), [*Ahian*], pr.n. m., 1 Ch. 7:19.

אָחִיָּנָדָב ("liberal," or "noble brother") [*Ahinadab*], pr.n. m., 1 Ki. 4:14.

אָחִיָּנַעַם ("brother of grace"), [*Ahinoam*] pr.n. f.—(1) 1 Sa. 14:50.—(2) 1 Sa. 25:43; 27:3, 30:5; 2 Sa. 2:2; 3:2.

אָחִיָּסַמַּךְ ("brother of support," or "aid"), [*Ahisamach*], pr.n. m., Ex. 31:6; 35:34.

אָחִיָּעֶזֶר ("brother of aid"), [*Ahiezzer*], pr.n. m.—(1) a captain of the Danites, Nu. 1:12; 2:25; 7:66.—(2) 1 Ch. 12:3.

אָחִיָּקָם ("brother of the enemy"), [*Ahikam*],

pr.n. m., the father of Gedaliah, whom the Chaldees appointed governor of Judæa, 2 Ki. 25:22; Jer. 39:14; 40:5, seq.

אַחִירָם ("brother of height"), [*Ahiram*], pr.n. m., Nu. 26:38; patronym. ^{אִירָם} ibid.

אַחִירֵע ("brother of evil"), [*Ahira*], pr.n. m., a captain of the tribe of Naphtali, Nu. 1:15; 2:29; 7:78, 83; 10:27.

אַחִישָׁחַר ("brother of the dawn"), [*Ahishahar*], pr.n. m., 1 Ch. 7:10.

אַחִישָׁר ("brother of a singer," or for יִשָּׁר "brother of the upright"), [*Ahishar*], pr.n. m., 1 Ki. 4:6.

אַחִיתָפֶל ("brother of folly"), [*Ahithophel*], pr.n. of a friend of king David, who conspired against him with Absalom, 2 Sa. 15—17.

אַחֲלָב ("fatness," "fat," hence, "a fertile place"), [*Ahlab*], pr.n. of a town in the tribe of Asher, Jud. 1:31.

אַחֲלִי Ps. 119:5, and אֲחֲלִי 2 Ki. 5:3, an optative particle, *oh that! would to God!* followed by a fut. Ps. loc. cit.; without a verb, 2 Ki. loc. cit. It is commonly derived from the root אָלַהּ פָּנִים *to stroke the face, to caress, to beseech*. But perhaps it is rather compounded of אָח and לִי = לוֹ.

אַחֲלִי ("oh that"), [*Ahlat*], pr.n. m. and f. 1 Ch. 2:31; comp. 11:41.

אַחֲלָמָה f., Ex. 28:19, the name of a precious stone; LXX. Vulg. ἀμέθυστος. Josephus (in whom there appears however some confusion in the order of words), ἀχάρης. This word appears to be a verbal of the conj. IIiph. from חָלַם to dream, perhaps from [the superstitious idea of] its causing dreams to those who wore it. An idea of a similar kind gives its rise to the name ἀμέθυστος, because of its [having the supposed power of] keeping away drunkenness from the wearers; compare Braun. de Vestitu Sacerdot. IIeb. (ii. 16).

אַחְמָתָא Ezr. 6:2 [*Achmetha*], *Ecbatana*. ["The ancient orthography of this name is traced by Lassen (Ind. Biblioth. iii. 36), in the Sansc. *agvadhana*, i.e. *inprostrata*; the Sansc. *ç* passing over sometimes into a guttural, and sometimes into *s*. The corresponding modern name is *Ispahan*." Ges. corr.—In Manuale]. The metropolis of Ancient Media, and the summer residence of the kings of Persia; situated in the same place where afterwards was, and still is

Hamedan (همدان), the Parthian metropolis, which name has itself sprung from a softer pronunciation of the ancient word. The accounts given by travellers respecting the remains of this city have been collected by Hoeck (*Veteris Mediæ et Persiæ Monumenta*, page 144—155). If the word be Phœnicio-Shemitic, it means undoubtedly the same as חֲסֵת (from the root חָסָה), and denotes *citadel, fortress*; if it be Persian, it is i. q. آبادان a cultivated place, and full of inhabitants. The former explanation, however, is preferable. [But see Ges. corr. above.]

אַחֲסָבִי [*Ahasbai*], pr.n. of a man, 2 Sa. 23:34. The etymology is unknown. Simonis considers it to be contracted from אֲחִיָּהּ בָּהּ "I flee to the Lord." [So Ges. in corr.]

אַחֲרָ TO BE AFTER, BEHIND, TO STAY BEHIND (*hinten seyn, hinten bleiben*), hence *to tarry, delay*. In Kal it occurs once, 1 fut. אֲחֲרֵי Gen. 32:5. (Arab. -أخـ Conj. II. to defer, to delay. Syr. Aphel and Shaphel, اَمَّسَ & اَمَّسَ id.)

PIEL אֲחֲרֵי Pl. אֲחֲרֵי Jud. 5:28, fut. יֵאָחֵר — (1) *to retard, to delay* any one, Gen. 24:56; *to defer* any thing, Ex. 22:28, and by ellipsis, Deu. 7:10, "He will not delay (punishment) to him that hateth him."

(2) intr. i. q. Kal (*Germ. tange machen*), Jud. 5:28, "why do the wheels of his chariot tarry;" Ps. 40:18, אֲלֵי-תֵאָחֵר "tarry not;" Ps. 70:6; Gen. 34:19.

(3) *to tarry at any thing*, with עַל, Pro. 23:30, בְּאֲחֵרִים עַל הַיַּיִן "who tarry long at the wine," i.e. who drink till late at night. Comp. Isa. 5:11; Ps. 127:2.

The derivatives immediately follow, except אֲחִיר.

אַחֲרָ (with Dag. forte occult) f. אֲחֵרָה, Plur. אֲחֵרִים (from the unused sing. אֲחֵרָה with Kametz pure). — (1) adj. properly *following, another*, specially one who follows a first, second, (from the idea of following [compare *secundus a sequendo*]); Gen. 17:21, בְּשָׁנָה אֲחֵרָה "in the following year, next year," folgendes Jahr; 1 Ki. 3:22. Hence generally, *another*,

Gen. 4:25; 8:10, 12; 29:19 etc. etc. (Arab. آخـ id. Syr. اَآخَر, اَآخَر, Pl. اَآخَر, Ch. אֲחֵרָה). אֲחֵרִים אֲחֵרִים "other gods," of idols, Deu. 6:14; 7:4; Jer. 1:16; 7:18, and very often. Sing. אֵל אֲחֵר Ex. 34:14, and without אֵל Isa. 42:8, וְכִבְדֹּתִי לֹא-אֲחֵר לְאֵל אֲחֵר "and I will not give my glory to another (God);" Isa. 48:11. Once apparently, adv. *elsewhere*, Psa. 16:4, (אֲחֵר

אֲחֵר מִקָּדוֹשׁ "who hasten elsewhere," sc. from the true God to idols. [In Ges. corr. this passage is taken as "*another* (god)."]

(2) [*Aher*], pr.n. of a man, 1 Ch. 7:12.

אַחֶר prop. *what is behind, hinder part, extremity*. Hence—

(1) adv.—(a) of place, *behind*, in the background; Gen. 22:13, וְהָיָה אֵיל אַחֶר בְּסֶדֶךְ בְּמַרְוֵי “and behold a ram behind,” i. e. in the background (im Hintergrunde) “caught by its horns in a thicket.” Not that Abraham beheld the ram *behind his back*, as it is commonly thought, with the Vulgate, but at a distance in the part which lay before his eyes, im Hintergrunde der Scene, and there is no occasion to read with the Sam., LXX., Syr. and 42. MSS. אַחֶר.—(b) adv. of time, *afterwards*, *then*, Gen. 10:18; 18:5; 24:55; 30:21, etc.

(2) prep.—(a) of place, *behind*, Cant. 2:9; Ex. 3:1, “behind the desert,” i.e. to the west of the desert [“see in אַחֲרֵי No. 2”]; also *after*. הָלַךְ אַחֲרָיו *to follow* anyone, Gen. 37:17; Job 31:7; מָאַחֲרָי pregn. *prop. from behind* (hinter [etwas] weg). Ps. 78:71, הָבִיאוּ מֵאַחֲרָיו עֲלָיו *“from after the milch cattle he brought him,”* i.e. he brought him who had followed the cattle.—(b) of time, *after*, Gen. 9:28. אַחֲרֵי הַדְּבָרִים הָאֵלֶּה *“after these things,”* i.e. afterwards, a formula of transition; Gen. 15:1; 22:1. Followed by an Infin. *after that*, Num. 6:19, כֵּן אַחֲרָיו *prop. after so*, i.e. *after that* it had so happened, i.e. afterwards, Lev. 14:36; Deu. 21:13.

(3) Conj. **אַחֲרַיִךְ** *after that*, Eze. 40:1; and without **אִשֶּׁר** Lev. 14:43; Job 42:7.

Note. Instead of אָחֵר there occurs far more frequently Pl. אֲחֵרִי, for which see just below, and it is constantly used when suff. are joined with this word.

Pl. אַחֲרֵי only in const. state אַחֲרֵי; with suff. אַחֲרָי
אֲחֵרֵיהֶם, אֲחֵרֵיכֶם, etc.—

(1) subst. *the hinder parts*, 2 Sa. 2:23, בְּאַחֲרֵי הַתֵּיּאָרִית
 “*the hinder end of the spear.*”

(a) Prep.—(a) of place, *behind*, Jud. 18:12 (here i. q. to the west); more frequently *after*, hinter, hinter (jem.) חַרְ, Lev. 26:33; 1 Sam. 14:37; 2 Ki. 19:21; אַחֲרֵיהֶם (אַחֲרֵי) “those who follow them,” i. e. their flatterers, and parasites, Ps. 49:14. Hence it is joined to verbs of *going*, = *to follow*; הָיָה אַחֲרָיו is *to follow* any one’s side, Exod. 23:2; 2 Sa. 2:10; comp. 1 Ki. 1:7; Pro. 28:23, יִקָּצֵא אַחֲרָיו מוֹכֵחַ “he who following me (i. e. my precepts) rebukes a man, shall find favour.”—(b) of time, *after*, Gen. 16:13; 17:8; followed by an inf. *after that*, Gen. 5:4.

(3) For conj. *after that*. commonly אַחֲרַי אֵשֶׁר, Deu.

24:4; Josh. 9:16; 2:1; more rarely אִשָּׁר is omitted, Lev. 25:48; once אִשָּׁר אֶתְרִי Josh. 2:7.

(4) אַחֲרֵיכֵן prop. *after* that things had *so* happened, i. e. afterwards, Gen. 15:14; 23:19; 25:26, etc. Comp. Syr. حَالًا and رَاسًا. With the addition of אֵשֶׁר it becomes a conj. i. q. אַחֲרֵי אֵשֶׁר, like the Lat. *posteaquam* for *postquam*, Gen. 6:4; 2 Sa. 24:10. In the later (?) Hebrew there also occurs אַחֲרֵי זאת "after this," Job 42:16; Ezr. 9:10; compare Chald. אַחֲרֵי דְנָה Dan. 2:29, 45.

Comp. with other prep.—(1) מֵאַחֶרֶץ, once מֵאַחֶרֶץ, 1 Chr. 17:7, prop. *from after, from (being) after* (any thing), הֵינְתֵּר (ethwā) wəq. It is used especially when one leaves what he has before followed, Num. 14:43; Deu. 7:4; 2 Sam. 20:2, also *from behind, after* (compare מֵיָּן No. 3); Josh. 8:2; Ex. 14:19; Jer. 9:21; used of time, Eccl. 10:14. In Neh. 4:7, for this is מֵאַחֶרֶץ. Hence, אַחֲרָיִךְ *afterwards*, 2 Sa. 3:28; 15:1.—(2) אַחֲרָיִךְ אַחֲרָיִךְ *after, with verbs of motion*, 2 Ki. 9:18, אַחֲרָיִךְ אַחֲרָיִךְ “*return after me.*” 2 Sam. 5:23.—(3) אַחֲרָיִךְ Eze. 41:15, i. q. אַחֲרָיִךְ. Comp. על.

אַחֵר pl. const. **אַחֵרִי** also Ch. (but by a Hebraism), Dan. 2:29, 45; 7:24. In the more pure Chaldee is used the prep. **בְּאַחֵר**.

אַחֲרֵן fem. **אַחֲרֵנָה** (from **אַחַר** with the adj. **termina-**
tion **וְחֵן**) — (1) *hinder, latter*, opposed to *former*,
foremost, **וְאַחֲרָיו**, Ex. 4:8; Deu. 24:3; Gen. 33:2, **הַיָּם**
הָאַחֲרֵן “the hinder (i. e. the western) sea,” the *Med-*
iterranean, Deu. 11:24; 34:2; Joel 2:20.

(2) *after, later, following*, דֹּר אַחֲרָיו "after generation," Ps. 48:14; יוֹם אַחֲרָיו "after-time," Pro. 31:25; Isa. 30:8. אֲחֵרִים *those who come after, posterity*, Job 18:20.

(3) *last*, Neh. 8:18; Isa. 44:6, "I (God) am the first and I am the last;" Job 19:35. Fem. אַחֲרֵיָהּ *achreyyah* adv. *at last, last*, Dan. 11:29. Also אַחֲרֵיכֶם *achreyychem* Deut. 13:10, and אַחֲרֵיהֶם *achreyyhem* Num. 2:31; Eccl. 1:11, *at last, lastly*.

אַחֲרָה (for אַחֲרָאָה "after a brother"), [*Ah-rah*], pr. n., 1 Ch. 8:1.

אַחֲרֵהָ ("behind the breastwork," wall, sc.
born), [*Aharhel*], pr.n., 1 Ch. 4:8.

אֲחֵרִי Ch. adj. fem. *another*, Dan. 2:39; 7:5, 6, for the common אַחֵרִית, Tav of the feminine gender being cast away by apoc., as מִלְכּוֹ, רֵאשִׁית for מִלְכּוֹ, רֵאשִׁישׁ for מִלְכּוֹ, רֵאשִׁישׁ.

אחר־כֵּן Chald. adj. ["for אַחֲרַיָּהּ"], Dan. 4:5, עַד
אחר־כֵּן properly, *at the last*, i.e. lastly, at length. עַד
is pleonastic, see this particle A, 1. ["אַחֲרַיָּהּ קרי"]

אַחֲרִית f.—(1) *the latter part, extreme part*, Ps. 139:9. More frequently used of time.—(a) *end*, Deu. 11:12; *issue, event*, latter state, Job 8:7; 42:12; Pro. 5:4, אַחֲרִיתָהּ מָרָה “her end (the adulterous woman’s) is bitter,” i.e. the latter state of those whom she reduces; comp. Pro. 23:32. Sometimes used of a happy issue or event, Pro. 23:18; 24:14.—(b) *latter time, future time*. The prophetic phrase should be noticed, בְּאַחֲרִית הַיָּמִים “in future days” [prop. the end of the days, or latter days], Isa. 2:2; Gen. 49:1; Mic. 4:1; Nu. 24:14; Dan. 10:14.

(2) [“concr.”] *posterity*, Ps. 109:13; Am. 4:2; 9:1; Dan. 11:4.

אַחֲרִית f. Ch. i. q. the Hebrew אַחֲרִית No. 1 b Dan. 2:28.

אַחֵר Ch. adj., *another, other*, Dan. 2:11.

אַחֲרָנִית adv. *backward*, Gen. 9:23; 1 Sa. 4:18.

אַחֲשֶׁרֶפְנִים m. pl., Esth. 3:12; 8:9; 9:3, etc., *satraps*, the governors of the greater provinces amongst the ancient Persians, who held both civil and military power, and were, in the provinces, the representatives of the kings, whom they rivalled in magnificence. The particular parts of these provinces were governed by procurators (פְּחוֹת), while the satraps ruled the whole province. See Brisson, *De Regio Pers. Principatu*, i. § 168; Heeren, *Ideen*, tom. i. p. 489, seq. ed. 4. As to the etymology, many suppose this word to be compounded of the Persian آخش *akhsh* i.e. price, value (perhaps, excellence), ستراب *satrap*, and the Chald. termination ־. However, I have no doubt that the Hebrews expressed by this word the ancient and harsher Persian word itself, *Kshatrap*, (since, for *s* and *sh*, in the Zendish and Sanscrit *ksh* was often used; comp. *khshetrao*, *shetrao*, king, *khshesh* שֶׁשׁ six), with the addition at the beginning of Aleph prosthet. and the termination ־. In resemblance of the same harsher form, the Greek ἐξαρπάτης is formed in Theopompus. See אַחֲשֶׁרֶשׁ. [The etymology of the Persian word אַחֲשֶׁרֶפְנִים has been excellently unfolded by Silv. de Sacy (*Mémoires de l'Institut, Cl d'Histoire et de Littérature Ancienne*, ii. p. 229); he regards it to be compounded of the *Kshetr* empire, province, and *ban*, بَان keeper, prefect, lord. Ges App.] [“The genuine form of this word, which has lately been found in an ancient Indian inscription, is *ks'atrapa*, i.e. warrior of the host; see Gött. Gel. Anz. 1839, p. 805, seq.; Lassen, *Zeitschr. f. d. Morgenl.* iii. 161. To this harsher form corresponds the Greek ἐξαρπάτης, ἐξαυθράτης (Boeckh. *Corp. Inscr.* No. 2691, c.),

whence arose by degrees the softer *σαρπάτης*.” Ges add.]

אַחֲשֶׁרֶפְנִי Ch. m. pl. i. q. Heb., Dan. 3:2, 3, 27:6:2, 3.

אַחֲשֶׁרֶשׁ *Ahasuerus*, apparently the Hellenic form of the name *Xerxes*. It occurs Est. 1:1, and frequently in that book; also, Ezr. 4:6 (where, from the date, Cambyses must be understood), and Dan. 9:1 (of Astyages, the father of Darius the Mede). As to the etymology, I formerly was of the opinion myself that this word is compounded of Persian آخش *akhsh* prize (see אַחֲשֶׁרֶפְנִים), the syllable وار *war*, denoting possessor, and the termination ־esh (e.g. *Darab Darabesh*, דָּרַבֵּשׁ). But the true orthography of the name has come to light of late from what is called the cuneiform writing, in which it is written *Khshyarshtá*, or *Khshuershe*. This appears to be for شبرشاد, i.e. *lion-king*, an old and harsher form. In imitation of this harsher form, the Greeks formed the word *Xerxes*; the Hebrews, by prefixing Aleph prosthet. made *Akhashwerosh*. Instead of the letters of softer pronunciation, *s* and *sh*, which the modern Persians use, the ancients enunciated much harsher sounds, as in the words *khshêhiôh* = *Shah*, king, *khshatrap* = *Satrap*. See St. Martin in the *Journal Asiatique*, iii. p. 85; Champollion, *Précis du Système Hieroglyph. tableau général*, tab. vii. 2, p. 24; Grotefend, in Heeren *Ideen*, ed. 4, i. 2, p. 348, seq.; and my remarks in *Thes.* p. 75. [“Lassen, *üb. d. Keilschrift*, p. 167.”]

אַחֲשֶׁרֶשׁ Est. 10:1, אַחֲשֶׁרֶשׁ נָתַיב.

אַחֲשֶׁרֶתִי (no doubt, “muleteer,” a word apparently of Persian origin. See the following word), [*Haahashtari*], pr. n. m., 1 Ch. 4:6.

אַחֲשֶׁרֶנִּים pl. m. *mules*. Persian ستر استار *estar*, *ester*, mule, from the old and harsh form *ekhshter*. [“Sansc. *aqwatara*.”] See the remarks a little above. There is added, by epexegesis, sons of mares, Est. 3:10. ־ is put as a termination, as in אַחֲשֶׁרֶפְנִים.

אַחֵר see אַחֵר.

אָט (from the root אָטט) subst. m.—(1) *a gentle sound, murmur, sigh*, and pl. concr. אָטִים *whisperers*, i.e. νεκρομάντεις, ventriloquists, by the murmur of an artificial voice imitating the voice of the spirits of the dead (see under אָלוֹב, Isa. 19:3).

(2) *a gentle going, a gentle flow, a gentle mode of acting*, whence אָט, לָאט, commonly adv. *gently, slowly*, used of the gentle and slow pace of one mourning, 1 K. 21:27; used of water: *drawing gently*,

Isa. 8:6.—אָטֶר prop. "at my slow pace," nach meiner Gemächlichkeit, allgemach, Gen. 33:14.—Used of acting and speaking, 2 Sa. 18:5, אָטֶר לִי לַיָּוֹן "deal gently for me with the youth;" Job 15:11, אָטֶר לְאִם עִמָּךְ "and a word gently spoken to thee."

אָטֶר an unused root. Arab. *to be firm*, Conj. II. *to make firm, to establish*.

אָטֶר m., *buckthorn* (*Rhamnus paliurus* Linn.), so called from the firmness of its roots, Jud. 9:14, 15; Ps. 58:10 (Arab. ^{س-ع}أطد, i. q. the more frequent ^{ع-س}عوسج).

אָטֶר (by a Syriacism for אָטֶר) m., *thread, yarn*, of linen or cotton, אָרְנָה (Ch. string, cord). Once found, Pro. 7:16, "coverings of Egyptian thread," which was of the greatest fineness, and as highly esteemed as Turkish yarn is now (Türkische Aarne) in Germany. Compare Cels. Hierob. i., 89, seq. Alb. Schultens compares Gr. ὀθόνη, ὀθόνιον (linen garment). Root אָטֶר.

אָטֶר an unused root.—(1) אָטֶר *to utter a gentle sound*, used of the sighing sound of a wearied camel; of the rumbling of the bowels when empty and hungry (τρυγίειν). Compare my remarks on Isa. 19:3.

(2) *to go gently*; see אָטֶר No. 2.

אָטֶר TO SHUT, TO CLOSE UP, TO STOP, e. g. the mouth, the ears, Pro. 17:28; 21:13; אָטֶר אָזְנוֹת, Eze. 40:16; 41:16, 26, "closed windows, with shut lattices," the bars of which being let into the wall and planks, could not be opened and shut at pleasure. LXX. θυρίδες διακνύραι. Symm. τοῦκαί.

Comp. 1 K. 6:4. Comp. Arab. ^{أ-ط-م}أطم, to put a curtain over a window.

Hiphil id., Ps. 58:5.

אָטֶר r. not used; perhaps *to bind, to bind together*; kindred to the root אָטֶר. Arab. ^{أ-ص-ن}أصن, the cords of a tent. Hence אָטֶר.

אָטֶר fut. אָטֶר TO SHUT, once Ps. 69:16. Arab. ^{أ-ط-ر}أطر to make a hedge, to inclose with a hedge. Kindred roots are אָטֶר, אָטֶר, אָטֶר. Hence—

אָטֶר ("shut," "bound," perhaps "dumb"), [Ater], pr. n. m.—(1) Eze. 2:16; Neh. 7:21.—(2) Eze. 2:42; Neh. 7:45.

אָטֶר m. adj. *shut, bound*, i. e. impeded; Jud.

3:15; 20:16, אָטֶר יָד יְמִינוֹ "bound in the right hand," i. e. who could not well use the right hand, left-handed; Arab. ^{أ-ط-ر}أطر V. to be hindered; compare عقد to bind, which is applied to an impediment in speech. [So in Eng. *tongue-tied*.]

אָטֶר constr. אָטֶר—(1) adv. of interrogation, *where* with suff. אָטֶר "where art thou?" Gen. 3:9; אָטֶר "where is he?" Ex. 2:20; אָטֶר "where are they?" Isa. 19:12. More often with הַ parag. אָטֶר which see.

Arab. ^{أ-ت-ي}أتى is pron. interrog. *who?* f. ^{أ-ت-ي}أتية. So also the Æth. ለጥ: Comp. Germ. *wo*, and Engl. *who*.

[This appears to have been formed by the rejection of Nun from אָטֶר (whence אָטֶר *whence?*), and this appears to be the same word as אָטֶר negative; just as many negative words are applied afterwards to the sense of interrogation (compare Lat. *ne*; Germ. *nicht wahr?*). אָטֶר is therefore, properly, *there is not present* (i. q. אָטֶר, comp. Job 14:10), interrogatively, *is there not present?* which is nearly the same as *where is?* אָטֶר No. I. and II. are in this manner very closely joined. Comp. Heb. Gram. § 150. Ges. App.]

(2) a mark of interrogation put before adverbs and pronouns, giving them an interrogative sense, just as אָטֶר gives them a relative sense. Comp. Germ. *wen?* for von wem? Hence—(a) אָטֶר *who? which? what?* but always (except Ecc. 11:6) with reference to place; 1 Ki. 13:12, אָטֶר הַיָּרְדֵּן הָלַךְ "by what way did he go?" (or *ubi vie? quorsum vie?* See אָטֶר under (b); 2 Ki. 3:8; 2 Ch. 18:23; Job 38:24; and without an interrogation, Jer. 6:16; Eccl. 11:6. In other places it is *where?* (from אָטֶר here), Job 28:12; Est. 7:5. Sometimes written together אָטֶר, see below. —(b) אָטֶר *whence?* (from אָטֶר, hence), Gen. 16:8; 1 Sa. 30:13; Jon. 1:8, אָטֶר עִם אֶתָּה "from what people art thou?" 2 Sa. 15:2, אָטֶר עִיר אֶתָּה "from what city art thou?" (Pr. *undenam populi? undenam urbis?* as Plaut. *unde gentium?* Odyss. i. 170, πόθεν ἀνδρῶν.)—(c) אָטֶר *why? wherefore?* (from אָטֶר therefore), Jer. 5:7.

Note. Some other particles have אָטֶר very closely joined to them, so that they coalesce into one word, אָטֶר, אָטֶר, אָטֶר, which see. This particle is used in the same manner by the Syrians, in אָטֶר how? אָטֶר whence? אָטֶר who? what? So in Ch. אָטֶר who then? f. אָטֶר. So in Æth. ለጥ: where? how? With Nun parag. אָטֶר where? and contr. אָטֶר, which see. [But see above.] Pro. 31:4, the reading in קרי is אָטֶר אָטֶר, to be rendered

"and (it is not) for princes (to say) where is strong drink?" [See א No. 1.]

I. אֵי contr. for אֵי (as פִּי for פִּי, comp. Lehg. p. 510), m. (f. perhaps, Isa. 23:2), pl. אֵים, once אֵים, Eze. 26:18.

(1) pr. *habitable*, or *inhabited land* (from the root אֵי No. I, 1), as opposed to water, the sea, and rivers; Isa. 42:15, יִלְכְּתִי נְהָרוֹת לְאֵים "I will turn the rivers into habitable land;" compare Isa. 43:19; 50:2. Hence—

(2) *maritime land*, whether the sea coast of a continent, or an island; like the Indian Dsib, which denotes both shore, and also an island. Specially—(a) *the sea shore*, Isa. 20:6; 23:2, 6; Eze. 27:7, אֵי אֶלְיָשָׁה "the coasts of Elishah," i.e. Peloponnesus, or Greece.—(b) *an island*; Jer. 47:4, אֵי כַפְתֹּר "the island of Capthor," i.e. Crete; אֵי כִּתִּים "the islands of the Chittim;" Eze. 27:6; Jer. 2:10; comp. Esth. 10:1, where אֵי are opposed to the continent. The plural is very often used generally of maritime and transmarine regions (Jer. 25:22, by epexegetis, הֵם אֵי אֲשֶׁר בְּעֶבֶר הַיָּם), and hence of those very far remote, Isa. 24:15; 40:15; 41:1, 5; 42:4, 10, 12; 49:1; 51:5; especially used of the coasts of the Mediterranean sea, Ps. 72:10; Dan. 11:18, which are called more definitely אֵי הַיָּם Isa. 11:11, and אֵי הַיָּם Gen. 10:5; Zeph. 2:11. Eze. 27:15, the Indian Archipelago is to be understood.

II. אֵי contr. for אֵי from the root אֵי No. II, compare above אֵי island;—(1) pr. *howling, cry*. Hence as a concrete, a *howler*, i.e. a jackal; Arab. أبنی pl. بنات آوى son, daughters of howling, Pers. شغال *Shakal*. It is so called from its nocturnal cry, which is like the scream of an infant. Damiri in Bochart. Hieroz. tom. i. p. 843. It only occurs in pl. אֵים Isa. 13:22; 34:14.

(2) interj. i. q. אֵי *woe!* with a dat. Ecc. 10:16; 4:10, where several editions read unitedly, אֵילו "woe to him."

III. אֵי adv. *not*. It occurs in Job 22:30, and in proper names אֵי־כָבוֹד ("inglorious"), 1 Sa. 4:21, and אֵי־בָל. It is of more frequent use in the Rabbinic, especially in forming adjectives with a privative signification (just as in Germ. un, ohn [Eng. in, un], for the same purpose), and in the Ethiopic, in which א is also prefixed to verbs. I have no doubt that it is shortened from אֵין (see the root אֵין), like a privative in Greck, and in Sansc. from *an*.

אֵי־כָבוֹד ("inglorious"), [*I-chabod*]; see א No. III.

אֵי TO BE AN ADVERSARY TO ANY ONE, TO PERSECUTE HIM AS AN ENEMY, TO HATE. (The original idea I believe to be that of breathing, blowing, puffing, an idea often applied to anger and hatred, prop. anshnauben; compare my remarks on the letter ה. ["Kindred is אֵהב in which the idea of breathing after passes over into that of desire and love"]). The finite verb occurs once, Ex. 23:22. But of very frequent use is the part. אֵיב *an adversary, an enemy, a foe*, Gen. 22:17; 49:8; sometimes it retains the proper construction of a participle, 1 Sa. 18:29, אֵיב דָּוִד "an enemy of David."—f. אֵיבָה *a female enemy*, collect. used of enemies (comp. Lehg. 477), Mic. 7:8, 10. Hence אֵיב and—

אֵיבָה (contr. for אֵיבָה, as אֵיבָה for אֵיבָה) f, *enmity, hostile mind*, Gen. 3:15; Nu. 35:21.

אֵיב m., prop. *a burden, load*, by which one is oppressed, or crushed; (root אֵיב No. 2); whence—

(1) *heavy misfortune, calamity*, Psa. 18:19; Job 21:30.

(2) *destruction, ruin*, Job 18:12; 21:17; 30:19. אֵיב אֵל "destruction of God," i.e. sent by God.

אֵיב f. (for אֵיבָה, from the root אֵיב No. II.), prop. *cry, clamour*, hence—

(1) some unclean *clamorous bird* of prey, Lev. 11:14, Deu. 14:13, to which very great acuteness of sight is attributed. Job 28:7. LXX. and Vulg. sometimes render it *vulture*, sometimes *kite*. Nor is the opinion of Bochart improbable (Hieroz. ii. p. 193, seq.) that it is a kind of falcon, called by the Arabs بوبو ["i.e. *fulco asalon*"] now called *smirle, emerillon* [Eng. *merlin*]. However, the Hebrew word may perhaps be more comprehensive, and include all the hawk or falcon tribe, whence Lev. and Deu. locc. cit. there is added לְכִינִיף.

(2) [*Ajah, Aiah*], pr. n. m.—(a) Gen. 36:24.—(b) 2 Sa. 3:7; 21:8.

אֵיב i. q. אֵי *where?* with הֵּה parag., as in הֵּה, Gen. 3:9; 18:9, etc., and without an interrogation, Job 15:23, "he wanders for bread אֵיב where (it may be)".

אֵיב pr. n., Job, an Arab of the land of Uz, a man remarkable both for his wealth and piety, tried by God with calamities of every kind; mentioned only [in the Old Test.] in the book that bears his name, and in Eze. 14:14, 20; LXX. Ἰώβ, Arab. أَيُوب. The name properly signified a man *persecuted* (from the root אֵיב, as יָלוּד one born, from יָלַד), and it

appears to refer to the calamities which he endured.

Others take it as *serio resipiscens*, i. q. Arab. ^{سرسع} أواب

(from the root אָב, אָב to return); comp. Kor. Sur. xxxviii. 40—44, but see against this opinion in Thes. p. 81, col. 1.

אִיכָל f. (prob. "without cohabitation," i. e. *ἀλοχος*, Plat. p. 249, B, chaste, modest; comp. Agnes, a very suitable female name, and not to be estimated from the conduct of the celebrated Jezebel of Tyre): *Jezebel, Isabella*, pr. n. of a celebrated woman, daughter of Ethbaal, king of Tyre, and wife of Ahab, infamous for her idolatry, and cruel persecution of the prophets, 1 Ki. 16:31; 18:4, 13; 21:5, seq.; 2 Ki. 9:7, seq.

אִיָּה where? Job 38:19, 24; comp. of the interrogative particle אִי (see under that word, No. 2,) and הִי this.

אִיָּה how? abbreviated from אִיָּה, Gen. 26:9. Often of lamentation, (*alas*) *how!* Ps. 73:19; Isa. 14:4; Ecc. 2:16; without an interrogation, Ruth 3:18; 2 Ki. 17:28.

אִיָּה (from אִי No. 2, and הִי i. q. הִי so, here), — (1) *how?* Deu. 1:12.

(2) *where?* Cant. 1:7. Often used in lamenting and deploring (as אִיָּה), Isa. 1:21; Lam. 1:1; without an interrogation, Deu. 12:30.

אִיָּה where? without an interrogation, in one passage, 2 Ki. 6:13, where in קרי there is אִיָּה.

אִיכָלָה (Milel), *how?* Cant. 5:3, Est. 8:6; from אִי and כָּלָה = כָּלָה so.

אִיל; see the root אָל.

אִיל m., a stag, hart, Deu. 12:15; 14:5; Isa. 35:6; pl. אִילִּים Cant. 2:9, 17. Always of the masc. gen., but in Ps. 42:2; joined with a f. in the manner of common nouns, it denotes a hind, which is elsewhere called by its own peculiar form אִילָּה, אִילָּת.

Ch. and Syr. id.; Arab. ^{أيل} أيل wild goat, mountain

goat, chamois; Æth. ἄρδῶ, an orthography which confirms the relation of the roots אָל and אִיל. As to the etymology. אִיל is as it were intensive of the word אִיל, prop. therefore it denotes a great ram, אִילָּה a large she-goat. The Hebrews appear to have called several species of deer and gazelles, some of which have horns twisted like those of a ram, great rams, or wild rams, as in German they are called Bergziegen,

wilde Ziegen, and in Latin they are called *caprea*, from their likeness to a goat, *capra*. LXX. always ἔλαφος.

אִיל m. — (1) a ram, from its curved and twisted horns; see the root אָל and אִיל, which properly has the sense of rolling, or twisting, Gen. 15:9; pl. אִילִּים Ex. 25:5, and אִילִּים Job 42:8. Intensive of this is אִילָּה.

(2) a term in architecture, *crepido portæ*, or the projecting ledge surrounding a door at the top and the two sides, often adorned with columns on each side, with a frieze above, with a projection below, die verzierte Einfassung der Thür mit Säulenposten, Fries und Giebel. 1 Ki. 6:31; Eze. 41:3; compare Eze. 40:9, 21, 24, 26, 29, 33, 36, 37, 48, 49. In pl. אִילִּים *crepidines*, or projections in front of a building, commonly ornamented with columns or palm trees, between which are spaces occupied by windows, Eze. 41:1; 40:10, 14, 16, 38; comp. verses 26, 31, 34, 37. The ancient versions sometimes render it *posts*, sometimes *columns*; Aquila *κρωμα*, as if ram's-horn-work, i. e. the volutes of columns, especially those of the Corinthian order, elsewhere called *κρίως*; see the copious remarks in Thes. p. 43—45. As to the etymology, it is either prop. a projection, prominence, *Borprung*, from the root אָל No. 3, or else, following Aquila, we must regard אִיל prop. as denoting the capitals of columns, so called from the volutes resembling ram's horns; hence applied to the whole post or column. Comp. אִילִּים.

אִיל m., strength, might. Once found Ps. 88:5. Root אָל No. 2.

אִילִּים pl. אִילִּים m., prop. strong, robust.

(1) pl. *mighty ones, leaders, nobles of a state*, Ex. 15:15; Eze. 17:13; 2 Ki. 24:15 (in קרי). See אָל No. 2, 3.

(2) a strong, robust tree, like *δρῦς*, specially, the oak or terebinth; sometimes the palm, i. q. אֶלֶן. אֶלֶן which is more in use. Sing. occurs once, Gen. 14:6, in the pr. n. אֶלֶן פֶּאֶרֶן; LXX. *τερέβινθος τῆς Φαράν* Pl. אִילִּים, אִילִּים Isa. 1:29; 57:5; 61:3.

אִילָּה f., a hind, and perhaps also *caprea*, wild she-goat; two kinds of animals, which are hardly distinguished in the common use of the language, Gen. 49:21. Pl. אִילָּוֹת, const. אִילָּוֹת 2 Sa. 22:34; Cant. 2:7.

אִיָּלָן (from אִיל, "of" or "belonging to a stag"), [*Ajalon, Aijalon*], pr. n. of a place, so called from abounding in stags, like the Germ. *Stirschau, Stirschfeld*. This was the name — (1) of a town of the Levites, in the tribe of Man, Josh. 10:12; 19:42; 21:24; Jud. 1:35. [See Robinson, iii. 63.] — (2) a town in the tribe of Zebulun, Jud. 12:12.

אֵילֹן ("oak," see אֵלֹן), [Elon], pr.n. — (1) of a town in the tribe of Dan, Josh. 19:43; 1 K 4:9.

(2) masc. — (a) Gen. 26:34; 36:2. — (b) Gen. 46:14. — (c) Jud. 12:11.

אֵילֹת ("trees," "a grove," perhaps, of palm trees, see under אֵלָה, 1 Ki. 9:26; 2 Ki. 16:6, and אֵילָת (for אֵילָה Lehrs. p. 467, used coll. for אֵילֹת), Deu. 2:8; 2 Ki. 14:22; 16:6 (bis) *Eloth, Elath*, pr.n. of a city of Edom, situated on the eastern gulf of the Red Sea, which is hence called the Elanitic gulf. After the Edomites were conquered (2 Sa. 8:14), David took possession of it, and Solomon afterwards held it; and hence his fleet sailed to Ophir, 1 Ki. 9:26. It was afterwards recovered by the Edomites, but Uzziah again added it to the kingdom of Judah, 2 Ki. 14:22; but Rezin, king of Syria, again drove the Jews thence, 2 Ki. 16:6, and they never again possessed it. It is called by Josephus, *Εἰλάνη*: "Ελανα, by Ptolemy; *Ælana*, by Pliny, vi. 32, § 38. See Relandi *Palæst.* p. 217, 554, seq.; Le Quien, *Oriens Christ.* tom. iii.

p. 758. In Arabian writers it is called *أَيْلَة*. Among the moderns, E. Rüppell, of Frankfort, was the first to visit its ruins, which he did lately, and mentions that they are now called Gelena. A neighbouring castle with the modern town, which is shaded by a palm grove (compare Strab. xvi. p. 776, Casaub.), is called *عقبة* i.e. mountain. See v. Zach, *Correspondence Astronom.*, vii 464.

אֵילֹת f. i. q. אֵיל prop. *fortitude, strength*, hence *aid*, Ps. 22:20. Root אֵלֵן No. 1.

אֵילִם pl. אֵילִיִּם and אֵילִיִּמוֹת, a term in architecture which it is very difficult to define. It appears to have signified *the projection of a pediment*, &c. It is clearly distinguished from אֵילִם, with which many confound it, in Eze. 40:7, seq. The אֵילִיִּם were carried round a building, and they are almost always joined with אֵילִים. See Eze. 40:16, 22, 26, 29. ["Compare Boettcher, *Proben*, p. 319."]

אֵילִם ("trees," perhaps, palm grove), [Elim], pr.n. of a station of the Israelites in the desert, their second station after they came out of Egypt, "where were twelve wells and seventy palm trees," Ex. 15:27; 16:1; Num. 33:9. With הֵּ parag. אֵילִיִּמָּה Ex. 15:27. Geographers compare a valley of that region, called Garendel [Wady Ghüründel], but Ehrenberg informs me that he found a valley, called *عاليمة*, in that neighbourhood, in which word it is very probable that there is a trace of the ancient name.

אֵילֹן Ch. m., *tree*, Dan. 4:7, 8, seq. Syr. *ܐܝܠܢ* id. It answers to the Hebrew אֵילֹן; but the Chaldean word has a wider use.

אֵילָת see אֵילֹת.

אֵילָת f. i. q. אֵילָה (to which it is as a const.), *hind*, a loving address of a woman, Pro. 5:19. It is hard to be explained what it means in the title of Ps. 22, *עַל־אֵילָת הַדְּחַר* "on the hind of the dawn." These words appear to me to be the name of some poem, to the tune of which the psalm was to be sung. Comp. *קֶשֶׁת* 2 Sa. 1. "Hind of the dawn," prob. was the morning sun itself shedding its first beams, which the Arabians call gazelle; comparing, according to the use of the language, the rays to horns (see *קֶרֶן*). See Schultens on Job, p. 1193; on Har. Cons. v. p. 163.

אֵיִם an unused root. Ch. and Talmud. אֵיִם *to frighten*. The proper sense of the root appears to me to be *to stupify* (*verstummen machen*), comp. the root *הָפַם*, *הָפַם*. Perhaps we should also compare *עָיַם*, which see. Hence —

אֵיִם f. אֵיִמָּה adj. *terrible, formidable*, Hab. 1:7; Cant. 6:4, 10, and —

אֵיִמָּה (for אֵיִמָּה), f. *terror*, Deu. 32:25. Followed by a genitive of the causer of terror to others. Pro. 20:2, *אֵיִמָּת מֶלֶךְ* "terror of a king," which the royal majesty causes. Job 33:7, *אֵיִמָּתִי* "my terror," i.e. which I cause. With הֵּ parag. אֵיִמָּתָה Ex. 15:16. Pl. אֵיִמֹת Ps. 55:5.

Pl. אֵיִמִּים — (1) *terrors*, Ps. 88:16.

(2) *idols*, Jer. 50:38; so called from the terror which they cause to their worshippers. Comp. *מִפְלֶצֶת*.

(3) *Emim*, pr.n. of a very ancient people, who are mentioned as having occupied the land of the Moabites before them, Gen. 14:5; Deu. 2:11.

אֵיִ an unused root, signifying the same as אֵין, which see. Hence —

I. אֵין const. st. אֵין prop. subst. *nothing, emptiness, vacuity*. Isa. 40:23, *הַנְּחִין רִנְיָם לֵאמֹן* "who bringeth princes to nothing." Hence adv. —

(1) *nothing*. Often including the verb subst. 1 Ki. 8:9, *אֵין בְּאֵרוֹן בַּקֹּדֶשׁ שְׁנֵי לְחֹת הַבְּרִית* "there was nothing in the ark besides the two tables of stone," Ps. 19:7; Ex. 22:2.

(2) *not*, including also the verb subst. *is not, was not, are not, were not*, etc. i. q. *لَا*, Arab. *ليس*, Aram. *ܠܐ*, *לֹא*, *לֹא*, Num. 14:42, *אֵין* *עַל־*

"because Jehovah is not among you." Jud. 21:25, "in those days מִלְךָ בְּיִשְׂרָאֵל there was not a king in Israel." Gen. 37:29, יוֹסֵף בַּבּוֹר "Joseph was not in the cistern." Ps. 10:4; Ex. 12:30; Lev. 13:31. In those phrases in which אֵין is used affirmatively, in the same when negative, אֵין is used, as יֵשׁ לְאַלְ יֵד־ Gen. 31:29, and אֵין לְאַל נֶחֱ Neh. 5:5. Moreover, it should be observed—(a) wherever any personal pronoun constitutes the subject of a sentence, it should be suffixed to this word, as אֲנִי "I (am, was, will be), not;" תֹּאתְ "thou (art, wast, wilt be) not;" אֲנִיכֶם, אֲנִיכֶן, אֲנִיכֶם, and in the pl. form (as if from אֲנִים) אֲנִיכֶם, Ps. 59:14; 73:5.—(b) When the verb substantive, from the usage of the language, is included in this negative particle, it is almost always joined to a participle. Dan. 8:5, "behold a he-goat came from the west upon the face of the whole earth וְאֵין נָגַע בְּהָרָץ and did not touch the ground," i. q. לֹא נָגַע. Est. 3:8; 7:4; Ezr. 3:13; Ex. 5:16, תִּפְּזוּ לֹא. Est. 3:8; 7:4; Ezr. 3:13; Ex. 5:16, תִּפְּזוּ לֹא "straw was not given," i. q. לֹא נָתַן. Thus often as a circumlocution, no one, Josh. 6:1, וְאֵין יוֹצֵא "there (was) no one going out, nor (was there) any one coming in," i. e. no one went out and no one came in. Lev. 26:6; Isa. 5:29. Very rarely, and not without solecism, it is joined to a finite verb; Jer. 38:5, כִּי אֵין חֶמְקֶךָ וְיִגַּל אֶתְּכֶם דָּבָר "for the king avails nothing against you," Job 35:15; and even the particle לוֹ, Ps. 135:17, אֵין רֵיחַ בְּפִיהֶם, "there is no breath in their mouth." It would be more correct to write in both places לֹא. In like manner, however, the more modern Arabs write لاَ for ليس (c) אֵין לִי there is not to me, for I have not, I had not. Lev. 11:10; 1 Sa. 1:2, like the Arab. ليس لي. Followed by a gerund it is often equivalent to non licet, it is not allowed, like οὐκ ἔσται for οὐκ ἐξέσται, and Arab. لَيْسَ لِي "there is to me," for, "it is permitted to me," Koran iv:94, x. 100; Est. 4:2, אֵין לְבוֹא "it is not lawful to go in." Ruth 4:4; Ps. 40:6, אֵין עֲרֹךְ אֵלַיךְ "there is nothing to be compared with thee," where poet. is used for עֲרֹךְ.—(d) It is joined with various words; אֵין אִישׁ "no one (is, was)," Gen. 31:50; Ex. 2:12; אֵין מְאוֹמָה Ex. 5:11, and אֵין דָּבָר Ki. 18:43, "nothing whatever (is, was);" אֵין כֹּל "nothing at all (is, was)," Eccl. 1:9.

(3) since ^{וְ} is often equivalent to *there is present*, *there is ready*, so ^{אֵין} *there is not present*, *there is not ready*, etc. *il n'y a pas*; Nu. 21:5, ^{וְאֵין} ^{לָהֶם} ^{פַּיִם}, "for there is no bread here nor water." 1 Sa. 9:4; 10:14, "and we saw ^{אֵין} ^{לָהֶם} ^{שָׁם} that they were not here." Gen. 2:5; Num. 20:5; Gen. 5:24, of the translation of Enoch, ^{וְאֵינֶנּוּ} ^{בִּי} ^{לְקַח} ^{אֹהֶל} ^{אֱלֹהִים}; 1 Ki. 20:40,

וַיֵּרָא "behold he had disappeared." Of death
Ps. 39:14.

(4) It may be rendered *without*, i.q. לְבַד. But properly the examples must be referred to No. 2. Joel 1:6, "mighty and without number," prop. "and there is not a number;" Deu. 32:4.

(5) with prefixes—(a) בְּאֵין *prop. in not, in defect of*, (a) “when there was not;” Pro. 8:24, בְּאֵין תְּהוֹמוֹת, “when there (were) not yet any waves,” i.e. before the waves were created, comp. בְּמָרָם. (β) often i.q. *without*, בְּלֹא; Eze. 38:11, בְּאֵין חוֹמָה “without a wall.” Pro. 5:23; 11:14.

(b) לֹא־כֵּץ *almost, well nigh*, Ps. 73:2, prop. almost nothing; hence, there was nothing wanting from, comp. מְצַמֵּץ "there was little wanting from," i.e. almost.

(c) לְאִיִּי (a) for לְאִישׁוֹר “to him, to whom (it is) not,” Isa. 40:29; “to him, to whom nothing (is),” Neh. 8:10. (β) for לֵלֵא הַיּוֹת “so ¹¹at, there (was) not,” Ezr. 9:14.

(d) לֹא־אֵין (a) so that not (with a double negation. See Lehrs. § 224, note 2); Isa. 5:9, לֹא־אֵין "so that there is not an inhabitant." Isa. 6:11. Also because that (there is) not, Isa. 50:2. (β) i.q. לֹא־אֵין with אֵין pleonastic (comp. אֵין No.1, d), no one, Jer. 10:6, 7; 30:7.

Note. מִן, the *absolute* state of the noun, only occurs at the end of a sentence; מִן const. state, is always so used that it belongs to what follows, e.g. Num. 20:5, מִן מַיִם "there is no water," for which also מִיִּם מִן may be said.

II. **יָיָהּ** adv. interrog. *where?* Arabic **أَيْنَ** i. q. **יָיָהּ**, **יָיָהּ** with **י** added, as in **יָיָהּ**, **יָיָהּ** [but see the note above on that word]. It occurs only with **יָיָהּ** pref. **יָיָהּ** *whence?* Gen. 29:4, and frequently.

יִשְׂרָאֵל 1 Sa. 21:9, i. q. יִשְׂרָאֵל, but interrogatively for יִשְׂרָאֵלִי.

אַיִעֶזֶר see **אַבִּיעֶזֶר**.

אֵפָה, more rarely **אֶפָה** f., a measure of grain, specially *modius*, containing three seahs (**אֶפָה**), or ten omers, Ex. 16:36. According to Josephus [see below] (Arch. xv. 9, § 2), an ephah was equal to the Attic *medimnus*, or six Roman *modii*, i.e. $\frac{1}{3}$ of a Berlin *modius*, about 2600 cubic inches French; comp. Ex. 16:16, 18, 32; Zec. 5:6, seq.; Jud. 6:19; Ruth 2:17, from which passages we may passingly form an idea of the contents of this measure. [The passage just cited from Josephus probably is erroneous; for he says, "Arch. viii. 2, 9, that the ephah contained seventy-two sextarii, equal to the Attic (liquid) *metretres*, or 199.394

Paris cubic inches, about $1\frac{1}{2}$ bushels English; see Boeckh, Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony." Ges. add.] **אִפְפָּה** **אִפְפָּה** *a double measure* (the one just, the other too small), Pro. 20:10; Deu. 25:14; Amos 8:5. This word has not any Phœnicio-Shemitic root from which it may be conveniently derived, unless from **אָפַף**=**אָפַף** *to surround*, as though a measure were so called from its round form. It very probably must be referred to the Egyptian language; LXX. render it *οἰφί* or *οἰφεί*, which was a very ancient Egyptian measure, and is written in Coptic **ⲙⲟⲩⲛⲓ**, which contained four *χοίρικας* according to Hesychius. Also there is in Coptic the verb **ⲙⲟⲩ**, **ⲙⲟⲩ** *to number*, whence is **ⲙⲟⲩ** a measure ["whence LXX. *οἰφί*, Arab. **وَيْبَة** an Egyptian measure; see Rüdiger in Allg. Encyclop. art. Ephra"].

אִיפֹה (from **אִי** and **פֹּה** "here"), *where?* Isa. 49:21; Ruth 2:19; *how?* Jud. 8:18; in indirect interrogation, Jer. 36:19.

אִפּוֹא i. q. **אִפּוֹא** *wholly, so, therefore*, Jud. 9:38; Pro. 6:3, in some editions; but it would be more correct to write **אִפּוֹא**, which see.

אִישׁ with suff. **אִישִׁי**, **אִישְׁךָ**, **אִישְׁהָ**; in pl. found only three times, Psal. 141:4; Pro. 8:4; Isa. 53:3; **אִישִׁים**; in the place of which the use of the language has substituted **אֲנָשִׁים** (from the unused sing. **אֲנִשׁ**); const. state **אֲנָשֵׁי**; with suff. **אֲנָשָׁיו**, **אֲנָשֵׁיהֶם**; and periphrastically **אִישׁ בְּנֵי**; comp. No. 6.

(1) A MAN. Specially—(a) opposed to woman, a *male*; Gen. 4:1, "I have acquired a man with God," i.e. male offspring. 1 Sa. 1:11. Used even of brutes, Gen. 7:2; comp. 1:27; 6:19. So in Latin, *vir* of animals, Virg. Ecl. vii. 7.—(b) a *husband*, opposed to a wife, Ruth 1:11; Gen. 3:6; 29:32, 34; with suff. מְנָשִׁים "our men," i.e. husbands, Jer. 44:19; so in Greek ἀνὴρ, Il. xviii. 291; Lat. *vir*, Hor. Sat. i., 2, 127.—(c) opposed to an old man, it is the name of *virile age*, 1 Sa. 2:33. Sometimes—(d) it denotes *manly mind, valour*; (comp. verb in Πιθη.) 1 Sa. 4:9, מְנָשִׁים וְהָיָה חֵזָקָם "be strong and be men;" 1 Ki. 2:2; comp. Hom. Il. v. 529. It is—(e) *homo*, man, opposed to God, Job 9:32; 12:10; Isa. 31:8; especially in pl. Gen. 32:29; Isa. 7:13; comp. Hom. πατήρ ἀνδρῶν τε θεῶν τε. Opposed to beasts, Ex. 11:7; Gen. 49:6.—(f) by apposition it is joined to other substantives, as כְּרִים אִישׁ "a enpueh," Jer. 38:7; אִישׁ כֹּהֵן "a priest," Lev. 21:9; especially with Gentile nouns, אִישׁ עֲרָב "a Hebrew," Gen. 39:14; comp. ἄνδρες Γαλαταῖοι, ἄνδρες Ἰσραηλῖται, Act. 1:11; 3:12.

—(g) followed by a genitive of city, land, and people, it denotes an *inhabitant*, or *citizen* of it; **אִישׁ יִשְׂרָאֵל** “an Israelite,” **אִישׁ יִשְׂרָאֵל** 1 Sa. 7:11; **אִישׁ יְהוּדָה** 2 Sa. 19:42; also **אִישׁ הָעִיר** Gen. 24:13. Especially in this signification sing. **אִישׁ** is put collectively; **אִישׁ יִשְׂרָאֵל** for **יִשְׂרָאֵל** Josh. 9:6, 7; 10:24; Jud. 7:8; 8:22, etc.—(h) followed by a genitive of king, leader, military commander, lord, etc., *the men of any one* are his *companions, followers, soldiers, suite*. 1 Sa. 23:3, 12; 24:5, 8; 28:1 Once perhaps used of relatives and near friends, as the Syriac **לְחָם אֲנִישִׁים**, viz. Eze. 24:17, 22, where **לְחָם** is food which relations and near friends were accustomed to send to mourners. In like manner—(i) **אִישׁ אֱלֹהִים** and with art. **אִישׁ הָאֱלֹהִים** a *man of God*, i. q. a servant and minister of God; of angels, Jud. 13:6, 8; of prophets, 1 Sa. 2:27; of Moses, Deu. 33:1; of David, 2 Ch. 8:14.—(k) followed by a genitive which denotes attribute, virtue, vice, it designates one *endued with* such an attribute, and the Hebrews were accustomed in this manner to make a circumlocution of adjectives. **אִישׁ תָּאֵר** “a man of form,” i. e. handsome; **אִישׁ דָּמִים** “bloody,” **אִישׁ לֵבָב** “intelligent,” etc.; **אִישׁ הַיָּצֵם** “celebrated,” Gen. 6:4; comp. **אִישׁ הָאֵרֶמֶת** “a husband man,” Gen. 9:20.—(l) it is used coll. of *soldiers*, Germ. *Mannschaft, Kriegsmannschaft*, Isa. 21:9; comp. **אָדָם** Isa. 22:6.—(m) **אִישׁ** denotes a *man of more noble quality*; opposed to **אָדָם** a man, or men, of the common people; see under **אָדָם** No. 1, letter (b).—(n) when joined to numerals, after numbers below ten is put **אֲנָשִׁים**, as **שְׁלֹשָׁה אֲנָשִׁים** Gen. 18:2; between ten and twenty commonly **אֲנָשִׁים** Nu. 1:44; above twenty, always **אֲנָשִׁים** 1 Sa. 14:14; 22:2, 18, etc., etc.

(2) followed by $\aleph$ or $\aleph$. *one another*; see $\aleph$ and $\aleph$.

(3) *any one, some one*, Gen. 13:16; Ex. 16:29; Cant. 8:7; so Syr. اِنْب for *tic* e.g. اِنْب اِنْب a certain Jew. ["Pl. اِنْب men, certain men, like Syr. اِنْب 1 Ki. 20:17; Jer. 37:10."]

(4) *each, every one*; 1 Ki. 20:20, **וַיַּכּוּ אִישׁ אֶת אִישׁוֹ** "and they slew every one his man." **אִישׁ וְאִישׁ** Ps. 87:5; Est. 1:8 (*männiglich*). Once like **כָּל** it is prefixed to another substantive, Gen. 15:10, **וַיָּשֶׁת אִישׁ-בְּתֵרוֹ וְקִרְיָתוֹ** "and he set each of the several (animals) part over against part." **אִישׁ-בְּתֵרוֹ** is i. q. **כָּל-בְּתֵרוֹ**, but the sacred writer has put **אִישׁ** for **כָּל**, so as to answer to the following **רֵעֵהוּ**.

(5) an impersonal construction is used, like the Germ. *man*, French *on*, Eng. *one* or *men* (*one says*

men say), 1 Sa. 9:9, לְפָנַי בְּיִשְׂרָאֵל כֹּה אָמַר אִישׁ "formerly it was thus said in Israel," i.e. one used to say.

(6) בְּנֵי אִישׁ *sons of men* pl. is periphrastically for *men* simply, like בְּנֵי אָדָם; see אָדָם No. 5, Ps. 4:3. Sometimes used *εμφατικῶς* of noble men, opposed to בְּנֵי אָדָם Ps. 49:3; Pro. 8:4; see אָדָם No. 1, letter (b).

As to origin, I regard אִישׁ as a primitive word, somewhat however softened from the harsher form אִשֵּׁשׁ *ensh*, which see; whence אִשָּׁה for אִשָּׁה, and pl. אִשָּׁוּת.

In like manner the Arabs have *أَنَسَانٌ* and *أَيَسَانٌ*. To this answers the Sansc. *isha* master,

ishi, mistress; and perhaps we should compare Gr. *is*, Lat. *vis* and *vir* (comp. *honor*, *honos*, *παῖς*, Lac. *ποῖρ*, *puer*). Derivatives אִישׁוֹן, pr. n. אִישָׁהוּר, אִישׁבֶשֶׁת, and

אִישׁ denom. verb only in—

HITHPALEL הִתְאַשֵּׁשׁ *to shew oneself or act as a man* (*ἀνδρίζεσθαι*), *isid* ermannen; Isa. 46:8, הִתְאַשְׁשׁוּ "shew yourselves men," i.e. be wise, cast away the childish trifles of idolatry. Rightly rendered by Luther, *seyd* *Wärrner*. (Ch. הִתְאַשֵּׁשׁ and הִתְאַשֵּׁשׁ id.)

אִישׁ-בֶּשֶׁת ("man of shame," i.e. shaming himself, perhaps bashful), [*Ish-bosheth*], pr. n. of a son of Saul, who after the death of his father and brothers governed eleven tribes for two years in opposition to David. 2 Sa. 2—4.

אִישׁ-הוֹד ("man of glory"), [*Ishod*], pr. n. m. 1 Ch. 7:18.

אִישׁוֹן (dimin. from אֵינָן) m.—(1) *a little man*, and followed by עַיִן "little man of the eye," i.e. pupil, in which as in a glass a little image of a man is seen, Deu. 32:10; Pro. 7:2. This pretty figure is used in

many languages, as Arab. *أَنَسَانُ الْعَيْنِ* little man of the eye, Gr. *κόρη, κοράσιον, κορασίδιον*, Lat. *pupa, pupula, pupilla*, Pers. *عردك*, and compare the instances collected in Thes. p. 86; more fully, Ps. 17:8, אִישׁוֹן בֵּית עַיִן "pupil daughter of the eye." (See בֵּית.)

(2) Metaph. *the middle, midst of any thing* (as *أَنَسَانُ* Arab. *pupil*, for middle, summit). Hence Pro. 7:9, "in the pupil of the night," i.e. in the middle of the night; 30:20, "in the pupil of darkness," i.e. in the middle of the darkness; which passage is in קר, בְּאִשְׁתֵּי חַ "in the darkness of the night."

אִישִׁי Ch. for אִישִׁי 1 Ch. 2:13.

אִיתָן for אִיתָן m. Eze. 40:15. קרי *entrance*, from the root אָתָה i. q. בּוֹא to come, to enter. In כתיב, the letter Yod being transposed, it is read יאתון.

אִתִּי Ch. i. q. Heb. *שׁ* there is, from which it is

formed. (Arab. *أيس*, only in a few phrases, Syr. *أيس*, in Targg. אִיתָ, Talmud. אִיתָא) Dan. 5:11, אִיתִי בְּמַלְכוּתְךָ "there is a certain man in thy kingdom," 2:28, 30; 3:25. With a negative particle לֹא אִיתִי Dan. 2:10, 11; 3:29. Followed by a pl. 3:12. When the various persons of the verb substantive are expressed, the pronouns are suffixed, mostly in the pl. אִיתוֹהִי "he is," Dan. 2:11; אִיתָנָא "we are," 3:18; אִיתִיכֹן "thou art," 2:26; אִיתִיכֹן "ye are," 3:14. And these forms, with a participle, serve as a periphrasis for the finite verb. Dan. 3:18, לֹא אִיתָנָא פִלְחִין "we are not worshipping," i.e. we do not worship. When used absolutely, it should generally be rendered *there exists, there is, il y a*; Dan. 2:10, 11. אִיתִי לִי "there is to any one," *he has*, Ezr. 4:16.

אִיתִי pr. n. see אִתִּי.

אִיתִיאל pr. n. [*Ithiel*], (for אִתִּי אֵל "God is with me"), Prov. 30:1. *Ithiel* and *Ucal* seem to have been the children or disciples of Agur, to whom he addressed his instructions.

אִיתָמָר ("land of palms"), [*Ithamar*], pr. n. of the youngest son of Aaron, Ex. 6:23; 28:1.

אִיתָן & אִיתָן (for אִיתָן with Aleph prosthetic, from the root אָתָה to be perennial, adj.—(1) *perennial, constant*, especially used of water. נַחַל אִיתָן "a perennial stream," constantly flowing, Deu. 21:4; Am. 5:24; and without נַחַל 1 Ki. 8:2, יָרַח הָאִיתָנִים "the month of perennial streams" (elsewhere called *Tishri*), the seventh month of the Hebrew year; from the new moon of October to the new moon of November. Subst. [This sense as subst. is given as primary in Thes.] *continuance*. Ps. 74:15, נְהַרְתּוּ אִיתָן "rivers of continuance," i.e. continually flowing. Used of the continuance, i.e. the flow of the sea. Ex. 14:27.—Job 33:19 in כתיב, אִתָּן עֲצָמָיו "with continual war in his bones," sc. הִיכָח he is chastened.

(2) *firm, valid* [*firmness, strength*, see Thes.], Jer. 5:15, נָוִי אִיתָן "a mighty nation," Job 12:19. אִיתָנִים "the potent" (Vulg. *optimates*), (33:19); Gen. 49:24, תֵּשֶׁבֶת בְּאִיתָן מִשְׁתּוֹ "his bow will remain firm;" in which passage ב is Beth essential.

(3) *hard, hence pernicious, terrible*. Pro. 13

15, "the way of the wicked is pernicious." Rendered aptly enough by Luther, bringt Wehe; Jerome, *verago* [Explained in Thes. "the way of the wicked is a perennial stream," see No. 1.] Hence—

(4) *poët.* a rock, a crag, from hardness. Mic. 6:2, אֲרָצֵי הָאֲבִיטִים מוֹסְדֵי אֲרָץ "the rocks, the foundations of the earth;" Jer. 49:19; 50:44, נִיחָה אֲבִיטִים "a stony dwelling" (comp. 49:16, וְנִיחָה לְעַלְעֵל; Nu. 24:21. [This meaning is rejected in Thes., and these passages are referred to No. 1.]

(5) [*Ethan*], pr.n. of an Ezrahite (see אֶתְרָה), a wise man (1 Ki. 5:11), to whom Psalm 89 is attributed in its title.

אָךְ (shortened from אֲכֹךְ, from the root כָּךְ; comp. Ch. הָכִין and כָּךְ, which is taken from the fuller כֶּךְ [Derivation given in Ges. corr.: "kindred are כֶּךְ, כֶּךְ, אֲכֹךְ, see Hupfeld in Zeitschr. f. d. Morgenl. ii. 143."]). —(1) affirmative part. *surely, certainly, no doubt*. Gen. 44:28, אָךְ כִּרְרָה כִּרְרָה "no doubt he is torn;" Jud. 3:24; 1 Ki. 22:32; 2 Ki. 24:3; Ps. 58:12; Job 16:21. Hence—

(2) adv. of limitation, *only*. Exod. 10:17, אָךְ הַפֶּעַם "only this once;" Lev. 11:21, אָךְ אֶת־יְהוָה תֹּאכְלוּ "only these ye may eat;" Ps. 37:8, "be not angry, (for this is) only for doing evil," i.e. anger is often the cause of crime; Prov. 14:23, "vain words אָךְ לְמַרְסֹר only (lead) to want;" Pro. 11:24; 21:5. Specially it is used—(a) before adjectives, where *only* is i. q. *quite, altogether*. Deu. 16:15, וְהָיִיתָ אֶת־שִׂמְחָתָא "and thou shalt be only joyful," i.e. altogether joyful. Isa. 16:7, אָךְ נִבְאִים "altogether contrite;" Isa. 19:11.—(b) before substantives, *nothing but*, which may often be rendered *solus, merus*, Germ. *lauter*; Engl. *merely*. Ps. 139:11, אָךְ חֹשֶׁךְ "nothing but darkness," i.e. merely darkness. Ps. 39:12, אָךְ הֶקֶל "nothing but vanity," i.e. mere vanity.—(c) before adverbs and verbs, *quite, altogether*. Ps. 73:13, אָךְ רִיק "altogether in vain." 1 Sa. 25:21; Job 19:13, אָךְ יָרִי כִמְנִי "my acquaintances are quite alienated from me." Jud. 20:39; Job 23:6. Comp. Ex. 12:15, אָךְ בַּיּוֹם הָרִאשׁוֹן "altogether in the first day," is, on the first day itself, nur gleich am ersten Tage.

(3) an adv. of exception, *only, but*. Gen. 20:12, אָךְ לֹא בַת אִמִּי "but not (*μωρονουχ*) the daughter of my mother." Lev. 11:4; Nu. 26:55; Deu. 18:20; Josh. 3:4.

(4) an adverb of time, *only now, for just now, scarcely*. Gen. 27:30, וַיֵּצֵא יַעֲקֹב... וַיֵּשֶׁב אֶת־חֵטְאוֹ "Jacob was but scarcely gone out....when Esau his brother came in." Jud. 7:19. Comp. Cic.

ad Fam. viii. 23, "*tantum quod ex Arpinati veneram cum mihi a te litterae redlita sint*," Vellej. ii. 117.

אָכַר an unused root, i. q. אָכַר, אָכַר to bind. hence to fortify, strengthen a city. Hence—

אָכַר ("band," i.e. fortress, citadel, castle), [*Acar*], pr.n. of a city built by Nimrod, Gen. 10:10; LXX. Ἀρχάδ; comp. אָכַר and אָכַר. Targg. and Jerome understand *Nesibis*, a city of Mesopotamia. Other conjectures, which are however very uncertain, are given by Bochart in Phaleg. iv. 17, and Le Clerc on the passage.

אָכַב (for אָכַב with Aleph prosthetic), adj. *lying, false, deceptive*. Specially for אָכַב נָחַל "a deceiving river," i.e. soon drying up and disappointing the traveller, Jer. 15:18; Mic. 1:14. Opposed to אָכַב a continual river; comp. *fundus mendax*, Hor Carm. iii. 1, 30.

אָכִיב (i. q. אָכַב), [*Achizib*], pr.n.—(1) of a town on the sea coast in the tribe of Asher, situated between Acco and Tyre, called by the Greeks *Ecdippa*, now *Dsib*; Josh. 19:29; Jud. 1:31.

(2) of a town in the tribe of Judah, Josh. 15:44; Mic. 1:14; comp. אָכַב and אָכַב.

אָכַר (from the root כָּר prop. to break), adj. [*violence*, but always used as a coner.]"—(1) *bold brave, daring*, Job 41:2.—(2) *harsh cruel*, Lam. 4:3; hence, "an enemy," Job 30:21.—(3) *fierce, virulent*, used of poison, Deu. 32:33.

אָכַר, i. q. אָכַר (with the adjectival termination יִת).—(1) *harsh, cruel*, Pro. 5:9; 17:11; Jer. 6:23.—(2) *fierce, savage*, Pro. 17:11, "a savage messenger," i.e. one who brings grievous tidings, such as a sentence of death, Isa. 13:9; Jer. 30:14.

אָכַרִית f. (from אָכַר with the termination ית, see Ges. Gram. § 85, 4), *cruelty, fierceness* (of anger), Pro. 27:4.

אָכִיל f. *food, a meal*, 1 Ki. 19:8. Root אָכַל.

אָכִישׁ (from the root אָכַשׁ), [*Achish*], pr.n. of a king of the Philistines in the city of Gath, 1 Sa. 21:11; 27:4; 1 Ki. 2:39.

אָכַל inf. const. אָכַל, with pref. לֶאֱכַל, with suff. אָכְלוּ, fut. אָכַל, in pause אָכַל, once אָכְלוּ, Ecce. 42:5.

(1) TO EAT, TO DEVOUR (kindred root is כָּלָה). It is put absolutely, Deu. 27:7; 1 Sa. 9:13; more often with an acc. of the food, rarely followed by ? *Lam.*

4:5; 3 Ex. 12:43—45; Lev. 22:11, and לו Lev. 7:21; 25:22; Nu. 15:19; comp. ἐσθίειν τινός. It is used not only (and that very frequently) of men, but also of beasts, Isa. 11:7; whence האכל Jud. 14:14, *the eater*, in Samson's enigma, is *the lion* (compare

אכל). The following phrases should also be noticed:

—(a) *to eat a land, a field, a vine*, is used for *to eat its produce or fruit*, Gen. 3:17; Isa. 1:7; 36:16; (comp. 37:30).—(b) *to devour sacrifices*, is said of idols, a phrase taken from *lectisternia*, Deu. 32:38; Eze. 16:20.—(c) אכל לחם is *to take food*, 1 Ki. 21:7; Ps. 102:5; and when לא is added, not to take food, to fast, 1 Sa. 28:20; 30:12; the former is especially, *to take a meal, to dine or sup, to feast*, Gen. 31:54; 43:16; Jer. 41:1; 52:33; comp. φαγεῖν ἄρον, Lu. 14:1. Sometimes אכל לחם is simply *to live*, Am. 7:12.—(d) אכל לפני יהוה is used of *sacrificial banquets* held at the temple, Deu. 12:7, 18; 14:23; Ex. 18:12.—(e) *to devour any one's flesh*, Ps. 27:2, used of cruel and fierce enemies who thirst for one's blood. Different from this is —(f) *to eat one's own flesh*, Eccles. 4:5, of a foolish person devoured by envy. Compare Hom. II. vi. 202: ὃν θυμὸν κατέδων.—(g) אכל העם, אכל העם, *to eat up, to devour a people, the poor*, used of princes who consume the wealth of a people, oppressing and impoverishing them, Ps. 14:4; Pro. 30:14; Hab. 3:14. Comp. δημοβόρος βασιλεύς (Iliad i. 231). Similar is *to eat the flesh of a people*, Mic. 3:3. In other places, *to eat* is i. q. *to destroy* by war and slaughter, Hos. 7:7; Isa. 9:11; Deu. 7:16; Jer. 10:25; 30:16; 50:7, 17; 51:34. Comp. Judith 5:24.—(h) *to eat any one's words*, is to receive them eagerly, Gr. φαγεῖν ῥήματα, dictu devorare (Plaut. Asin. iii. 3, 59). Jer. 15:16, נמצאו דבריה ואכלם “thy words were found, and I did eat them,” i. e. I eagerly devoured them, made them my own. (Compare on Carm. Samarit. iv. 16.) Hence is the vision to be explained of the roll given to the prophet to be eaten, Eze. 2:8; 3:1, seq.; Apoc. 10:9, 10. [But the vision presents an actual eating.]

(a) *to devour, to consume*, often used of inanimate things, as of fire, Nu. 16:35; 21:28; 26:10; Job 1:16, etc.; followed by 3 Zec. 11:1 (comp. ignis edax, Virg. Æn. ii. 758; πάσας πῦρ ἐσθίει, II. xviii. 182); of the sword, 2 Sa. 2:26; 18:8; Deu. 32:42; of famine and pestilence, Eze. 7:15; of fatal disease, Job 18:13; of the anger of God, Ex. 15:7; of a curse, Isa. 24:6; of heat and cold, Gen. 31:40; of much longing and desire, Ps. 69:10.

(3) *to enjoy any thing*, as good fortune, Job 21:

25; the fruit of good or evil actions, sexual pleasures, Pro. 30:20 (comp. 9:17: *et vesci voluptatibus*, Cic. Fin. 5:20).

(4) perhaps, *to taste*, to have the sense of taste, Deu. 4:98.

(5) *to diminish, to lessen, to take from*, Eze. 42:5, “the upper chambers were shorter, כי יוכלו פתקים for the beams or columns took away from them,” i. e. occupied their place.

NIPHAL נאכל, fut. יאכל *to be eaten*, Ex. 12:46; 13:3, 7; also, to be fit to be eaten, to be fit for food, Gen. 6:21. Metaph. to be consumed by fire, Zech. 9:4.

PIEL אכל i. q. Kal, like the Arab. ^{أكل} *to eat up, to consume*. Job 20:26, תאכלהו (read t'ächlēhu) “fire shall consume him,” for תאכלהו. Dagesh forte excluded is compensated by the long vowel Kametz. Some copies however read תאכלהו. Comp. Lehrs. § 72, note 2, p. 251.

PUAL, *to be consumed*, by fire, Neh. 2:3, 13; by the sword, Isa. 1:20.

HIPHAL האכל, fut. יאכל, once 1 pers. אוכל (Hosea 11:4), inf. הכול for האכל (Eze. 21:33) to cause to consume, to devour (of the sword, Eze. 21:33), specially *to give to eat, to feed*, construed with two accus., one of the person, the other of the thing. Ex. 16:32; Nu. 11:18; Deu. 8:16; Isa. 49:26; with לו of the food, Ps. 81:17.

Besides the derivatives which immediately follow, see אכל, אכילה.

אכל fut. יאכל Ch. i. q. Heb., *to eat, to devour*, אכל קרצוהי *to eat any one's pieces*, metaph. *to calumniate him, to accuse him*, Dan. 3:8; 6:25. So in Targg. אכל קרצין for Heb. ילקח רבלי, רגלי (Syr. ^{أكل} ^{أكل} for the Gr. διαβάλλω, Lu. 16:1; whence part. ^{أكل} ^{أكل} devil, Arab. ^{أكل} ^{أكل} id.) [See Ch. קרץ.]

אכל with suff. אכלו n. act. —(1) *an eating, a devouring*, i. q. *to eat*. Exod. 12:4. אכלו לפי אכלו “every one according to his eating,” 16:16, 18, 21; Job 20:21.

(2) *food*, especially —(a) *corn, grain, meal, provision*, Gen. 14:11; 41:35, seq.; 42:7, seq.; 43:2, seq.; 44:1 —(b) *prey*, Job. 9:26; 35:29.

אכל [Ucal], pr. n. of a man, Pro. 30:1.

אכלה f. *food*, Gen. 1:29; 6:21; of the food of wild beasts, Jer. 12:9; food of fire, i. fuel. Eze. 15 4, 6.

אֶבֶן (pr. inf. abs. Hiphil, from the root אֶבֶן, for אֶבֶן, *ablisking*, Ch. אֶבֶן, אֶבֶן ["Others i. q. אֶבֶן with א prosthetic."]) adv.—

(1) of affirming strongly, *surely!* Gen. 28. 10; Ex. 3:14; Jer. 8:8.—(2) adversat. *but, yet*, Ps. 31:23; Isa. 49:4; 53:4. Hence, by abbreviation, is אֶבֶן, which sec. [This obs. is omitted in Ges. corr.]

אֶבֶן—(1) TO PUT A LOAD ON (a beast of burden), prop. apparently to *bend, to make to bow down* under a load, kindred to the root אֶבֶן, which see. Arab.

אֶבֶן II. to tie, to bind on a pack saddle, IV. to put on a pack saddle. In the verb this signification does not occur, but in the noun אֶבֶן; whence—

(2) to urge to work, to impel on, like the Syr.

אֶבֶן. In the Old Testament only found Pro. 16:26, אֶבֶן עָלָיו פִּיהוּ "for his mouth urgeth him on," i. e. hunger impels him to work. Its being construed with אֶבֶן, must be explained from its primary signification of *laying on a burden*.

אֶבֶן m. a load, a burden, and metaph. weight, authority, dignity, like אֶבֶן Job 33:7, אֶבֶן וְאֶבֶן "and my burden (dignity) shall not be heavy upon thee." So Ch., Syr., while LXX. ἡ χεῖρ μου, and so Kimchi, regarding אֶבֶן as i. q. אֶבֶן in a similar place, 13:21. The former explanation is however preferable.

אֶבֶן an unused root, i. q. Arab. أكر Conj. V. to

dig, especially the earth (whence أكر, أكر a pit, a ditch), kindred to the roots אֶבֶן, אֶבֶן, אֶבֶן. Hence—

אֶבֶן m. a digger, a husbandman; Jer. 51:23; Am. 5:16. Pl. אֶבֶרִים, with suff. אֶבֶרִים 2 Ch. 26:10; Joel 1:11; Isa. 61:5. (Chald. id.; Syr. and Zab.

أكر; Arab. أكر. Perhaps from the same source have sprung Gr. ἀγρός; Lat. ager; Goth. akr; Germ. Acker. [Engl. acre.])

אֶבֶן ("enchantment," from the root אֶבֶן, [Achshaph], pr. n. of a town in the tribe of Asher, Josh. 12:20; 19:25.

I. אֶבֶן a word which has a negative power like the kindred אֶבֶן, אֶבֶן, אֶבֶן (comp. under the root אֶבֶן p. XXI).

(1) subst. NOTHING; Job 24:25, "who shall bring my speech to nothing?"

(2) adv. [referred in Ges. corr. to its use as a conj.]

of negation, i. q. μή, ne.—(a) put absol. like the Gr. μή for μή *rouro gēnetai* (Arist. Acharn. 458); Germ. nicht doch, nicht also; nay! not so! Ruth 1:13, אֶבֶן "nay! my daughters (do not so);" nicht so, meine Töchter. 2 Ki. 3:13; Gen. 19:18, אֶבֶן אֶבֶן.—(b) it has sometimes simply a negative power, but like the Gr. μή, only in what are called subjective propositions. Thus it is only put with the future, and differs in this respect from אֶבֶן. 2 Ki. 6:27, אֶבֶן אֶבֶן "if Jehovah help thee not, how can I help thee?" אֶבֶן must be rendered, "God will not help thee." Well rendered by LXX. μή σε σώσαι Κύριος, "I fear the Lord will not help thee". Gen. 21:16, אֶבֶן אֶבֶן ich könnte nicht mit ansehen, "I cannot look on." Ps. 50:3, אֶבֶן אֶבֶן וְאֶבֶן אֶבֶן "Our God will come, and will not keep silence," prop. und er möchte wohl nicht schweigen, he may be expected not to keep silence. Ps. 34:6; 41:3; Pro. 3:25, אֶבֶן אֶבֶן "thou shalt not fear," there shall be no cause that thou shouldest fear, du brauchst dich nicht zu fürchten. Job 5:22; Gen. 49:6, "into their counsel my soul will not enter," in solchen Rath würde nie meine Seele willigen. Compare Cant. 7:3. Sometimes the verb is omitted, Amos 5:14, "seek good, and (seek) not evil." 2 Sa. 1:21, אֶבֶן אֶבֶן "let there) not (be) dew nor rain upon you." Pro. 12:28, where it should be rendered, "the way of righteousness (giveth) life, and the right way אֶבֶן (giveth) not death," or calamity; or, "a right way never leads to death."

(3) By far the most frequently it is a conj. of prohibiting, dehorting, deprecating, wishing that anything be not done. Always joined to a future, when it can be, apocopated; when in the first person, paragogic. Ex. 16:29, אֶבֶן אֶבֶן "let not any one go out;" 1 Sam. 26:20. In the second person, Gen. 22:12, אֶבֶן אֶבֶן "stretch not forth thy hand." Gen. 43:23; Jer. 7:4. In the first, Ps. 25:2, אֶבֶן אֶבֶן "let me not be ashamed!" sc. may God so grant that I be not ashamed. It is rarely separated from the verb, Ps. 6:2, אֶבֶן אֶבֶן "not in thy wrath chasten me." Also used in imprecation, Gen. 49:4, אֶבֶן אֶבֶן "excel thou not," du sollst keinen Vorrang haben. In petitions there is added אֶבֶן Gen. 13:8, אֶבֶן אֶבֶן "let there not be now." Gen. 18:3, 30, 32. אֶבֶן with a future is strongly prohibitory; אֶבֶן lest perhaps, is more mildly dissuasive.)

(4) used interrogatively, like Gr. μή (see P'assow, Lex. Gr. h. v. litt. C. ["Butman Gr. Gram. § 148.5."]), for *num, whether*; used when a negative reply is expected. Once found in this sense, 1 Sa. 27:10, אֶבֶן

שָׁמַרְתֶּם הַיּוֹם *šr šbr hdy nid.*: ausgezogen in dieser Zeit?
 “ye have not th^y made any excursion to-day?”
 Here the answer is, “No, we have not gone out, for
 the Hebrews, my countrymen, live all around.” [?]
 From this stock is derived שָׁמַרְתֶּם; whether the verb
 שָׁמַר was ever used is uncertain.

Ch. i. q. Heb. No. 3; but only in the Biblical
Chaldee. Dan. 2:24; 4:16; 5:10.

II. אל the Arabic article i. q. Heb. ה, prefixed also to some Hebrew words in the Old Test., which are either of Arabian origin, or, at least, although foreign, have come into the Hebrew from the Arabic, see אֱלֹהִים, אֱלֹהִים, אֱלֹהִים. Cognate is the pron. pers. pl. אֵלֶּה, אֵלֶּה, which see.

אֵל m.—(1) prop. part. of the verb **אָל**, **אֵל** No. 2, *strong, mighty, a mighty one, a hero* (comp. note), comp. **אֵל** No. 1. In sing. Eze. 31:11, **אֵל גִּיּוֹם** “the mighty one of the nations,” used of Nebuchadnezzar. LXX. ἀρχων ἐθνῶν. (Many copies have **אֵל** **גִּיּוֹם**, for instance, those of Babylon.) Isa. 9:5, **אֵל גִּבּוֹר** “mighty hero” [prop. mighty God, see No. 3], of the Messiah; *ibid.* 10:21, of God. [The same person is clearly meant in both places, even “God with us.”] Nearly connected with this is the phrase in plur. Eze. 32:21, **אֵלִי גִבּוֹרִים** (23 copies **אֵלִי**) prop. “the strong among the mighty,” i.e. the mightiest heroes; comp. *Lehrg.* p. 678. Job 41:17, **אֵלִים**, where many MSS. and editions **אֵלִים**.

(2) *might, strength* ["compare אֲבִיבָל, prop. that which is strong. So in the phrase יָדִי לֵאלֹהִים "it is in the power of my hand." Gen. 31:29, וְעַתָּה יָדִי לְעִשְׂתֹּת עִפְכֶּם רָעָה; Pro. 3:27; Mic. 2:1; and negatively, Deu. 28:32, אֵין לֵאלֹהֵי יָדְךָ "there is nothing in the power of thy hand," i.e. thou canst avail nothing; Neh. 5:5. Lamed in this phrase marks state or condition. The nature of this phrase has been but little understood by those who would here render אֵל by *God*, and give the whole phrase: "my hand is for God;" comparing Job 12:6; Hab. 1:11; and Virg. *Æn.* x. 773, *Dextra mihi Deus*, etc. These passages are indeed connected amongst themselves, but have nothing to do with the one before us. See under אֵלֹהִים.

(3) *God*. More accurately to illustrate the usage of the synonymous Hebrew names of God, as אֱלֹהִים, אֵל, יְהוָה, יי, I make the following remarks on the use of this word.—(a) In prose it is scarcely ever applied to God *kar' עֲצָוָה*, without some adjunct or attribute, אֵל שַׁדַּי, אֵל כְּבֹד, אֵל הַי, or without some cognomen, אֵל אֱלֹהֵי יִשְׂרָאֵל Gen. 33:20; אֵל הַי

אֱלֹהִים Gen. 46:3; יְהוָה אֱלֹהִים Josh 22:22; אֱלֹהִים 50:1, which is rightly rendered "Jehovah, God of gods." Comp. Dau. 11:36, אֱלֹהִים; or without the addition of a genitive of place or person, "whose tutelary deity God is" [This is heathenish; rather, whose God, God really is], אֱלֹהֵי בְּיָתָאֵל Gen. 31:13.—(b) This word is much more frequent in poetic language, where it stands very often without any adjunct, sometimes with the art. הָאֱלֹהִים Ps. 18:31, 33, 48; 68:21; Job 8:3.—(c) It takes the suffix of the first person, אֱלֹהֵי "my God!" Psa. 18:3; 22:2, 11. It never occurs with other suffixes, and for "thy God," "his God," are used אֱלֹהֶיךָ, אֱלֹהֵיהֶם.—(d) It is a general name of gods, and it is used of idols also, both without adjunct, Isa. 44:10, 15; and with an epithet, as אֱלֹהֵי אֲחֵר "another god," Ex. 34:14; אֱלֹהֵי זָר "a strange god," Ps. 81:10.

Whatever are most excellent, surpassing in their kind, are said to be *of God*; as it was customary for men anciently to refer whatever is excellent to the gods themselves [to God himself]; hence אֱלֹהִים Ps. 80:11, "cedars of God," i.e. the highest, planted as it were by God (compare הִנֵּה אֵלֵינוּ Ps. 104:16, הִנֵּה אֵלֵינוּ Gen. 13:10); אֱלֹהֵי הָהָרִים "mountains of God," Ps. 36:7. Compare ἀλς δία, δία Λακεδαιμῶν.

Plur. מִלִּים — (1) *herces, mighty ones*, see sing.
No. 1.

(2) *gods*, in a wider sense; used of Jehovah and the gods of the nations, Ex. 15:11. Comp. Ex. 18:11; Dan. 11:36, אֱלֹהֵי אֱלֹהִים "the God of gods," i.e. the supreme God. אֱלֹהֵי אֱלֹהִים Ps. 29:1; 89:7, "sons of gods," by an idiom of the Hebrew and Syriac syntax, poet. for "sons of Gods," i.e. angels.

Note. Following most etymologists, I have above derived אָל from the root אָל; but to give my opinion more exactly, it appears rather to be a primitive word, the etymology being however adapted to the root אָל; so that to Hebrews this word would present the notion of strength and power. However this may be, it should be observed that in the Phœnicio-Semitic languages — (1) from the form אָל (Arabic اَيْلٌ, اَيْلٌ & اَيْلٌ), as from a stock, are formed several other derivative words, as אָלֵךְ to invoke God, especially in swearing; אָלֵךְ, אֱלֵךְ to worship God; and אָלֵךְ, אֱלֵךְ, אֱלֵךְ God (compare אָבִי to be a father, אָבִי fathers, from אָב). — (2) besides אָל, which follows the analogy of verbs אָבִי, two other forms are

of frequent occurrence, according to the analogy of verbs הָלַךְ, which are used in pr. n. אָלַךְ, אָלַי, compare אֲלֵיכֶם, אֲלֵיכֶם, אֲלֵיכֶם, etc. ["Among the Phœnicians *Hl-, *Ilos, was used *kar' éxoxhyn* of Saturn; see Monum. Phœnic. p. 406."]

II. אֵל pron. pl. i. q. אֵלֶּה *these*, only found in the Pentateuch and 1 Ch. 20:8. Cognate is the form of the article הָאֵל, אֵל.

III. אֵל only const. אֵל (almost always followed by Makkeph), more rarely and poet. in pl. const. אֵלֵּי.

Job 3:22; 5:26; 15:22; 29:19 (comp. Arab. أَلَى),

with suff. pl. אֵלַי, אֵלֶיךָ, אֵלֵינוּ, אֵלֵיכֶם, אֵלֵיהֶם, and אֵלֵיהֶם, once אֵלֵיהֶם Eze. 31:14, poet. אֵלֵינוּ Psal. 2:5; prop. a noun indicative of *motion, direction* to any place. It is by the usage of the language—

(A) Prep., signifying in general, *to tend to anything, to verge to or towards any place*, whether it be reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought; Lat. *ad, versus, adversus, in*; Germ. *zu*, gen. *nach* (etwas) *hin*; Gr. *πρός, εἰς, to, into, towards*. (As to its difference from לָ, which is shortened from this word, see below, under that part.) Specially then it is used—

(1) of motion to a place; *to, towards*. It is joined to verbs of going (הָלַךְ, בּוֹא, שָׁב, Gen. 8:9; קָרַב 2 Ki. 1:15; הָלַךְ Deu. 17:8; רוּץ Gen. 24:29; קָרַב Ex. 14:20), of putting, placing, and casting, 1 Sam. 6:11; Lev. 1:16; Josh. 5:14; also of giving, Ex. 25:16, 21; of selling, Joel 4:8; and the like (where, in German as in Latin, a dative is used. In French and English the particle *à, to*). Sometimes the construction is pregnant, as אָלַךְ לְהַטִּיף to commit whoredom, (by going) unto, Nu. 25:1; Eze. 16:29; אָלַךְ לְהַטִּיף to seek an oracle (by turning) to any one, Isa. 8:19. Opp. is מִן, as מִן הַקֶּצֶה אֶל הַקֶּצֶה "from end to end," Ex. 26:28; מִן הַמֶּדֶבָּה אֶל הַבַּיִת Ezr. 9:11. Used of time, מִיּוֹם אֵלֵינוּ Nu. 30:15; 1 Ch. 9:25.

(2) used of *turning* or *direction* to anything.—(a) of the body, as after a verb of turning, Isa. 38:2; looking, Gen. 4:4, 5; Ex. 3:6; speaking to, Ex. 19:9; commanding, Nu. 36:13.—(b) of the mind, as after a verb of desiring, Lam. 4:17; of expecting, Hos. 12:7; being accustomed, Jer. 10:2.

(3) when either the motion or turning is hostile; *adversus, contra* (as *εἰς, πρὸς*, more often *ἐπὶ*), *against*. Gen. 4:8, וַיָּקָם קַיִן אֶל אָבִי הָאֵל וַיַּהַרְגֵהוּ "and Cain rose up against Abel his brother;" Isa. 3:8, וַיִּשְׁלַח וַיַּהַרְגֵם אֶת הַנְּחִישִׁים

אֵל "their tongue and their deeds were against Jehovah;" Isa. 2:4; Josh. 10:6; Jud. 12:3; 20:30. Whence after a verb of fighting, Hos. 12:5. Especially here belongs the phrase, הִנְנִי אֵלֵיכֶם "behold, I am against you" (Targ. "behold, I send mine anger against you"); Eze. 13:8; 21:8; 34:10; Jer. 50:31; 51:25; Nah. 2:14; which is also rarely used in a good sense, Eze. 36:9. And so the part. אֵל is also in other places used in a good sense for *erga, towards*, 2 Chr. 16:9, לְבָרְכָם שְׁלָמִים אֵלֵינוּ "their heart was perfect towards him;" 2 Sa. 3:8. Compare Ex. 14:5. It is used—

(4) when one reaches a terminus or mark; *usque ad, even to*, i. q. עַד. Jer. 51:9, "her judgment has reached אֶל-פִּיהוּ." אֶל-פִּיהוּ "even to his mouth," Job 40:23 Metaph. Hos. 9:1, "rejoice not, O Israel, אֶל-עֲלִיָּה even to exultation;" Job 3:22. (To these examples it will not be amiss to add the remark of the Arabian grammarians, that أَلِ includes an object which is of the same kind, and excludes what is of a different kind, see Cent. reg. page 44, 45.) Here also belongs—(a) its use in denoting measure, as אֶל-אַמָּה Gen. 6:16, "even to the length of a cubit," בִּישׁ זָר עֲלָנֶה עִינֵי אֵלֶיךָ, eine Elle lang (not as it is generally explained, to the standard of a cubit), comp. Gr. *εἰς ἐκαστόν*, bis zur Vollendung eines Jahres, ein Jahr lang, εἰς τριήτην ἡμέραν, Bast, ep. crit. page 12, 13; Schaef. ell. page 108.—(b) Compos. אֶל-מִן *even out of*. Job 5:5, וְאֶל מִצְּנִיחַ יִקְחֶנּוּ "and even out of thorns (i. e. thorn hedges enclosing fields) he taketh it." Compare the similar use of the part. לָ Deu. 24:5, and עַד

Jud. 4:16. (In Arabic we might compare كَرَان, Koran, xxvi. 41, prop. even out of. Indeed لَ seems to have arisen from this signification of the particle before us.)

(5) when the limit is entered into; *in, εἰς, in* (etwas) *hincin*; Engl. *into*, i. q. the more full, אֶל-תוֹךְ. Deu. 23:25, אֶל-כַּלְיֶיךָ לֹא-תִתֵּן "thou shalt not put (grapes) into thy vessel." בּוֹא אֶל-הַתֵּבָה "enter into the ark," Gen. 6:18; 7:1; 8:9. אֶל-הַבַּיִת "into the house," Gen. 19:3; 2 Sa. 5:8. אֶל-הַיָּם "into the sea," Jon. 1:5. אֶל-הָאָרֶץ "into the earth," Deu. 11:29. When used of a number or multitude, *into* which one enters, i. q. *inter* (with acc.), *among*; it may be expressed more explicitly, אֶל-קִוְיִים. Jer. 4:3, "sow not אֶל-קִוְיִים amongst thorns;" 1 Sa. 10:22, "behold, he had hid himself אֶל-הַקִּלִּים amongst the baggage."

(6) as seen above (No. 1), אֵל is a particle of *giving*; so also is it used in adding, superadding (comp. וְהָיָה

ל 1 Ki. 10. ; *hinzu, præter, una cum, besides, together with* (comp. Gr. *ἐνὶ τοῖσι*, besides these; and Arab. *الى* for *ع* Koran iv. 2; Cent. reg. page 43). Lev. 18:18, "nor shalt thou take a wife (ל) unto her sister." Lam. 3:41, "let us lift up our hearts with our hands to God" (LXX. *ἐνὶ χερσίν*; Arab. *ع*). After a verb of joining together, Dan. 11:23. More often in this sense use is made of the particle על. Metaphorically—

(7) of regarding anything, having respect or regard to anything; hence—(a) *as to, in respect to*, Ex. 14:5 (compare Gr. *εἰς μὲν ταῦτα*); *because of, propter*. Eze. 44:7, "because of all your abominations." (Comp. verse 6, where in the same context there is ל; and verse 11, where ל.) 2 Sa. 21:1; 1 Ki. 14:5; 21:22. So ל בכה אל 2 Sa. 21:1; 1 Ki. 14:5; 21:22. ל שחק אל 2 Sa. 1:24; ל שחק אל Jud. 21:6.—(b) *de, concerning*, after verbs of speaking, narrating, telling, as ל אמר Gen. 20:2; ל דבר Jer. 40:16; ל ספר Ps. 69:27 (inasmuch as the discourse relates to something); also of hearing, Eze. 19:4; ל שמעה אל a report concerning anything, 1 Sa. 4:19. (Compare in N. T. *εἰς*, Acts 2:25; Eph. 5:32.) See also 1 Sa. 1:27, "concerning this child I prayed," um diesen Knaben habe ich gebeten; where ל indicates the object or end of the discourse (den Zweck).

(8) Metaph. it is also as expressive of rule or standard; *secundum, according to*. ל פי "according to the command," Josh. 15:13; 17:4. ל נכון "according to the certainty," für gewiß, 1 Sa. 26:4. ל הנחלות "according to the pipes," Ps. 5:1; 80:1. And so after the verbs of likeness, as ל דמה, נמשל, which see.

(9) when prefixed to prepositions which denote rest in a place, it gives them the signification of motion or direction to or towards a place, as ל מחוץ without (außerhalb, draußen vor), out of doors; ל מחוץ to without, forth without (hinaus vor), Lev. 4:12; compare *foris* and *forus*; ל בין between; ל אל in between (zwischen hinein), Eze. 10:2; 31:10. Comp. ל אחרי, אל נכח Josh. 15:3; אל מביט, אל מנחת, which see.

(B) More rarely, and by a kind of negligence of speech (although used in a good many most certain examples), it is used of *remaining at, or in a place*, to which one tends (comp. ל let. B), as the Gr. *εἰς*, *ἐς* for *ἐν*, *ἐς δόμον μένειν*, Soph. Aj. 80; *οὐκάδε μένειν* (see Passow Lex. No. 6; Bernhardt Synt. Ling. Gr. page 216, 216); Germ. *zu Hause, zu Tisch, zu der Zeit*,

and in some parts, *bis Montag* (for Monday itself). (as vice versa part. ל used of quiet tarrying at a place. See No. 3). Winer, who has used in this argument more skill than learning (Lex. page 60), may see whether all these are void of sense; he could hardly deny that these idioms of languages really exist. One thing is true, that the signification of motion is not wholly lost in this class of significations, namely, that which had preceded. Specially then it is—

(1) *ad* for *apud, at, by, near*; Germ. an. ל השלחן "to sit at the table," *zu Tische sitzen*, 1 Ki. 13:20 (comp. *ἐς θρόνον ἐξέρχο*, Od. iv. 51). Jer. 41:12, "and they found him at the great waters, which were near Gibeon." 1 Sa. 17:3, "the Philistines stood ל ההר by a mountain (am Berge) on this side." In the same sense there might be said ל ההר, see ל No. 3. ל הגבעה am Hügel, "at the hill," Josh. 5:3. Eze. 7:18, "blushing shall be on all faces," a little after ל פניהם. (We must not refer to this, Gen. 24:11, ל פאר מים... ל ברה הנמלים where Winer inaccurately renders, "he gave to drink at the well of water;" it should be rendered, "he made to kneel down at"—*er ließ sie hinknien an das Wasser*.)

(2) *in, among*, as in Sophocles, *ἐς δόμον μένειν*. Den. 16:6, "but in that place which Jehovah thy God chooseth, there shalt thou sacrifice the passover" (Sam. cod. במקום). 1 Ki. 8:30, "and hear thou in the place of thy habitation in heaven." (Here, by a slight change, it might be, "let our prayers go up into heaven;" but as the words now are, ל actually follows a verb of rest.) Gen. 6:6, "and he was grieved in his heart," *er empfand Schmerz in seinem Herzen* (not as taken by Winer, *er schmerzte ihn in die Seele hinein*, for being intransitive, does not admit the idea of entering into the mind). Here belongs—

(3) ל as sometimes put before particles, implying rest in a place, without change of sense (different from above, A, 9). 1 Sam. 21:5, "there is no common bread under my hand" (prop. a solecism, as the expression of the people of Berlin, unter meine Hand); also ל מול for אל מול, which see.

Note. It is a mistake to attribute to this particle some other significations which are altogether foreign to its true sense, as *with*, in Nu. 25:1; Josh. 11:18 (see however above, A 6); *through*, in Jer. 33:4, etc.

ל ("terebinth"), [*Elah*], pr n. m. 1 Kings 4:18.

אלגב *m. hail*, Eze. 13:11, 13; 38:22, i. q. **אלגביש** ice, *κρύσταλλος*, whence **אלגביש** stones of ice, i. e. hail. This word is perhaps rather Arabic than Hebrew. Kamûs, page 742, **الجبس** what is frozen; [**الجبس** *concretum*, specially *congelatum*." See also Freytag's Lexicon, i. page 240.]

אלגבנים see **אלגבנים**.

אלדד ["whom God loves," "Theophilus"], [*Eldad*], pr. n. m. Num. 11:26, 27.

אלדדעה ("whom God called," see **דעה**), [*Eldadah*], pr. n. of a son of Midian, Gen. 25:4.

אלה an unused root. Arab. **أَلِهَ** to worship a deity, to adore; med. Kesr. to be stunned, smitten, with fear. See the note on **אל** I. Comp. **אלות**.

אלה I. prop. to be round; hence to be thick, fat; cogn. root **אול** (comp. especially **אול** abdomen, belly, Ps. 73:4). Arab. **أَلَى** to have fleshy buttocks, to have a fat tail (as a ram). Hence **אלה**.

II. denom. from **אל** (see the note on **אל**).

(1) to swear; Arab. **أَلَى** for **أَلَى** Conj. IV. V. prop. to affirm by God, 1 Ki. 8:31 [Iliphil].

(2) to curse, Jud. 17:2; Hos. 4:2.

(3) to cry out, to lament (Germ. *Gott erbarmen*, Gott um Erbarmen anrufen), Joel 1:8.

(I should not oppose the idea of this root being onomatopoeitic, comp. **אלל**, and the signification which I have put in the third place would then be primary.)

Hiphil, to cause any one to swear, to bind him by an oath, construed with acc., 1 Ki. 8:31; 2 Ch. 6:22; 1 Sa. 14:24. Fut. apoc. **יאלה** from **אלה** for **יאלה** 1 Sa. I. cit. Derivatives **אלה** and **אללה**.

אלה f. (with Kametz impure, from **אלה** No. II., for **אללה** and that for **אללה**, **אללה**; Arab. **أَلَى**, see *Lehrg.* 509.

(1) an oath. **אלה** to enter into an oath, i. e. to bind oneself by oath, Neh. 10:30; hence **אלה** to bind any one by an oath, Eze. 17:13. Compare Virg. *Æn.* iv. 339, *hæc in fœdera veni*. **אלה** "an oath imposed on me," Gen. 24:41.

(2) a covenant confirmed by an oath, Gen. 26:28; Deu. 29:11, 13; Ex. 16:59.

(3) imprecation, curse, Nu. 5:21; Isa. 24:6,

אלה an oath joined with imprecations; Nu. 5:21. **אלה** to become a curse, Jer. 44:12. **אלה** to make to be an execration, Jer. 41:18. Plur **אלות** curses, Nu. 5:23; Deu. 29:11.

אלה f. an oak, Josh. 24:26, i. q. **אלון**. Root **אלל** No. III.

אלה f. i. q. **איל** No. 2 (from the root **אלל**), a strong hardy tree, specially the terebinth (*Pistacia Terebinthus*, Linn.), a tree common in Palestine, long-lived, and on that account often used in designating places (Gen. 35:4; Jud. 6:11, 19). According to Pliny (xvi. 12), an evergreen; but this is contradicted by modern botanists. The ancient versions sometimes render it *terebinth*, sometimes *oak* (see the further remarks in *Thes.* page 50, 1); and the word appears, in a wider sense, to be used of any large tree, like the Gr. *δρυς*. [The modern name of the terebinth is *butm*, Robinson, iii. 15.]

אלה emphat. st. **אללה** m. Ch. i. q. Heb. **אלות** God, generally, Dan. 3:28; 6:8, 13; emphat. st. specially used of Jehovah, Dan. 2:20; 3:32. With pref. **אללה** Dan. 2:19; but also with suffixes, contr. **אללה** Dan. 6:24. Pl. **אללה** gods, Dan. 2:11; 5:4, 11, 23. **אללה** "son of gods," Dan. 3:25.

אלה pron. pl. comm. *these*, used as the pl. of the sing. **אל**. The simple and less frequent form is **אל**, which see. **אלה** has a demonstrative power, compare **אלה** (Arab. **أَلَى**, **أَلَى**, f. **أَلَى**; Ethiop. **ለላ**: *hi*

ለላ: *hae*; Ch. **אלל**.) It is applied either to the things which follow, Gen. 2:4; 6:9; 11:10; or to those which precede, Gen. 9:19; 10:20, 29, 31. It is placed after a noun, as **אללה** **האללה** Gen. 15:1; when it is placed before, there is either an ellipsis of the verb substantive, or it is used *δεικτικῶς*, Ps. 73:12. Comp. **אלה**. When twice or three times repeated, **אלי, illi**, Isa. 49:12. ["Like **אל** it refers also to space, **אלה** i. q. **עדה** Lev. 26:18. Some suppose **אלה** to be used also for the sing., as 2 Ch. 3:3; Eze. 46:24; Ezr. 1:9; but these passages are uncertain. See on this pron. Hupfeld, in *Zeitschr. f. d. Morgenl.* ii. 161" *Ges.* add.]

אלה, **אללה** see **אללה**.

אלה Ch. *behold! lo!* a softened form for **אלה** (which see), Dan. 2:31; 4:7; 7:8. Compare the letter **ל**.

אלה (contr. from **אלה** and **ל**) ["According to Hupfeld (*Zeitsch. f. d. Morgenl.* ii. 130), it is i. q. **ל** with

the demonst. אֱלֹהִים pre. acced." Ges. add.], like the Syr. ܐܠܗܐ), *if, but if*, a particle of the later [?] Hebrew, Eccl. 6:6; Est. 7:4.

אֱלֹהִים (with prefix and suffix אֱלֹהֵי Dan. 11:38; אֱלֹהֵי Hab. 1:11), m. *God* (Arab. الله , إله , with art. ال of the true God; Syr. ܐܠܗܐ ; Chald. ܐܠܗܐ). In imitation of the Aramæan usage, the singular form is only used in poetry and in the later Hebrew; the plural of majesty, אֱלֹהִים , occurs, on the other hand, more than two thousand times. The singular is used—

(1) of *any god*, Dan. 11:37—39; 2 Chr. 32:15; Neh. 9:17. There is a proverbial expression, Hab. 1:11, of an obstinate self-confident man, אֱלֹהֵי בִירוֹ "whose own strength is as his god," i.e. who despises every god and confides in his own strong hand and sword. Comp. Job 12:6; $\text{אֱשֶׁר הִבִּיא אֱלֹהֵי בִירוֹ}$ "who bears his god in his hand." Arms are intended. Comp. Virg. Æn. vi. 773, "*Dextra, mihi deus, et telum* ..*Nunc adsint.*"

(2) mostly of *the true God*, κατ' ἐξοχήν , for אֱלֹהֵי , אֱלֹהִים . Deu. 32:15; Ps. 50:22, and forty times in the book of Job. Const. with sing. adj. (Deu. loc. cit.) and plur. Job 35:10.

Pl. אֱלֹהִים (with pref. contr. בְּאֱלֹהִים , בְּאֱלֹהֵי) used in Hebrew—

(A) in a plural sense—(1) of *gods or deities* in general, whether true or false. אֱלֹהֵי מִצְרַיִם "the gods of the Egyptians," Exod. 12:12. אֱלֹהֵי הַנֶּכֶר "strange gods," Gen. 35:2, 4; Deu. 29:18. $\text{אֱלֹהֵי הַנְּשִׁים}$ "new gods," Deu. 32:17. Sometimes, from the more common popular usage, Jehovah and idols are comprehended under this common name; Ps. 86:8, "there is none like unto thee among the gods, O Jehovah!" Ex. 18:11; 22:19. Elsewhere the idea of divinity is altogether denied to idols, and is attributed to Jehovah alone. Isa. 44:6, "besides me there is no god;" Isa. 45:5, 14, 21; 46:9. Idols are even called אֱלֹהִים 2 Ch. 13:9.

(2) once applied to *kings*, i. q. אֱלֹהֵי Ps. 82:1, especially verse 6.

Note. Not a few interpreters, both ancient and modern, have regarded אֱלֹהִים as also denoting *angels* (see Ps. 8:6, the LXX. and Ch.; Ps. 82:1; 97:7; 138:1), and *judges* (Ex. 21:6; 22:7, 8); this opinion is discussed and refuted at length in Thes. page 95. [But Hebrews, chaps. 1:6 and 2:7, 9 shew plainly that this word sometimes means *angels*, and the authority of the N. T. decides the matter.]

(B) in a singular sense, of *one god* (compare as to the *pl. majestatis* or *excellentiæ*, Lehrs. page 662, 664). Heb. Gram. § 106, 2, b. Constr. with a verb (Gen. 1:1, 3 seq.) and adjective in the singular, as אֱלֹהִים 2 Ki. 19:4, 16; אֱלֹהִים Ps. 7:10; 57:3; 78:56; but with a plural verb only in certain phrases. Perhaps retained from polytheism [an idea which is not to be entertained for a moment], in which אֱלֹהִים may be taken in a plural sense and understood of higher powers. [This is not the way in which the Scripture speaks of *God*.] Gen. 20:13, $\text{הִתְעַוְּ אֹתִי, אֱלֹהִים}$ as if, "gods made me wander;" Gen. 35:7; Ex. 22:8; 32:4, 8; 2 Sa. 7:23; 1 Ki. 19:2; Ps. 59:12. Compare my Comment. de Pent. Sam. page 58. It is used also—

(1) of *any divinity*. Deu. 32:39, "there is no god beside me;" Ps. 14:1. Thus, when the divine nature is opposed to the human. Eze. 28:2; Ps. 8:6, "thou madest him a little lower than God" [than the angels, see Heb. 2:7]. Very often—

(2) of an *idol*, a god of the Gentiles. Ex. 32:1, "make us a god," i.e. an idol; 1 Sa. 5:7, "Dagon, our god;" 2 Ki. 1:2, 3, 6, 16. Even used of a *god-dess*, 1 Ki. 11:5.

(3) *the god of any one* is the god whom any one worships, whom he has as his domestic god, ἐπιχρῆστος , tutelar. Jon. 1:5, "every one called upon his god;" Ruth 1:16; Gen. 17:7, 8; 28:21. Thus, the *God of the Israelites* is Jehovah, who is thus very often called $\text{אֱלֹהֵי יִשְׂרָאֵל}$ Ex. 5:1; Ps. 41:14; אֱלֹהֵי יַעֲקֹב Ps. 20:2; 46:8; and conjoinedly יְהוָה אֱלֹהֵי Ps. 18:29; יְהוָה אֱלֹהֵינוּ in Deuteronomy more than two hundred times.

(4) more rarely followed by a genitive of that over which the god presides, or that which he created, just as *Mars* is called *the god of war* [No such comparison ought to be made of the true God with phrases relating to idols.], ex. gr. $\text{אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ}$ Gen. 24:3; $\text{אֱלֹהֵי הַצִּבְאוֹת}$ "God of the heavenly hosts," Amos 3:13; or the attribute of God as אֱלֹהֵי אֱמֶת "God of truth," Isa. 65:16.

(5) אֱלֹהִים is used for a *divine, godlike appearance* or *form* [?] (Götter- , Geistesgestalt), 1 Sa. 28:13; where the sorceress says to Saul, "I see a godlike form arising from the earth."

(6) with the art. הָאֱלֹהִים is *GOD*, κατ' ἐξοχήν , the one and true God; Arab. الله , in the well-known phrase $\text{لَا إِلَهَ إِلَّا اللهُ}$ Deu. 4:35, $\text{יְהוָה הוּא הָאֱלֹהִים}$,

'for Jehovah is the (true) God;' 1 Ki. 18:21, "if

Jehovah is (God), follow him, if Baal is (God), follow him." Verse 37; Deu. 7:9. Whence **האלהים** is used very often of *Jehovah*, Gen. 5:22; 6:9, 11; 17:18; 20:6, 7, etc. But equivalent to this is **אלהים** without the article (Josh. 22:34), which is used very often both in prose and in poetry, with hardly any distinction, for **יהוה**, either so that both names are employed together, or the use of the one or the other depends on the nature of the phrases and the usage of the language, and the inclination of the particular writers. Thus we constantly find **בני אלהים יהוה**, and on the other hand, **נאם יהוה קשית יהוה**; in other expressions this use is altogether promiscuous, as **עקר יהוה** and **רית יהוה** Dan. 9:11; **אלהים** Gen. 1:2; 41:38; Ex. 31:3. As to the usage of different writers, see the remarks in Thes. page 97, 98.

Things are said in Scripture to be *of God*; whatever is most excellent or distinguished in its own kind was regarded by the ancients as specially proceeding from God, or sent, or created by him, or what bears a divine or august appearance (*τὸ θεϊοῦ*), as "mount of God," Ps. 68:16; "river of God," Ps. 65:10; **חמת אלהים** "terror suddenly sent by God," a panic terror, Gen. 35:5. 2 Ki. 1:12, **אש אלהים** is used of lightning, etc.; compare **אל** page XLV. B. Similar is the principle of the phrase **אלהים** *of God*; Gr. **θεῶ** *θεῶ*, added to adjectives. Jon. 3:3. **עיר נדולה לאלהים** pr. n. "a city divinely great." Acts 7:20, *ἀστέριος τῷ Θεῷ*.

Compare the Arab. **الله** pr. from *God, divinely, exceedingly*. Har. Cons. iv. page 38, ed. de Sacy.

As to the phrases, **אש אלהים**, **אש** see under **אש**, **אש** and the other words from which they spring.

Note. Some regard **אלהים** to be also used in a singular sense (for as to the plural see A, 2), of one King, for **בן אלהים**, and they especially refer to Ps. 45:7, where they render **אלהים** *עולם ועד* "thy throne, O God (i.e. O divine King), shall stand for ever;" but this should no doubt [?] be construed by ellipsis, **בסאך פסאך אלהים** "thy throne shall be a divine throne" (i.e. guarded and made prosperous by God), according to the accustomed canon of the language, Lehrs. § 233:6. [This passage speaks of Christ as God, there is no ellipsis to be supplied, see Heb. 1:8.]

אלול m.—(1) i.q. **אילל** *vain*, Jer. 14:14, in כתיב. (2) [*Elul*], the sixth Hebrew month, from the new moon of September to that of October, Nehem. 1:15; Syr. **أَحَدَل**, Arab. **أَيْلُول**. Etymology uncertain.

אלון m. (1) i.q. **אלה** *an oak*, Gen. 35:8; Ex. 27:6. Root **אלל** No. III.

(2) pr. n. m. *Allon*, 1 Ch. 4:37; [a place, Josh. 19:33].

אלון m.—(1) a strong and hardy tree (from the root **אלל** No. 2), specially *the oak*, as the ancient versions agree. Gen. 12:6; 13:18; 14:13; 18:1; Deu. 11:30, etc. See my remarks in Thes. page 50, 51, in opposition to Celsius (Hierob. t. i. page 34, seq.), who regards **אלון** as well as **אלה** to be the terebinth. Sometimes particular oaks were called by particular names, as "the oak of Magicians," Jud. 9:37; pl. "the oaks of Mamre," Gen. 13:18; 14:13; of Moreh, Deu. 11:30.

(2) pr. n. m.—Gen. 46:14.

אלוף adj. m.—(1) *familiar, intimate, a friend*, (see the root No. 1), Pro. 16:28; 17:9; Mic. 7:5; **אלוף הנער** a husband is called "a friend of youth," Jer. 3:4 (comp. **נער** Jer. 3:20).

(2) *gentle, tame*, Jer. 11:19, "and I was as a tame sheep."

(3) *an ox*, i.q. **אלף** No. 1, so called as being tamed and used to the yoke. Its gender is masculine epicene, so that under the masculine gender it is also used of a cow; Ps. 144:14, **אלופינו כסבלים**.

(4) *the leader of a family or tribe*, **φύλαρχος**; especially used of the chiefs of the Edomites, Gen. 36:15, seq.; 1 Ch. 1:51, seq.; rarely of the Jews, Zech. 9:7; 12:5, 6; also generally of leaders, Jer. 13:21.

אלוש (according to the Talmud, "a crowd of men"). [*Alush*], pr. n. of a station of the Israelites, Num. 33:13.

אלזבד ("whom God gave") **Θεοδωρος**. [*Elzabad*], pr. n. m.—(1) 1 Ch. 26:7.—(2) 12:12.

אלח a root not used in Kal. Arab. Conj. VIII.

أَيْتَلَخ *to become sour*, as milk.

NIPHAL **נָאֲלַח** metaph. *to be corrupted*, in a moral sense, Ps. 14:3; 53:4; Job 15:16.

אלחנן ("whom God gave"), [*Elhanan*], pr. n. of one of David's captains who, according to 2 Sa. 21:19, slew Goliath (see under the word **גִּלְיָת**). The person mentioned 2 Sa. 23:24, does not appear to be different.

אליאב ("whose father is God"), [*Eliab*], pr. n.—(1) a leader of the tribe of Zebulun, Num. 1:9; 2:7.—(2) Num. 16:1, 12; 26:8.—(3) a brother of David, 1 Sa. 16:6; 17:13 28.—(4) 1 Ch. 16:5.

אֱלִיֶּלֶךְ ("to whom God strength," sc. gives) [*Eliel*], pr. n. — (1) of two of David's mighty men, 1 Ch. 11:46, 47; 12:11. — (2) of a leader of the tribe of Manasseh, 1 Ch. 5:24. — (3) of a leader of the Benjamites, 1 Ch. 8:20. — (4) 1 Ch. 8:22. — (5) 1 Ch. 15:9, 11. — (6) 2 Ch. 31:13.

אֱלִיָּאֵה ("to whom God comes"), [*Eliathah*], pr. n. m. 1 Ch. 25:4.

אֱלִידָד ("whom God loves"), [*Elidad*], pr. n. of a leader of the Benjamites, Num. 34:21.

אֱלִידָע ("whom God cares for"), [*Eliada*], pr. n. — (1) a son of David, 2 Sa. 5:16, called, 1 Ch. 14:7. **בְּעִלְדָּע**. — (2) 1 Ki. 11:23. — (3) 2 Ch. 17:17.

אֵלֶּה (from the root **אָלָה** No. 1), i. q. **أَلِهَ**, the thick and fat tail of a sheep, such as that of the peculiar kind of oriental sheep (*oris laticaudia*, Linn.), the smallest of which, according to Golius, an eyewitness (page 146), weighs ten or twelve pounds. Comp. Herod. iii. 113; Diod. ii. 54, and others cited by Bochart, in Hieroz. pt. i. page 494, seq.; Rosenmüller, altes und neues Morgenland, ii. 118. Ex. 29:22; Lev. 7:3; 8:25; 9:19; 3:9, "let him take away the whole tail, near the back-bone."

אֱלִיהוּ & אֱלִיהוּ ("my God is Jehovah"), [*Elijah*], pr. n. — (1) of a very celebrated prophet, the chief of the prophets in the kingdom of Israel in the time of Ahab, famous for the many miracles which he wrought; taken up to heaven (2 Ki. 2:6, seq. compare however, 2 Ch. 21:12), and to return before the advent of the Messiah (Mal. 3:23). — (2) m. 1 Ch. 8:27. — (3) m. Ezr. 10:21, 26.

אֱלִיהוּ ("whose God is He"), [*Elihu*], m. — (1) 1 Ch. 26:7. — (2) 1 Ch. 27:18. — (3) **אֱלִיהוּא** No. 1.

אֱלִיהוּא (id.) pr. n. — (1) [*Elihu*], the son of Barachel the Buzite, a friend of Job, his fourth opponent in dispute. Job chaps. 32—35. Sometimes written **אֱלִיהוּ** Job 32:4; 35:1. — (2) m. 1 Sa. 1:1. — (3) m. 1 Ch. 12:20.

אֱלִיהוּעִי ("unto Jehovah my eyes," sc. are turned), [*Elioenai*], pr. n. m. — (1) Ezr. 8:4. — (2) 1 Ch. 26:3.

אֱלִיהוּעִי (id.) [*Elioenai*], pr. n. m. — (1) 1 Ch. 3:23. — (2) 1 Ch. 4:36. — (3) 1 Ch. 7:8. — (4) Ezr. 10:22. — (5) Ezr. 10:27.

אֱלִיהַבָּא ("whom God hides"), [*Eliabba*], pr. n. m. of one of David's mighty men, 2 Sa. 23:32.

אֱלִיחֶרֶף ("to whom God is the reward," from **חָרַף** Conj. III. to recompense), [*Eliheraph*], pr. n. m. 1 Ki. 4:3.

אֵלִיל (1) adj. of nothing, of nought, empty, vain, 1 Ch. 16:26; Ps. 96:5. Pl. the vain, empty, i. e. idols, Lev. 19:4; 26:1; (comp. **הֵלֵל**).

(2) subst. *vanity, weakness*, Job 13:4, **רְפָאִי אֵלִיל**, "vain physicians," i. e. vain comforters, compare Zec. 11:17. Root **אָלַל** No. I.

אֱלִימֶלֶךְ ("to whom God is king"), [*Elimelech*], pr. n. m., the father in law of Ruth. Ruth 1:2; 2:1.

אֵלִין & אֵלִין Ch. pron. pl. comm., *these*, i. q. Heb. **אֵלֶּה**. Dan. 2:44; 6:7.

אֱלִיסָפָה ("whom God added"), [*Eliasaph*], pr. n. m. — (1) a leader of the tribe of Gad, Num. 1:14; 2:14. — (2) 3:24.

אֱלִיעֶזֶר ("to whom God is help"), pr. n. m., [*Eliezer*]. — (1) a man of Damascus whom Abraham intended to be his heir before the birth of Isaac [of Ishmael], Gen. 15:2; according to verse 3, born in his house. — (2) a son of Moses, Ex. 18:4. — (3) 1 Ch. 7:8. — (4) 1 Ch. 27:16. — (5) 1 Ch. 15:24. — (6) 2 Ch. 20:37. — (7), (8), (9) Ezr. 8:16; 10:18; 23:31.

אֱלִיעֵנִי (perhaps contr. from **אֱלִיעֶזֶר**), [*Elienai*], pr. n. m., 1 Ch. 8:20.

אֱלִיעֶם (i. q. **אֱלִיעֶזֶר**), [*Eliam*], pr. n. m. — (1) the father of Bathsheba, 2 Sam. 11:3, called 1 Ch. 3:5 **עֲמִישָׁאֵל**. — (2) 2 Sam. 23:34.

אֱלִיפָז ("to whom God is strength"), pr. n. m. [*Eliphaz*]. — (1) a son of Esau, Gen. 36:4, seq. — (2) a friend of Job with whom he disputed, Job 2:11; 4:1; 15:1, etc.

אֱלִיפָל ("whom God judges," from **פָּלַל**), [*Eliphal*], pr. n. m., 1 Ch. 11:35.

אֱלִיפָלֶהוּ ("whom God distinguishes," i. e. makes distinguished), [*Elipheleh*], pr. n. m., 1 Ch. 15:18, 21.

אֱלִיפָלֶט ("to whom God is salvation"), [*Eliphalet, Eliphelet, Elpalet*], pr. n. m. — (1) 1 Ch. 3:6; 14:7, called 1 Ch. 14:5, **אֱלִיפָלֶט**. — (2) 2 Sam. 23:34. — (3) 1 Ch. 8:39. — (4), (5) Ezr. 8:13; 10:33.

אֱלִיּוּר ("to whom God is a rock"), [*Elisur*], pr. n. m. Num. 1:5; 2:10; 7:30, 35; 10:18.

אליצפן ("whom God protects"), [*Elzephān*, *Elizaphan*], pr. n. m.—(1) Num. 3:30, called אליצפן Ex. 6:22; Lev. 10:4.—(2) Num. 34:25.

אליקה [*Elika*], pr. n. m. 2 Sam. 23:25. The etymology is unknown

אליקים ("whom God has set"), *Eliakim*, pr. n.—(1) the prefect of the palace in the reign of Hezekiah. 2 Ki. 18:18; 19:2; Isa. 22:20; 36:3.—(2) a son of king Josiah, made king by Necho, king of Egypt, who changed his name to יויקים ("whom Jehovah has set"). 2 Ki. 23:34; 24:1; Jer. 1:3; 1 Ch. 3:15.—(3) Neh. 12:41.

אלישבע ("to whom God is the oath," "who swears by God," i. e. worshipper of God, comp. Isa. 19:18), [*Elishēba*], pr. n. f. Ex. 6:23. LXX. Ἐλισαβέτ, as Lu. 1:7.

אלישה [*Elishah*], pr. n. of a region situated on the Mediterranean Sea, whence purple was brought to Tyre, Gen. 10:4; Eze. 27:7. *Eliś* is to be understood (comp. the Samaritan copy, in which, the ה being omitted, it is written אליש). The name of this place appears to have been applied by the Hebrews to the whole Peloponnesus, as the names of provinces, especially when remote, are very often applied to whole countries; comp. יל. As to the purple not only found in Laconia (Hor. Od. ii. 18, 7), but also in the gulf of Corinth, and in the islands of the Ægean sea, see Bochart, Phaleg. iii. 4. Others explain אלישה by Hellas, Greece; see Michaëlis, Spicil. Geogr. Hebr. t. i. p. 78.

אלישוע ("to whom God is salvation"), [*Elishua*], pr. n. m., of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

אלישיב ("whom God restored"), [*Eliashib*], pr. n. m.—(1) 1 Ch. 3:24.—(2) 1 Ch. 24:12; Eze. 10:6.—(3) Neh. 3:1, 20; 12:10.—(4), (5) Eze. 10:24, 27, 36.

אלישמע ("whom God hears"), [*Elishama*], pr. n. m.—(1) 2 Sam. 5:16.—(2) Num. 1:10; 2:18.—(3) 2 Ki. 25:25; Jer. 41:1.—(4) 1 Ch. 2:41.—(5) 2 Ch. 17:8.

אלישע pr. n. m. (for אליישע "to whom God is salvation"), *Elisha* the prophet, the disciple, companion, and successor of Elijah, famous for many miracles. He flourished in the kingdom of the ten tribes, in the ninth century B. C. 2 Ki. chaps. 2—13. In N. T. Ἐλισσαίος, Lu. 4:27.

אלישפט ("whom God judges"), [*Elishaphat*], pr. n. m., 2 Ch. 23:1.

אלייתה see אלייתה.

אלך Ch. pron. pl. *these*, i. q. אליה, Dan. 3:12, 13 21, 22; Eze. 4:21; 5:9, etc.

I. **אלל** an unused verb having the force of *nothing, emptiness*, ["commonly"] derived from אל ["but this is very doubtful"] (which see, and compare the remarks under the root אלן), whence אליל vain, powerless.

II. **אלל** to cry out, onomatop. i. q. אלל and Arab. **أَلَل** Kam. p. 1391. Comp. ἀλαλάζειν. Hence is אללי.

III. **אלל** kindred to the roots אלל & אלל No. I, prop. to roll, hence to be round, thick; whence אלל, אלל oak, prop. thick tree.

אלל interj. of lamenting, *va, woe!* Gr. ἰλελεῦ, followed by ל, Job 10:15; Mic. 7:1. Root אלל No. II.

אלם a root not used in Kal.—(1) TO BIND, comp. PIEL and אלם.

(2) passive, to be bound, sc. the tongue, i. e. to be dumb, to be silent; see NIPH. and the nouns אלם, אלם, אלם. To be silent, dumb, as if tongue-tied (δεσμός τῆς γλώσσης, Mark 7:35), comp. Pers. زبان بستی to bind the tongue, for to be silent, and Gr. φιμοῦσθαι.

(3) to be solitary, forsaken, widowed, for a solitary person is silent as he has no companion with whom to talk; comp. אלם to be mute, to be unmarried. Hence are derived אלמן, אלמנה, אלמן.

NIPHAL.—(1) to be dumb, mute, Ps. 31:19; 39:3, 10; Isa. 53:7.

(2) to be silent, Eze. 33:22.

PIEL, to bind together, Gen. 37:7.

אלם m. silence, Ps. 58:2, אלהם אלהם אלהם "do ye indeed speak out the silence of justice?" i. e. do ye indeed use justice which seems to be silent and mute in your decrees? ["So commonly; but it may be worth inquiry whether אלם should not be dropped, having sprung perhaps from a careless repetition of אמנם." This conjecture is wholly needless. ("Maurer gives to אלם the signification of league, law, from the sense of binding; as عقد league, from עקר to bind.") Ges. add.] Ps. 56:1, יגוה אלם רחוקים "the dumb dove among foreigners" (i. e. perhaps 'he people of Israel in exile, comp. פור Ps. 74:19), the title of a poem, to the

tune of which Psalm 56 was sung. Comp. my remarks on the word אֶלֶל.

אֶלֶם m. adj. *mute, dumb*, prop. bound as to the tongue; see the root No. 2. Ex. 4:11; Isa. 35:6; Ps. 38:14. Pl. אֶלֶםִּים Isa. 56:10.

אֶלֶם Job. 7:10, in some editions incorrectly for אֶלֶל, which see, *but, indeed*.

אֶלְמָנִים m. pl. 1 Ki. 10:11, 12, and with the letters transposed אֶלְמוֹנִים 2 Ch. 2:7; 9:10, 11, *a kind of precious wood*, brought from Ophir, by sea, in the time of Solomon, together with gold and precious stones, used for ornaments of the temple and palace, and also for making musical instruments; according to 2 Ch. 2:7, growing also on Lebanon. ["It seems to correspond to Sanscr. *mīcāta* (from simpl. *mīcā*, so Bohlen), with the Arab. art. *أَلْ*; *sandal wood*, *pterocarpus sandaliorus*, Linn.; *red sandal wood*, still used in India and Persia for costly utensils and instruments, Celsii Hierob. i. p. 171, seq." Ges. add.] Many of the Rabbins understood *coral*, and in this sense the singular אֶלְמָנִי is used in the Talmud; but this is not wood (עֵץ); although if this use of the word by the Talmudists be ancient, that precious wood might be so called from its resemblance to coral, as if *coral-wood*, *Korallenholz*. More probable is the opinion of Kimchi, who takes it for the Arab. البقم which the Europeans call *בראזיל* Brazil wood.

אֶלְמוֹדָד Gen. 10:26; 1 Ch. 1:20 [*Almodad*], pr. n. of a son of Joktan, i. e. of a people and region of southern Arabia [so called from this person]. If there were an ancient error in reading (for אלמורד), we might compare *Morad* مراد or مراد بنی the name of a tribe living in a mountainous region of Arabian Felix, near Zabid.

אֶלְמָה pl. אֶלֶם and אֶלֶם—f. *a bundle of grain, a sheaf*, Gen. 37:7; Ps. 126:6. Root אֶלֶם No. 1.

אֶלְמֶלֶךְ (perhaps "the king's oak" for אֶלְמֶלֶךְ), [*Alammelech*], pr. n., a town in the tribe of Asher, Josh. 19:26.

אֶלְכָן m. adj. *widowed, forsaken*, Jer. 51:5, from the root אֶלֶם No. 3.

אֶלְמָן m. *widowhood*, figuratively used of a state bereft of its king, Isa. 47:9.

1. אֶלְמָנָה f. *a widow*. (Arab. *أرملة* Aram. *ܐܪܡܠܬܐ*) Gen. 38:11; Ex. 22:21, etc. Root אֶלֶם

No. 3. Metaph. used of a state bereft of its king Isa. 47:8. (Compare verse 9, and 54:4.)

II. אֶלְמָנוֹת f. pl. Isa. 13:22, *palaces*, i. q. אֶלְמָנוֹת (which is itself the reading of some copies), the letter ר being softened into ל as is frequently the case. Compare אֶרְמוֹן. Others retain the idea of a *widow*, and understand *desolate palaces*.

אֶלְמָנוּת pl. אֶלְמָנוּתִים f. *widowhood*, Gen. 38:14. Metaph. used of the condition of Israel as living in exile; Isa. 54:4.

אֶלְמָנִי m. *a certain one*, ὁ δαῖμα, pr. *one kept silent* (from אֶלֶם No. 2), whose name is concealed. There is always prefixed to this word אֶלְמָנִי which see.

אֶלְמָנִי i. q. אֶלְמָנִי *these*.

אֶלְנָעַם ("whose pleasure or joy God is") [*Elnaam*], pr. n. m. 1 Ch. 11:46.

אֶלְנָתָן ("whom God gave," compare אֶלְנָתָן, as i: *Theodorus, Adeodatus*), [*Elnathan*], pr. n. m.—(1) the grandfather of king Jehoiachin, 1 Ki. 24:8, perhaps the same who is mentioned Jer. 26:22; 36:12, 25.—(2) three Levites in the time of Ezra, Ezr. 8:16.

אֶלְסָר Gen. 14:1, 9 [*Ellasar*], the name of a region, apparently to be sought near Babylonia and Elymais (for it occurs between שֶׁנֶּעַר and אֶלְסָר). Symm. and Vulg. *Pontus*; Targ. Jerus. אֶלְסָר (Isa 37:12). But some province of Persia or Assyria is intended, as is shewn by the Assyriaco-Babylonian name of the king אֶלְסָר; compare Dan. 2:14.

אֶלְעָד ("whom God praises," from עָדָר compare Job 29:11), [*Elead*], pr. n. m. 1 Ch. 7:21.

אֶלְעָדָה ("whom God puts on," i. e. fills, comp. אֶלְעָדָה Job 29:14), pr. n. m. 1 Ch. 7:20.

אֶלְעָזָר in other copies אֶלְעָזָר (pr. "God is my praises," i. e. my praises are directed to God), [*Eluzar*], pr. n. m. 1 Ch. 12:5.

אֶלְעָזָר ("whom God aids"), *Eleazar*, pr. n. m.—(1) Ex. 6:23, 25; 28:1; Lev. 10:6, seq.; Nu. 3:2, 4, 32; 17:2, 4; 19:3; 20:25, seq.; 26:3, seq.; 31:6, seq.; 32:2, 28; 34:17; Deu. 10:6; Josh. 14:1; 1 Ch. 6:35.—(2) 2 Sa. 23:9; 1 Ch. 11:12.—(3) 1 Sa. 7:1.—(4) 1 Ch. 23:21; 24:28.—(5) Ezr. 8:33, compare Neh. 12:42.—(6) Ezr. 10:25. LXX. Ἐλεάζαρ. From Ἐλεάζαρος there was afterwards formed the contracted name Δάζαρος.

אֶלְעָלָה & אֶלְעָלָה ("whither God ascends"), [*Elealeh*], pr. n. of a town in the tribe of Reuben,

one mile from Heshbon, where there are now the ruins called אלאל [*el-Al*], see Burckhardt's Travels in Syria, page 623, Germ. edition; Num. 32:3, 37; Isa. 15:14; 16:9.

אלעשה ("whom God made or created," Job 35:10), [*Eleasah*], pr. n. m. — (1) 1 Ch. 2:39. — (2) 1 Ch. 8:37; 9:43. — (3) Jer. 29:3.

אלך or אלך future אלך (Proverbs 22:25)

i.q. Arab. أَلَيْتَ.

(1) TO ACCUSTOM ONESELF, TO BE ACCUSTOMED, WONT, FAMILIAR, whence أَلَيْتَ and أَلَيْتَ a friend, companion, associate, Heb. אֱלֹהִי No. 1.

(2) to be tame, gentle, used of beasts, compare אֱלֹהִי No. 1, אֱלֹהִי No. 3.

(3) to learn, from the idea of being accustomed, compare לָמַד. In Syriac and Chaldee, id. In the Old Testament, in one passage, Pro. 22:25.

(4) to join together, to associate. Arab. Conj. f. III. IV., whence אֱלֹהִי a thousand, a family.

PIEL, to teach, like the Syr. عَلَّمَ, with two acc. the one of pers., the other of thing. Job 15:5; 33:33; with one which refers to the person, Job 35:11. Part. מְלַמֵּם for מְלַמְּם, compare عَلَّمَ.

HIPHI'L (denom. from אֱלֹהִי) to bring forth or make thousands, Ps. 144:13. (Arab. أَلَفَ to make a thousand).

אלף — (1) an ox, or cow, comm. gen., like βοῦς and bos, Germ. Rind. It only occurs in pl. אֲלָפִים Ps. 8:8; Pro. 14:4; used of a cow, Deut. 7:13; 28:4. The singular is found in the name of the first letter, Aleph, Alpha. As to the etymology, see אֱלֹהִי No. 3.

(2) a thousand (Arab. أَلْف, Syr. ܐܠܦ id.; but Aeth. ለ፩፣ signifies ten thousand. Perhaps it is pr. a joining together, and large conjunction of numbers). The nouns enumerated generally follow the numeral, and some indeed in the singular, as אֶחָד Jud. 15:16; others in the plural, 2 Sam. 10:18; 1 Ki. 10:26; Deut. 1:11; others promiscuously, as אֶחָד 1 Ch. 19:6, and אֶחָד 29:7. More rarely, and only in the later Hebrew, does the noun precede, 1 Ch. 22:14; 2 Ch. 1:6. Comp. Lehrs. p. 695, 697, 699. The principle is different of the phrase אֶחָד אֶלֶף "a thousand (shekels) of silver," as to which see Lehrs. p. 700. It is not unfrequently put for a round num-

ber, Job 9:3; 33:23; Ps. 50:10. — Dual אֲלָפִים "thousands," Jud. 20:45; 1 Ch. 5:21. — Pl. אֲלָפִים thousands, e.g. שְׁלֹשָׁת אֲלָפִים Ex. 38:26. Far more often used of a round number, אֲלָפִי רַבָּה "thousands of myriads," Gen. 24:60.

(3) a family, i.e. מִשְׁפָּחָה, many of which constituted one tribe (שִׁבְטָה, מִשְׁפָּחָה), Jud. 6:15; 1 Sam. 10:19; 23:23. Used of a town as the abode of a family, Mic. 5:1.

(4) [*Eleph*], pr. n. a town of the Benjamites, Jos 18:28.

אלף אלף Ch. a thousand, Dan. 5:1; 7:10.

אלף אלף see אֲלָפִים.

אלפלעל ("to whom God is the reward," comp. פִּעֵל, פִּעֵל used of reward), [*Elpael*], pr. n. m., 1 Ch. 8:11; 12:18.

אלץ a root not used in Kal, i.q. אָץ, which see. and אָץ.

PIEL אָץ TO URGE, TO PRESS UPON ANY ONE, Jud. 16:16. It is of more frequent use in Syriac and Zabian.

אלץץ see אֲלָצִץ.

אלקום i.q. Arab. الْقَوْم the people. [The noun with the Arab. art.] Pro. 30:31, מֶלֶךְ אֲלֻקִּים עִמּוֹ "a king with whom is the people," i.e. who is surrounded by his people, who is amidst them. See

Pocock, ad Spec. Hist. Arabum, 207. (Arab. قَوْم people, appears to be so called from the idea of living, compare Sam. חַיָּים to live, Heb. יָקִים that which liveth, חַיָּה people, from living). LXX. δὴμιγορῶν ἐν ἔθρῳ. The Hebrew interpreters regard אֲלֻקִּים as compounded of אֵל particle of negation, and קִים to arise (compare אֲלֻמֶּנֶת Pro. 12:28); in this sense, "a king against whom to arise (i.e. whom to resist) is impossible." But this has but little suitability to the context.

אלקנה ("whom God created" [rather, "possessed," see אֱלֹהִי], [*Elkanah*], pr. n. m. — (1) 1 Sa. 1:1, seq.; 2:11, 20. — (2) Ex. 6:24. — (3) 2 Ch. 28:7. — (4) 1 Ch. 12:6. — (5) 1 Ch. 6:8, 10, 11, 20, 21; 15:23.

אלקשי gent. noun, *Elkoshite*, used of Nahum the prophet, Nah. 1:1. ["LXX. and Vulg. without o, Ἐλκεσαῖος, *Elcesaius*."] Jerome (on the passage) mentions *Elkosh* as a village of Galilee, called *Helkesi* (or *Elcesi*), "*sibique a circumducente monstratum*." Pseudepiphanius contends that *Elcesi* was a village of Judea, see Relandi Palæst. p. 627. However this may be, it would seem to have been a town of Palæ-

tine, not Assyria, although even now the Orientals make *التوتش* [*el-kúsh*] near Mosul, the native place of the prophet. ["Both are very doubtful," see Thes.]

אלתולד (perhaps, "whose race or posterity is from God"), [*Eltolad*], see **תולד**.

אלתקה & **אלתקה** ("to which God is fear, or object of fear"), [*Eltekeh*], pr.n. of a Levitical city in the tribe of Dan, Josh. 19:44; 21:23.

אלתקן ("to which God is the foundation"), [*Eltekon*], pr.n. of a town in the tribe of Judah, Josh. 15:59.

אם constr. st. **אם** with suff. **אמי** pl. **אמות** f.

MOTHER (Arab. **أم** and **أُم**, Æth. **አሙ**, Aram.

אָמָא, **אָמָא** id.) **אָמָא** "father and mother," both parents, Jud. 14:16; Ps. 27:10; Est. 2:7.—**אָמִי** "my brother, by the same mother," Gen. 43:29. Poet. **אָמִי** "my brethren" generally, Gen. 27:29; Cant. 1:6. With less exactness a *step-mother* is also called mother, Gen. 37:10 (comp. 35:16, seq.), which would be more accurately called **אָמָא**. But the name of mother has a wider use, and is applied also —

(1) to a *grandmother*, 1 Ki. 15:13; and generally to any ancestress, Gen. 3:20.

(2) metaph. used of *her who bestows benefits on others*, Jud. 5:7.

(3) used as denoting *intimate relationship or intimacy*, Job 17:14 (compare **אָמָא** No. 7).

(4) of a *nation*, as opposed to the children, i. e. persons springing from it, Isa. 50:1; Jer. 50:12; Eze. 19:2; Hos 2:4; 4:5.

(5) *mother of the way*, a *parting of the road*, prop. source and head of the way (elsewhere **אָמָא**),

Eze. 21:26. Arab. **أم** is the root, beginning of a thing, but **أُمّ الطريق** is a royal way, and perhaps in Eze. loc. cit. it may be taken in this sense.

(6) i. q. **אָמָא** *metropolis, a great and leading city*, even though not the capital; 2 Sa. 20:19, **אָמָא** "a city and a mother in Israel." So on the Phœnician coins of Tyre and Sidon; compare Arab. **أم** *metropolis*; Greek *μήρη*, Callim. Fr. 112, and *meter*, Flor. iii. 7, 18; Ammian. xvii. 13.

(7) metaph. used of the *earth* as the mother of all men, Job 1:21.

This word is undoubtedly primitive, and, like **אָמָא** (see p. II. B.), it imitates the first sounds of an infant beginning to prattle, like the Greek *μάμμα, μάμμη, μαμμαία, μαῖα*, Copt. *mau*, Germ. *Mama, Amme* [Eng *amma*, Welsh *nam*]. A fem. form used metaphorically is **אָמָא**. In Arabic there is hence formed a verb **أَمَّ** to be a mother; hence, to be related, to set an example, to teach.

אם (commonly followed by Makk.) a demonstrative, interrogative, and conditional particle, the various significations of which are distinguished in the

more copious Arabic by different forms **أَنَّ, إِنْ, أَمْ, أَلَمْ**, while, on the contrary, in Æthiopic and Syriac one only is used **አሙ**; traces of this word are also found in Western languages, as in the Greek *ἤν*, i. e. lo! if; Lat. *en*; Germ. *wenn, wann*.

(A) Its primary power I regard as demonstrative, *lo! behold!* kindred to **אֲנִי** (*ἤν, en*), Arab. **أَنَّ** *truiy*,

certainly, **أَنَّ** id.; see de Sacy, Gramm. Arabe, i. § 889, **أَنَّ** behold! lo! in the phrase **جَاءَ وَأَنَّ** he came and lo!—Hos. 12:12, **אָמָא** *גִּלְעָד* "lo! Gilead is wickedness," i. e. most wicked. In the other member there is **אָמָא**; Job 17:13, **אָמָא** *בֵּיתִי* "behold! I wait for Hades, my house;" verse 16; Pro. 3:34. Preceded by **אֲנִי** in the same sense, Jer. 31:20. (The Hebrew interpreters, as Kimchi, explain this **אָמָא** which they rightly notice to be affirmative, by **אָמָא**, and they consider it shortened from **אָמָא**; I should prefer from **אָמָא**, an opinion which I have followed in Heb. Gramm. ed. 9, p. 191, nor can it be denied that the forms and significations of this particle may be very well explained from this root. But the origin above proposed appears to me now to be the more probable. But see the note.) It becomes—

(B) adv. of interrogation (compare **אֲנִי** No. 2, and the remarks there, also **אֲנִי**, **אֲנִי** interrogative formed from **אֲנִי**, **אֲנִי** demonstrative).

(1) in direct interrogation, *num? an?* (To this answers the Arab. **أَمْ**); 1 Ki. 1:27; Isa. 29:16. (Winer in both places renders *ob? oter etna*, which is more suitable in the passage in Isaiah, than in 1 Kings.) ["Job 39:13; 31:5; 16:24, 25, 29, 33. From the whole of chap. 31 is seen the close connection between

this interrogative power of אָם and its conditional sense in letter (C), since, between sentences beginning with אָם interrog. are interposed others beginning with אָם conditional, followed by an apodosis; see ver. 7, 9, 13, 19, 20, 21, 25." Ges. add.] It is far more frequent in disjunctive interrogation where there pre-

cedes אָ: *utrum... an? whether... or*; Arab. ^{أَمْ}...

Josh. 5:13, הֲלֹנּוּ אִתָּהּ אִם לְעֵרֵינוּ "whether art thou for us, or for our enemies?" 1 Ki. 22:15, הֲנֵלֶךְ אִם נִחַדְלָה "whether shall we go... or not?" The same is אָם...אָ Job 21:4, and אָם...אָ Job 34:17; 40:8, 9. Both are also used in a double interrogation, although not disjunctive, as אָם...אָ Gen. 37:8, אָם...אָ Gen. 17:17. (Where two questions follow each other, but without closely cohering, אָ is repeated, 1 Sa. 23:11.)

(2) in oblique interrogation, *an, num*, Germ. *ob*, Engl. *if, whether*. After verbs of interrogation, Cant. 7:13; examining, doubting, 2 Ki. 1, 2; in a two-fold disjunctive question, אָם...אָ Gen. 27:21; Nu. 13:20. The phrase אָם יִדְעָה עֵי יְהוָה Est. 4:14, accurately answers to the Latin, *nescio an, haud scio an, wer weiß ob nicht*, = perhaps.

(C) conj.—(1) especially conditional *if; si, ei*, Germ. *wenn* (*als wahr gefaßt daß*), compare אָן *ecce, num? si*,

Syr. *ܐܢܝܢ* lo! and i. q. *ܐܢܝܢ* if. It answers in this signi-

fication to Arab. ^{أَمْ} *Sam.* ^{ܐܢܝܢ} *Ethiop.* ^{እኛ}:

Followed according to the sense, by a preterite, Est. 5:8, אָם מָצָאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ "if I have found grace in the eyes of the king;" Gen. 43:9; 18:3; and fut. Jud. 4:8, אָם הָלַכְתִּי עִמָּי וְהִלַּכְתִּי "if thou wilt go with me, I will go;" Gen. 13:16; 28:20; Job 8:4, seq.; 11:10; more rarely by a participle, Jud. 9:15; 11:9; infinitive (for a fin. verb), Job. 9:27. It also stands without a verb, Job 8:6; 9:19. This word differs from the conditional particle אָ, in אָ being used in a real condition, where it is left uncertain whether something exists or will exist, or be done (*si fecisti, si facturus es*): while אָ is used to imply that something does not exist, is not done, or will not be, or at least that it is uncertain, and not probable (*si faceres, fecisses*, Greek *εἰ εἴχεν*); see אָ, and as to the similar use of the partt. אָ and אָ de Sacy, *Gramm. Arabe*, i. § 885. It is an

ingenious and subtle usage, that in execrations and imprecations, when conditional, instead of אָ (which perhaps might have been expected), there always is אָ Ps. 7:4—6, אָם עָלַי בָּרְכִי: אָם עָלַי זֶה אֵם "if I have done this, if there be ini-

quity in my hands, if I have injured one at peace with me... let him persecute me," etc. The Psalmist here denies (if we look at the object of the discourse) that he has done such things, but as though the cause had to be tried, he leaves it as undecided, and as it were, assuming it, he invokes on himself the heaviest penalty, thus wonderfully increasing the force of the execration; compare Ps. 44:21; 73:15; 137:5, 6; Job 31:7, seq. Other examples in which for אָ there might have been more accurately אָ, are Ps. 50:12, אָם אֶחְרַע "if I were hungry;" Hos. 9:12; but however אָ is not here wrong, because its usage is more widely extended. Specially to be observed—(a) when a condition or supposition is modestly to be expressed, אָ...אָ is used, see אָ.—(b) אָ...אָ is put disjunctively, *if...if=whether...or; si...si* (*εἴτε, εἴτε, εἴν τε, εἴν τε*); compare *si...si*, Gell. ii. 28. Ex. 19:13, אָם אֶחְרַע "whether it were beast or man;" 2 Sa. 15:21; Lev. 3:1; Deu. 18:3; and with a preceding negation *neither...nor; neque...neque*, 2 Ki. 3:14. The same is אָ...אָ Josh. 24:15; Ecc. 11:3; 12:14 (Arabic

أَمْ...أَمْ and أَمْ...أَمْ).—(c) by an ellipsis of the formula of an oath, such as occurs fully, 1 Sa. 3:17; 24:7; 2 Sa. 3:35, אָ becomes a negative particle, especially in oaths. 2 Sa. 11:11, "by thy life (may God heap all manner of evils upon me) אָם אֶעֱשֶׂה אֶת-הַדָּבָר I will not do this thing;" 2 Sa. 20:20; 1 Ki. 1:51; in adjurations, Cant. 2:7; 3:5; Neh. 13:25, rarely elsewhere; especially poet. Isa. 22:14; 62:8; Jud. 5:8; Pro. 27:24. (The use is similar of the Arab. ^{أَمْ}, more fully ^{أَمْ} *for not*.)

(2) part. of conceding, *though, although* (Arab.

^{أَمْ}, Gr. *ἐὰν καὶ, kái, kái*), followed by a pret., to express "though I am," Job 9:15; commonly a fut. to express "though I were," Isa. 1:18; 10:22; Ps. 139:8; Job 20:6 (compare however, 9:20). Also followed by a verbal noun, Nah. 1:12.

(3) part. of wishing, *oh that! would that!* (*εἰ γάρ*). Followed by a fut., Ps. 68:14; 81:9; 95:7; 139:19. There is an Anacoluthon Gen. 23:13, אָם אֶחְרַע "would that thou—would that thou wouldst hear me." It becomes—

(4) a particle of time, *when* (compare the Germ. *wenn* and *wann*, and Engl. *when*). Followed by a preterite, which often has to be rendered by a pluperfect and fut. perfect, Isa. 24:13, אָם פֶּלֶא בְּזֵיר "when the harvest is ended;" Am. 7:2, אָם פֶּלֶא לְאָכַל

"and when it had consumed;" Isa. 4:4, אִם רָחַץ אֶלְנִי אִם יָחַץ לִי אֶת צִנּוֹת־צִיּוֹן "when the Lord shall have washed the filth of the daughters of Zion;" Gen. 38:9; Ps. 63:7; Job 8:4; 17:13. So in composition, as אִם עַד until when, until, Gen. 24:19; אִם עַד Gen. 28:15; Num. 32:17; Isa. 6:11.

(5) It is rarely that, *quum* causal, *quandoquidem*, *since*, Arab. ^سأ. Gen. 47:18, "we will not hide it from my lord, אִם לֹא נִסְתָּר... אֵל אֶל הַמֶּלֶךְ... אִם כִּי כָל אֲמֹנֵנוּ שָׁרַף" since all our money is spent... nothing is left for my lord," etc.; Isa. 53:10.

Note. Winer has of late (in his addenda to Heb. Lex. p. 1054) altogether denied the affirmative or demonstrative power of this particle (letter A), (and Rosenm. is not consistent with himself; see him on Job 17:13, and Hosea 12:12). Winer defends, in the passages cited, the common signification, *si*, *ob*, *if*, *whether*; but his reasons are not convincing. That the primary power was demonstrative, is strongly supported by the passage in Hosea, a very early [?] writer, and by the cognate particle ^أأ, ^أأ, ^أأ; and to

this should be added the authority of the ancient versions, which is not to be lightly esteemed (see Noldii Vindiciæ, p. 408).

It is compounded with other particles—

(1) אִם, twice at the beginning of a question, when put affirmatively: *nonne? ecce? is not?* Num. 17:28; Job 6:13.

(2) אִם-לֹא (a) *nonne? is not?* (where there precedes אִם), Isa. 10:9.—(b) *if not, unless*, Ps. 7:13; Gen. 24:8. Hence after formulæ of swearing, it is a strong affirmation and asseveration (see above C, 1, c), Num. 14:28; Isa. 14:9; also in adjurations, Job 1:11; 2:5; 17:2; 22:20; 30:25; Isa. 5:9.—(c) It is put for *but, sed*, *sondern* (compare *ei μή, unless*, Ch. אִם-לֹא from אִם-לֹא), Gen. 24:37, 38.

אמא pl. אמאות (by insertion of the letter ה, comp. Ch. אמא and Lehrs. p. 530), f. A HANDMAID, FEMALE SLAVE; אמא thy handmaid (for I), used even by a free woman when speaking to her superiors, Jud. 19:9; 1 Sam. 1:11, 16; 25:24, seq.; 2 Sam. 14:15 (comp. אמא). אמא "son of a handmaid," i.e. a slave, Ex. 23:12; Ps. 116:16. (Hence is derived

the Arab. verb ^أأ to be a handmaid. Utterly unworthy of attention is the idea that אמא handmaid, is derived from the root אמא, ^أأ into pacto indicit.)

אמא prop. i. q. אִם, but always metaph. of the

beginning, head, and foundation of a thing Specially—

(1) it is the mother of the arm, i. e. the fore-part of the arm; *cubitus, ulna, the fore-arm*, Deut. 3:11. Hence—

(2) The name of a measure, a cubit, an ell. Comp. the Lat. *cubitus, ulna*, also Germ. Elle, whence Ellenbogen, Gr. ^παχος and ^πυγων, Arab. ^ذأع, Egypt. ^ⲙⲁⲥⲓ.

The method of numbering cubits is this: אמא "two cubits," Ex. 25:10, 17; אמא 27:1, and so on as far as ten; in the later Hebrew אמא 2 Ch. 6:13; with numbers higher than ten, in the more ancient Hebrew, thus, אמא Gen. 6:15; in the later, אמא Eze. 42:2, or אמא 2 Ch. 3:4. Also to numerals of all kinds, and both in more ancient and later Hebrew it is joined by ארבע אמא "four by cubit," i. e. four cubits; מאה אמא "a hundred cubits," Ex. 27:9, 18; 36:15; 38:9. The common Hebrew cubit was six palms, nor should the opinion be heeded which makes it only four; a larger cubit of seven palms *ἐπταπάλαιστος*, is mentioned Eze. 40:5; 43:13, comp. 2 Ch. 3:3 ["this agrees with the royal cubit of the Babylonians (Herod i. 178) and Egyptians; see Bæckh, Metrol. Untersuch. p. 212, seq. 265, seq." Ges. add.] and the remarks in Thes. p. 110, 113.—Metaph. Jer. 51:13, "thy end is come, the measure of thy rapine," i. e. the time when God setteth bounds and measure to thy wicked gain.

(3) i. q. אמא No. 6, metropolis. 2 Sam. 8:1, "and David took the bridle of the metropolis from the hand of the Philistines," i. e. he subjected the metropolis of the Philistines to himself. Comp. the Arabian proverb "to give one's bridle to any one," i. e. to submit to his will. Schult. on Job 30:11, and Har. Cons. iv., p. 24. See Geschichte der Hebr. Sprache, p. 41.

(4) foundation. Isa. 6:4, אמא "the foundations of the threshold." Comp. אמא roots, beginning.

(5) [Ammah], pr.n. of a hill, 2 Sam. 2:24.

אמא pl. אמין f. Ch. a cubit, Dan. 3:1; Ezr. 6:3; Syr. ^أأ, pl. ^أأ.

אמא i. q. אמא which see, terror.

אמא (from the root אמא) f. people, Arab ^أأ Aram. אמא, id. Only found in pl. אמא Gen. 25:16; Num. 25:15, and אמא Ps. 117:1 Syr ^أأ

אמך Ch. f. id., Dan. 3:29. Pl. אמרים emp. ult. **אמך** Job 3:4, 7; 5:19; 7:14; Ezr. 4:10.

I. **אמך** m.—(1) *workman, architect*, i. q. אמן, Prov. 8:30, used of the hypostatic wisdom of God, the maker of the world. This word does not appear to have admitted the feminine form, any more than Lat. *artifex, opifex*, whence Plin. ii. 1, *Artifex omnium natura*. Quint. ii. 15, *retorica persuculendi opifex*. Others understand *son*, or *foster-child* (from אמן No. 1) [which is a better rendering].

(2) [*Amon*], pr. n.—(a) of a son of Manasseh, king of Judah, 644—642 B.C. 2Ki. 21:18—26; 2Ch. 33:20, seq.—(b) 1Ki. 22:26.—(c) Neh. 7:59, called in Ezr. 2:57, אמן.

II. **אמון** i. q. המון *multitude, crowd*, Jer. 52:15. Root המון.

III. **אמון** *Amon*, pr. n. of the supreme deity of the Egyptians, worshipped at Thebes with much devotion (see נא אמון), Jer. 46:25, called Ἀμμων by the Greeks, and compared by them with Jupiter (comp. Herod. ii. 42; Diod. i. 13). On the Egyptian monuments he is generally drawn with a human form and a ram's head. The name is there written *Amn*; more fully, *Amn-Re*, i. e. *Amon the sun*; see the citations in Thes. p. 115. See also Kosegarten, *De Scriptura Vett. Ægyptiorum*, p. 29, seq. ["Wilkinson's Manners and Customs of the Anc. Egyptians, second ser. i. p. 243, seq."] **אמון** (from the root אמן), m. (by a Syriacism, for אמון), *faithfulness*, Deu. 32:20. Pl. אמונים prop. fidelities, Ps. 31:24. איש אמונים a faithful man, Pro. 20:6.

אמנה (from the root אמן), f.—(1) *firmness*. Ex. 17:12, ויהי ידיו אמנה "and his (Moses') hands were firm" (prop. firmness).

(2) *security* (Arab. أمن, أمان id.), Isa. 33:6.

(3) *faithfulness*, in fulfilling promises. Applied to men, Ps. 37:3; Hab. 2:4; to God, Deu. 32:4; Ps. 36:6; 40:11. Pl. אמנות Pro. 28:20.

אמון ("strong"), pr. n. *Amoz*, the father of Isaiah the prophet, Isa. 1:1; 2:1; 13:1; 20:2.

אמי [*Ami*], pr. n. m. Ezr. 2:57. It seems to be a corruption for אמון Neh. 7:59.

אמים see אימים.

אמינו ("faithful"), pr. n. i. q. אמנו. 2 Sa. 13:10, of Amnon the son of David.

אמין (root אמן), m. adj. *firm, strong*, Job 9:4,

19; more fully with the addition of נח Nah. 2:2 Isa. 40:26.

אמיר m. (root אמר No. 1 ["and see Hithp."]), *the head, top, summit*—(a) of a tree (אִפְסֵל), Isa. 17:6, בְּרֹאשׁ אֲמִיר "on the highest top."—(b) of a mountain (אִפְסֵל), id. verse 9; on which see the remarks in the notes to my German translation, second edition. ["See under the art. אִפְסֵל."] **אמל** or **אמל** TO LANGUISH, TO DROOP, prop.

to hang down the head. Kindred is אָמַל which see. In Kal part. pass. of a drooping heart, Eze. 16:30.

PULAL **אמלל** ["only in poetry"].—(1) *to languish*, prop. used of plants hanging down their heads, Isa. 24:7; hence used of fields, of a sick person, Ps. 6:3, where אמלל is for מְאָמַל ["so Maurer"].

(2) *to be sad*, Isa. 19:8; of a land laid waste, Isa. 24:4; 33:9; of walls thrown down, Lam. 2:8. It is only found in poetic language. But in prose there is —

אמלל m. *languid, feeble*, Neh. 3:34.

אמם an unused root, which like אָמַם, אָמַם (which see), appears to have had the power of *to join together*.

(Arab. أَمَّ to be near, related.) Hence is the noun אָמָה i. q. אָמָה people, and —

אמם [*Amam*], pr. n. of a town in the south of the tribe of Judah, Josh. 15:26.

I. **אמן**—(1) prop. TO PROP, TO STAY, TO SUSTAIN, TO SUPPORT, stützen, unterstützen, specially—(a) to support with the arm, to carry a child, Nu. 11:12; Lam. 4:5. Part. אמן παιδαγωγός, one who carries and cares for a child, Nu. loc. cit.; Isa. 49:23; also, one who guards and brings up, Est. 2:7. 2 Ki. 10:1, 5 (compare אָמַל, Arab. أَمَّن to sustain, to nourish), f. אמנת nurse, Ruth 4:16; 2 Sa. 4:4.—(b) *to found, to build up* (kindred to אָמַן, אָמַן). Hence אמון architect, workman, Baumeister; אמנה column, Stütze.

(2) intrans. med. E. *to be stayed up*; hence *to be firm, unshaken*, such as one may safely lean on. Metaph. *to be faithful*. Part. pass. אמונים faithful ones, παῖροι, Ps. 12:2; 31:24. Compare אָמַן

Isa. 26:3. Arab. أَمَّن to be faithful; أَمَّن is to lean and confide on any one; أَمَّن to trust, to be secure.

NIPHAL—(1) *to support, to bear in the arms*, as children, Isa. 60:4. Compare Kal No. 1.

(2) *to be founded, firm, stable*, e. g. of a house, 1 Sa. 2:35; 25:28; 2 Sa. 7:16; 1 Ki. 11:38; of a firm place where a nail is driven in, Isa. 22:23, 25; of a firm and stable condition, Isa. 7:9.

(3) *to be of long continuance, perennial*, of water (opp. to אֶבֶר), Isa. 33:16; Jer. 15:18; of sickness, Deu. 28:59; of a covenant, Ps. 89:29.

(4) metaph. *to be faithful, trustworthy, sure*, such that any one can *lean upon* (auf den man bauen kann); of a servant, 1 Sa. 22:14; Num. 12:7; a messenger, Prov. 25:13; a witness, Jer. 42:5; Isa. 8:2; of God, Deu. 7:9; Isa. 49:7; Hos. 12:1.—Ps. 78:8, וְרוּחַ לֹא נֶאֱמָנָה אֶת־אֱלֹהֵי רַחוּם "their spirit was not faithful with God." Part. נֶאֱמָנָה upright. Pro. 11:13; 27:6, נֶאֱמָנִים פְּצָעֵי אֶהָב "upright are the wounds of a friend," i. e. proceeding from sincerity of mind, *ehrlich*=gutmeynt. Wounds are here used for severe rebukes. Also, a man of *approved wisdom*, Job. 12:20.

(5) *to be sure, certain*, Hos. 5:9; of the word of God, Psa. 19:8; also, *to be found true, confirmed*, Gen. 42:20; 1 Ki. 8:26.

HIPHIŁ אֶמְנֶה —(1) *to lean upon, to build upon* (auf etwas bauen), prop. Isa. 28:16, "he that leaneth thereon [believeth in him] shall not flee away." Generally—

(2) figuratively *to trust, to confide in* (like the Arab. اَمِنَ with ب). Job 4:18, וְלֹא יִבְטְחוּ אֶמְנֵי "behold he trusteth not in his servants;" Job 15:15; 39:12; Ps. 78:22, 32; 119:66. הֶאֱמִין בַּיהוָה "he trusted in the Lord," Gen. 15:6; לֹא הָיָה בְּחַיֵּיו "to have no confidence for one's life," i. e. to fear for one's life, Deu. 28:66.

(3) *to believe*, absol. Isa. 7:9; commonly followed by ל of person and thing, Gen. 45:26; Ex. 4:1, 8, 9; Pro. 14:15; Ps. 106:24; followed by בְּ Ex. 4:5; Job 9:16; also with an inf. Job 15:22, "he does not believe (hope) that he shall escape out of darkness (terrors)."

(4) perhaps intrans. *to stand firm, still*, Job 39:24, "she does not stand still where the sound of the trumpet is heard." Comp. Virg. Georg. iii. 83. From the common use of language it might be rendered, "he so longs for the battle that he hardly believes his own ears for joy." Compare Job 9:16; 29:24.

[Deriv. אָמֵן—אָמֵן, אָמֵן, אָמֵן, אָמֵן, אָמֵן.]

II. אָמֵן HIPHIŁ הֶאֱמִין i. q. הִיטִין *to turn to the right*, Isa. 30:21.

אָמֵן Chald. APHEL, הִיטִין *to trust*, construed with דַּר. 2:24; like the Syr. اَمِنَ. Part. pass.

אָמֵן faithful, trusty, Dan. 6:5; 2:45. Syr. اَمِنَ.

אָמֵן m. a workman, an artificer, Cant. 7:2; compare the root No. 1, b. Syr. اَمِنَ, Chald. اَمِنَ id., and there is an inclination to this Aramæan form in the reading, אָמֵן omman, which was in the copies of Kimchi, and Judah ben Karish.

אָמֵן—(1) verbal adj. firm, metaph. faithful (Arab. اَمِنَ, Syr. اَمِنَ). Compare Apoc. 3:14. Neutr. faithfulness, fidelity, Isa. 65:16.

(2) adv. truly, verily, Amen! Jer. 28:6. אָמֵן Ps. 41:14; 72:19; 89:53. Its proper place is where one person confirms the words of another, and expresses a wish for the issue of his vows or predictions: fiat, ita sit; "Amen, so be it;" LXX. well, *yévroiro*. 1 Ki. 1:36; Jer. 11:5; Nu. 5:22; Deu. 27:15, seq.; Neh. 5:13; 8:6; 1 Ch. 16:36.

אָמֵן m. faithfulness, truth, Isa. 25:1.

אָמֵן f.—(1) a covenant ["prop. a confirmation, a surety"], Neh. 10:1; (Arab. اَمِنَ).—

(2) something set, decreed, i. q. חֶק Neh. 11:23. To be understood of a daily portion of food furnished to the singers.

(3) [Amana, Abana], pr. n. of a perennial river, (compare Isa. 33:16), rising in Antilibanus and watering Damascus, 2 Ki. 5:12, from which that part of Lebanon was called by the same name, Cant. 4:8: ["most interpreters understand the river to be the Chrysorrhoeas, now el-Bürada"].

אָמֵן f. pr. supporting; hence, a column, post. Pl. אָמֵנוֹת 2 Ki. 18:16.

אָמֵן f.—(1) bringing up, tutelage, Est. 2:20. —(2) truth; adv. in truth, truly, Josh. 7:20; Gen. 20:12. [Root אָמֵן.]

אָמֵן ("faithful"), Amnon, pr. n.—(1) the eldest son of David, killed by his brother Absalom, 2 Sa. 3:2; 13:1—39. Once called אָמֵן which see. —(2) 1 Ch. 4:20.

אָמֵן adv. (from אָמֵן with the adverbial termination ׀), in truth, truly, indeed, Job 9:2; 19:4, 5; Isa. 37:18. אָמֵן בְּ "it is true that," Job 12:2; Ruth 3:12.

אָמֵן id. Gen. 18:13; Nu. 22:37.

אָמֵן fut. אָמֵן, TO BE ALERT, FIRM, STRONG

(kindred to אִמְיָן, *to be eager*); prop. of the alertness of the feet, *rüftig, rasch auf den Füßen sein, to be strong in the feet, swift-footed* (compare PIEL No. 1, אִמְיָן and the Arabic use); figuratively used of an alert and strenuous mind, opp. to קָרַע (to have the knees sinking, to be cast down in mind), 2 Ch. 13:18. Followed by מִן *to prevail over* any one, Gen. 25:23; Ps. 18:18; 142:7. אִמְיָן וְאִמְיָן "be strong and alert," i.e. of a strong and undaunted mind, Deu.

31:7, 23; Josh. 1:6—18. (Arab. أَبْصَ *to be alert, nimble*, used of a horse; whence أَيْبُصٌ אִמְיָן a nimble horse.)

PIEL אִמְיָן—(1) *to make strong*, prop. failing feet, Job 4:4; Isa. 35:3. Hence, *to make the mind active and strong*, Deu. 3:28; Job 16:5.

(2) *to strengthen*, Isa. 41:10; Ps. 89:22; 2 Ch. 11:17; Pro. 31:17; 24:5.

(3) *to restore*, to repair a building, i.q. הָיָה 2 Ch. 24:13; also, to set up, to build, Pro. 8:28.

(4) *to harden* (the heart), Deut. 2:30; 15:7; 2 Ch. 36:13.

(5) *to appoint, to choose*. Ps. 80:18, "(whom) thou hast chosen for thyself," comp. verse 16; Isa. 44:14.

HIPHIL intrans. *to be strong*, used of the mind, Ps. 27:14; 31:25.

HITHPAEL—(1) *to be alert*, followed by a gerund; to do anything speedily, 1 Ki. 12:18; 2 Ch. 10:18.

(2) *to strengthen oneself*, used of conspirators, 2 Ch. 13:7.

(3) *to harden oneself*, i.e. to be of a fixed mind, Ruth 1:18. Compare הָיָה.

[Derivatives, אִמְיָן, אִמְיָן, אִמְיָן, אִמְיָן, pr.n. אִמְיָן, אִמְיָן, אִמְיָן.]

אִמְיָן pl. אִמְיָנִים, *active, nimble*, used of horses, Zech. 6:3. It occurs also verse 7, where indeed the

context demands אִמְיָנִים red [?]. (Arab. أَبْصَ and أَيْبُصٌ *swift, active*, used of a horse.)

אִמְיָן *strength*, Job 17:9.

אִמְיָן *strength, protection*, i.q. מָעוֹז, Zec. 12:5.

אִמְיָן ("strong"), [Amzi], pr.n.—(1) 1 Ch. 6:31.—(2) Neh. 11:12.

אִמְיָן ("whom Jehovah strengthened"), Amariah, pr.n.—(1) the son of Joash, the father of Uzziah, who held the kingdom of Judah from 838—811 B.C. 2 Ki. 12:22; 14:1, seq.; 2 Chr. 25:1, seq.;

also אִמְיָנִיהוּ 2 Ki. 14:1; 9:11.—(2) a priest of the calf, hostile to Amos, Am. 7:10, seq.—(3) 1 Ch. 4:34.—(4) 1 Ch. 6:30.

אִמְרָ inf. absol. אִמְרָ, const. אִמְרָ; with pref. אִמְרָ Deu. 4:10; אִמְרָ Josh. 6:8, but אִמְרָ always contr.; fut. אִמְרָ, אִמְרָ; with conj. acc. אִמְרָ; with Aleph omitted אִמְרָ Ps. 139:20.

(1) TO SAY, very frequent in the Old Test. (The primary signification is, *to bear forth*; hence, *to bring to light, to say*; compare אִמְרָ, אִמְרָ, and Greek φημι. Hence Hithp. also אִמְרָ summit, and אִמְרָ pr. mountaineer.) From אִמְרָ *to speak*, אִמְרָ differs, in the former being put absolutely, while אִמְרָ is followed by the words which any one speaks; thus Lev. 1:2, אִמְרָ אֱלֹהִים אֶל-בְּנֵי יִשְׂרָאֵל וְאִמְרָתָם אֲלֵיהֶם "speak to the children of Israel, and say to them;" Lev. 18:2; 23:2, 10; or Ex. 6:10, אִמְרָ אֶל-מֹשֶׁה לֵאמֹר, "Jehovah spake unto Moses, saying," i.e. in these words, thus, Exod. 13:1. Also followed by an accus., Jer. 14:17, וְאִמְרָתָם אֲלֵיהֶם אֶת-הַדְּבָרִי הַזֶּה, "and thou shalt say to them this word;" Gen. 44:16, מַה-נֹּאמְרֵךְ "what shall we say?" Gen. 41:54, אִמְרָ יוֹסֵף, "according to what Joseph had said;" Gen. 22:3, "to the place of which God had spoken to him," i.e. pointed out to him. Rarely followed by אִי Job 36:10. In a few and uncertain examples, and those only in the later Hebrew, אִמְרָ seems to be put absolutely for אִמְרָ 2 Ch. 2:10, וַיִּשְׁלַח וַיִּנְשָׁא וַיִּשְׁלַח וַיִּנְשָׁא "and Hiram spake by letters, and sent them to Solomon." The very words follow; but in fact, "and sent them to Solomon," should be included in a parenthesis, and אִמְרָ should be referred to the words of the letter; 2 Ch. 32:24, וַיִּנְשָׁא לוֹ "and he (God) spoke with him." But this may also be explained, *and he promised to him*, cf. sagte (es) ihm zu. For very often after verbs of saying, pointing out, the object it is omitted (see Lehrs. p. 734). This being borne in mind, it will throw light on the much discussed passage, Gen. 4:8, "and Cain said (sc. it, that which God had spoken, verse 7) to Abel his brother; and it came to pass, when they were in the field, Cain rose up against Abel his brother, and slew him." (Samar. and LXX. insert הִשְׁדָּה, διέλωμεν εἰς τὸ πεδίον. [So also Syr. and Vulg.].)

Before the person to whom anything is said, is put אִי Gen. 3:16; 13:14; and אִי Gen. 3:17; 20:5, 6. But both of these particles, although more rarely, indicate also the person of whom one speaks; for instance אִי 2 Ki. 19:32; Jer. 22:18; 27:19; אִי Gen. 20:13, אִי "say of me;" Ps. 3:3; 71:10; Jud. 9:54. This is also put in the acc., Gen. 43:27, "your father, the

old man **אִישׁ מִן־הָאִשִּׁים** of whom ye spake," i.e. whom ye mentioned, verse 29; Nu. 14:31; Deu. 1:39; Ps. 139:20.

Specially to be observed—(a) *to say to anything* this or that, it is i. q. *to call* it so, Isa. 5:20; 8:12; Ecc. 2:2. Part. pass. **אָמַר** so called, Mic. 2:7; compare NIPHAL No. 2.—(b) *to say*, is sometimes i. q. to exhort, Job 36:10; to promise, 2 Ch. 32:24; to shew, tell, Ex. 19:25; *to declare* any one, i. q. to praise, to proclaim him, Ps. 40:11; Isa. 3:10. These distinctions are generally pointed out by the context.

(a) **אָמַר בְּלִבּוֹ** Gen. 17:17; Ps. 10:6, 11; 14:1; Isa.

47:8 (Arab. **قَالَ فِي نَفْسِهِ**), and **אָמַר לְלִבּוֹ** Hos. 7:2; also simply **אָמַר** *to say in oneself, to think, to suppose, to will*; (compare **הִנֵּה**, Arab.

قَالَ, Greek **φημι**, in Homer and the tragic poets. Forster mentions that some of the nations of the Pacific Ocean say, "to speak in the belly," for "to think"). 1 Sa. 20:4; Gen. 44:28, "and I think that he was torn of wild beasts;" Ex. 2:14, **אָמַר אֵתָּה אֶמָּר** הֲלֹהֶינִי אֶמָּר *"dost thou think to slay me?"* LXX. **μὴ ἀνελεῖν με σὺ θέλεις**; 2 Sa. 21:16 (LXX. **διενοεῖτο**); 1 Ki. 5:19; 1 Sa. 20:4; absol. Ps. 4:5, "meditate in your own heart upon your bed."

(3) *to command*, like the Arab. **أَمَرَ**, especially in the language of the silver age. Construed sometimes followed by a gerund, Est. 1:17, **אָמַר לְהָבִיא אֶת־וַשְׁתִּי**, "he commanded Vashti to be brought;" Est. 4:13; 9:14. ["Also followed by **וְ** and a finite verb."] Neh. 13:9, **וְאָמַרְהוּ וַיְטַהְרוּ** "and I commanded, and they purified," i.e. at my command they purified; 2 Ch. 24:8, **וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשֵׂה אֲרוֹן אֶחָד**, "at the command of the king they made a chest;" 1 Chron. 21:7; Ps. 105:31, 34; Jon. 2:11; Job 9:7. (In Chaldee the former construction is found, Dan. 2:46; 3:13, the latter, Dan. 5:29. It is frequent in Syriac, Samaritan, and Arabic.) Elsewhere followed by an acc. of the thing (as in Latin, *jubere legem, fœdus*), 2 Ch. 29:24, "for all Israel the king had commanded this burnt offering," sc. to be instituted; 1 Ki. 11:18, **וַיֹּאמֶר אֱלֹהִים לְדָוִד**, "he commanded food for him," sc. to be furnished him; Job 22:29; with a dat. of pers. 2 Sa. 16:11.

NIPHAL **אִמַּר**, fut. **יִאמַר** and **יִאמַר**—(1) *to be said*, with **לְ** and **אֶל** of pers. Nu. 23:23; Eze. 13:12. It also stands like the Latin, *dicitur, dicunt*, Gen. 10:9; 22:14; Nu. 21:14.

(a) **אִמַּר לְ** *there is said to any one* (this or that), i.e. *he is (so) called*, Isa. 4:3; 19:18; 61:6; 62:4; Hos. 1:1.

HIPHAL **הִאמִּיר** *to cause to say*; Deu. 26:17, "thou hast this day made Jehovah to say, or promise," etc.; verse 18, "and Jehovah hath made thee promise," i.e. ye have mutually promised. and accepted, and ratified the conditions of each other. In giving up the sense formerly proposed (Lehrg. p. 244), I have treated this passage at length in Thes. p. 121.

HITHPAEL **הִתְאָמַר** *to lift oneself up, to boast oneself*, Ps. 94:4; compare Kal No. 1. The words derived from this root, besides those that follow, are **אָמַר**, **מִאֲמַר** and **מִמָּאֵר**.

אָמַר Ch. 3 fem. **אָמַרְתָּ** for **אָמַרְתָּ** Dan. 5:10; fut. **אָמַר**; inf. **מִאֲמַר** and **מִמָּר** Ezr. 5:11; part. **אָמַר** i. q. Heb.

(1) *to say*, with a dat. of pers. Dan. 2:25; with an accus. of thing, Dan. 7:1; also followed by the words spoken, Dan. 2:24; or written, Dan. 7:2 (compare my remarks on the Oriental usage of language on Lu. 1:63, in the London Classical Journal, No. 54, p. 240). Pl. **אָמַרְוּ** *those who say*, they are *saying*, a periphrasis for the Passive *it is said*. Dan. 3:4, **לְבֹן אָמַרְוּ עַמְמֵיָא** "unto you it is said, O people." Theod. **λέγεται**. On this idiom compare Lehrg. page 798.

(2) *to command, to order*, see the examples under the Heb. Kal No. 3.

אָמַר in sing. only with suff. **אָמַרְוּ** Job 20:29, pl. **אָמַרְוּ** constr. **אָמַרְוּ** (for the sing. abs. is used the form **אָמַר**)—(1) *a word, discourse*, i. q. **דִּבָּר** but only in poetic language, except Josh. 24:27. Used especially of the words of God **אָמַרְתָּ** Nu. 24:4, 16; **אָמַרְתָּ** Pro. 22:21; **אָמַרְתָּ** Pro. 15:26; Ps. 19:15; Prov. 6:2, etc. Gen. 49:21, "Naphtali is **אֵילָה** a slender hind, **אָמַרְתָּ** נָפְתָלִי who utters fair words," i.e. pleasant, persuasive words, which may be referred to some poetic talent of the Naphtalites, although it is otherwise unknown. If any one objects that words cannot properly be attributed to a hind, it is to be observed, that **נָפְתָלִי** refers to Naphtali and not to **אֵילָה** a hind, and therefore we do not need the conjecture of Bochart, who followed the LXX., reading **אֵילָה** **אָמַרְתָּ**. ["For this use of the art. ה, see Heb. Gram. § 107, init."]

(2) *a command, mandate*. Job 20:29, **נְחִלָּתָא** **אָמַרְוּ מִלָּא** "the lot of his command from God." Comp. **אָמַר** No. 3.

אָמַר pl. **אָמַרְוּ** m. Ch. *a lamb*, Ezr. 6:9, 17; 7:17 Syr. **ܐܡܪܐ**. Arab. **أَمْرَة**, **أَمْرَة** a lamb. Root **أَمَرَ** Conj

I, IV. to make much; **أَمَرَ** to become much; hence

prop. progeny of the flock. It might also be, progeny of the flock, so called from the idea of producing, see under the root אמר No. 1.

אמר ("talking," "loquacious"), pr.n. *Immer*.

—(1) Jer. 20:1.—(2) Ezr. 2:59; Neh. 7:61.

אמר i. q. אמר, the forms of which it adopts in pl. A poetic word —

(1) a word, speech, Ps. 19:4.

(2) specially, a poem, hymn (ἔπος), Ps. 19:3; *pinicium*, Ps. 68:12; Hab. 3:9.

(3) a promise of God, Ps. 77:9.

(4) a thing, something, like דבר, Job 22:28.

Arab. امر a thing.

אמר pl. אמרות i. q. אמר, אמר, and, like the former of these, only poet. a word, speech, especially the word of God, Ps. 18:31; 119:38, 50, 103, 140; also, a hymn, sacred poem, Gen. 4:23; Deu. 32:2; Ps. 17:6.

אמר f. id. Lam. 2:17.

אמר (according to the probable conjecture of J. Simonis, prop. *mountaineer*, from the unused אמר elevation, mountain, see under אמר No. 1), an *Amorite*, collect. *Amorites* (LXX. Ἀμορῆται), a nation of Canaan, and apparently the greatest and most powerful of them all, and whose name is sometimes used in a wider sense, so as to include all the nations of Canaan, Gen. 15:16; 48:22; Am. 2:9, 10; Deu. 1:20. A part of them dwelt in the mountainous region which was afterwards occupied by the tribe of Judah, where they were subject to five kings, Gen. 14:7, 13; Nu. 13:29; another part of them lived beyond Jordan, to the north of Arnon (Num. 21:13), as far as Jabbok (Nu. 21:24), and even beyond this river (Nu. 32:39); this part of them were subject to two kings, one of whom ruled in Heshbon, the other in Bashan (Deu. 4:47; Josh. 2:10).

אמר ("eloquent"), [*Imri*], pr. n.—(1) 1 Ch. 9:4.—(2) Neh. 3:2.

אמר ('whom Jehovah spoke of,' i.e. promised, as if Theophrastus), [*Amariah*], pr. n.—(1) 1 Ch. 5:33 (Eng. Ver. 6:7).—(2) 1 Ch. 5:37 (Eng. Ver. 6:11); Ezr. 7:3. Comp. אמריה No. 1.—(3) Neh. 10:4; 12:2, 13.—(4) Ezr. 10:42.—(5) Neh. 11:4.—(6) Zeph. 1:1.—(7) see אמריה No. 2.

אמר (id.), [*Amariah*], pr. n.—(1) 2 Ch. 19:11.—(2) 1 Ch. 24:23; called also אמריה 1 Ch. 23:19.—(3) 2 Ch. 31:1.

אמרפל [*Amraphel*], (perhaps contr. from אמר, אמר, and אמל, the commandment which went forth), pr. n. of a king of Shinar, i.e. Babylonia, in the time of Abraham, Gen. 14:1, 9.

אמש (for אמשה, from the root משה to do at evening, compare אמש from שעה).

(1) *yesternight*, and adv. in *yesternight*, Gen. 19:34; 31:29, 42; also, *yesterday*, i. q. היום Ki. 9:26. It denotes the latter part of the previous natural day, not the conventional, i.e. yesterday evening and night; whence it is used to denote evening and night in general, just as words which signify to-morrow are often applied to the morning. For we commonly carry in memory the end of yesterday, while the beginning of to-morrow is impressed upon the mind. See Arabic أمس adv. yesterday, أمس

yesterday. Compare أمس to do at evening; and as used of to-morrow, Heb. בקר in the morning, and to-morrow, like the Germ. Morgen; Gr. αύριον, from αύρα the morning breeze; Arab. غدا the time of the morning, غد to-morrow, غدا adv. to-morrow. Hence—

(2) *night, darkness*, generally. Job 30:3, "they flee into the night," or "darkness of a desolate waste." The Orientals well compare a pathless desert to night and darkness. See Jer. 2:6, 31, and Isa. 42:16. Rosenm. renders *heri desolationis*, i.e. places long ago desolated; but, in opposition to this, أمس, as the Arabian grammarians expressly remark, is only used of time just past.

אמת for אמת f. with suff. אמת, אמת.

(1) *firmness, stability, perpetuity*. Isa. 39:8, שָׁלוֹם וְאַמְתָּ "peace and stability," i.e. firm and stable peace, by εἰς αἶνά διδοῖν, compare No. 2; also *security*. Josh. 2:12, אֶת אַמְתָּ "a token of security," i.e. secure or certain.

(2) *faithfulness, fidelity*, in which any one is consistent and performs promises (ἄρεα und glauben). Applied to a people, Isa. 59:14, 15; to a king, Psal. 45:5; to God, Ps. 30:10; 71:22; 91:4. Very often joined with חסד Ps. 25:10; 40:11; 57:4, 11; 108:5; 138:2; and by εἰς αἶνά διδοῖν the constant and perpetual favour of God is to be understood. חסד וְאַמְתָּ "to shew sincere good will to any one," Gen. 24:49; 47:29; Josh. 2:14; 2 Sam. 2:6; 15:20.

(3) *probity, uprightness, integrity of mind*

Ex. 18:21, אנשי אמת שגאי כעצ, "upright men, hating covetousness." Neh. 7:2; Jud. 9:16, 19. Opp. to שטש Prov. 8:7. Specially it is integrity (of a judge), justice. Ps. 19:10, "the judgments of God are upright, just;" Isa. 16:5; Prov. 29:14; also sincerity opp. to dissimulation, Josh. 24:14; 1 Sam. 12:24; 1 Ki. 2:4; Isa. 10:20.

(4) truth, opp. to falsehood, Gen. 42:16; Deut. 22:20; 2 Sam. 7:28; אמרים "words (which are) truth," Prov. 22:21. Applied to the word of God, Ps. 119:142; to prophecies, Jer. 26:15; to a servant of God, Isa. 42:3. Hence אמת יהוה "the truth of the Lord," often used for his true doctrine and worship, Ps. 25:5; 26:3; 86:11.

אמתחת f. (from the root מתח to spread out), pl. constr. אמתחות a sack, Gen. 42:27, seq.; 43:18, 21, 22.

אמתי ("true"), [Amittai], pr. n. of the father of Jonah the prophet, 2 Ki. 14:25; Jon. 1:1.

אמתי Ch. f. (for תי) strong, mighty, Dan. 7:7. Root מת Arab. to be strong, mighty.

✓אן adv. of interrogation, contr. from אן No. II., pr. where? whence? 2 Ki. 5:25 (in כתיב). Hence whither? where? Used of time, how long? עד-אן until when? how long? Job 8:2.

With ה parag. local אנה — (1) whither? also without an interrogation, Joshua 2:5; Neh. 2:16. Constr. is pregnant, Isa. 10:3, אנה תעזבו פבורכם, "whither (will ye carry and where) will ye leave your riches?"

(2) where? Ruth 2:19.

(3) used of time, עד-אנה until when? how long? Ex. 16:28; Ps. 13:2; Job 18:2, עד-אנה תשימון קנאי, "how long (until when) will ye make an end of words?"

(4) without an interrogation, אנה ואנה hither and thither, 1 Ki. 2:36, 42.

אן i.q. אן Heliopolis.

אנה Ch. cmm. I, Dan. 2:8, more often אנה 2:23; 3:25; 4:6. It is the genitive, Dan. 7:15. See Lehrs. p. 728.

-אנה (to be read *anna*, not *anna*), interj. of entreaty, compounded of אה and אן pr. ah, *quaso!* ah, I pray! Followed by an imperative, Gen. 50:17, or a fut. apoc. i.e. an optative, Neh. 1:5; elsewhere absolutely, Ex. 32:31; Dan. 9:4. It is also written אנה 2 Ki. 20:3; Isa. 38:3; Jon. 1:14.

I אנה (from אנה, Arab. ان) i.q. אנה, אנה, אנה

onomat. TO GROAN, TO SIGH, *āghen, stöhnen*; Isa. 3:26, 19:8. Hence is derived the noun אנה Gr. *ánē* (*ánáw, ándáz*), and אנה.

II. אנה not used in Kal, to approach, to meet, to be present. Arab. *āni* to be in time, *āni* fit time. Conj. V, X. to delay, to have patience (prop. to give oneself time), to hold back.

PIEL, to cause anything to happen to any one, or to meet with any one (used of God), Ex. 21:13.

PUAL, to be caused to meet, i.e. to light upon to befall (von Gott zugeführt erhalten), as misfortune Prov. 12:21; Ps. 91:10.

HITHPAEL, to seek occasion for hurting another; construed with ל 2 Ki. 5:7.

Derivatives אנה, אנה, אנה No. II. for אנה, אנה, אנה.

אנה whither? see אן.

אנה Ch. I, see אנה.

אנה see אנה.

אנה we, i.q. אנה in one passage, Jer. 42:6 כתיב. This less frequent form (which is also used in the Rabbinic) is from אנה, like אנה, from אנה; and from this are abridged the suffixes נה, נה, נה. In קרי indeed, there occurs the common אנה, but I have no doubt that אנה is genuine.

אנה Ch. pron. i.q. Heb. הן they, those, Dan. 2:44, f. אנה 7:17. ["And in this passage for *sunt, they are*. The more regular fem. form would seem to be אנה; but אנה stands in all the editions; so e.g. Ex. 1:19, Onk.—The form אנה comes from אנה, and אנה or אנה, from אנה the demonstrative syllable אנה (*ecce!*) being prefixed. So also in the Talmud אנה = הוא. See under אנה, and Heb. Gr. p. 292, 293, 13th edit." Ges. add.] In Targg. also אנה f. אנה.

Syr. *ܐܢܗ* and *ܐܢܗ*. (Incorrectly given by Winer, *hi, hæ*, which is אנה.)

אנה m.—(1) a man (see below אנה), i.q. אנה, but only in poetic language. It is rarely used as a singular in sense, Ps. 55:14; Job 5:17; generally coll. of the whole human race, Job 7:17; 15:14; Psal. 8:5. [This latter passage applies to Christ solely; see Heb. 2:6.] The same is אנה Ps. 144:3. Specially it is—(a) a multitude, the common people; hence Isa. 8:1, אנה "with common writing," i.e. with common letters, not those artificially formed, so as to be easily read by the illiterate. Comp. my Comm. on the passage, Ap. c. 13:18; 21:17, and *κατὰ ἀνθρώπων*

Gal. 3:15. [This is no illustration at all, the apostle opposes *God* to *man*.]—(b) *wicked men*, Ps. 9:20; 56:2; 66:12. Comp. אָדָם No. 1.

(2) pr. n., [*Enos*], *Enosh*, the son of Seth, the grandson of Adam, Gen. 4:26; 5:6,9.

אָנָה a root not used in Kal, kindred to the roots אָנָה No. 1, אָנָה, אָנָה.

NIPHAL, TO GROAN, TO SIGH, Ex. 2:23; Joel 1:18 (Aram. Ethp. id.). Construed with אָל Eze. 21:12, and אָל Ex. 2:23, of the thing which is the cause of the groaning. Hence—

אָנָה f., pl. אָנָה a *groan*, a *sigh*, Ps. 31:11; Lam. 1:22; Isa. 21:2, אָנָה "all the sighing on account of it (Babylon)," Isa. 35:10; 51:11.

אָנָה pron. pl. comm. *we*, the common form from which is shortened אָנָה (Arab. نحن).

אָנָה, אָנָה Ch. id., Dan. 3:16,17; Eze. 4:16.

[אָנָה *Anaharath*, pr. n. of a place, Josh. 19:19.]

אָנָה, with distinctive acc. אָנָה, pers. pron. 1 pers. common; *I*, i. q. אָנָה which see. Pleon. it is joined to the first person of the verb, especially in the books of the silver age, as אָנָה אָמַרְתִּי Ecc. 2:1,11,12,15,18,20; 3:17; 4:1,2,4,7; 7:25. It is commonly the nominative, put only for the oblique cases when such have preceded; see Lehrs. 727. [Heb. Gramm. § 119,4.] It sometimes includes the verb substantive, *I (am)*, Gen. 15:7; 24:24.

אָנָה comm. *a ship*, or rather coll. *a fleet*. (Arab. أَوَانِي plur. أَوَانِيَة and أَوَانِيَة *a vessel*, especially a water vessel, urn, pitcher, so called from holding and containing; compare أَوَانِي Conj. IV. Words signifying *ships* are often taken [as in English] from those meaning *vessels*; compare Greek γαυλός milkpail, and γαυλός ship, Herod. iii. 136; Heb. אָנָה and אָנָה Isa. 18:2; also Germ. Gefäß, often used by sailors for ship.) 1 Ki. 9:26,27; 10:11 (where it is joined with a verb masc.), verse 22, Isa. 33:21 (in both these places with a fem.). In all these passages it appears to be a collective, to which answers the noun of unity אָנָה, according to the analogy of *nomina vicis et singularitatis* in Arabic as تَبَنَة one stalk of straw, تَبَن straw (de Sacy, Gramm. Arabe, i. § 577), whence it also has no plural. The author of the Chronicles twice puts explanatorily in the plural אָנָה (see 1 Kings 9:26,

comp. 2 Ch. 8:18; 1 Ki. 10:22, comp. 2 Ch. 9:21 Vulg. constantly, *classis*; Syr. *ships*).

אָנָה f., the noun of unity of the preceding, *a ship*, Pro. 30:19; Jon. 1:3,5; pl. Gen. 49:13; Jud. 5:17; אָנָה "merchant ships," Pro. 31:14; אָנָה "ships of Tarshish," Isa. 23:1; used generally of large merchant ships (see אָנָה 2 Ch. 9:21; Ps. 48:8; Isa. 2:16; אָנָה "sailors," 1 Kings 9:27).

אָנָה f., *sorrow*, *mourning*, Isa. 29:2. Root אָנָה No. I.

אָנָה ("sorrow of the people"), [*Aniam*], pr. n. m., 1 Ch. 7:19.

אָנָה m., Lat. *plumbum*, LEAD, i. q. אָנָה; hence, for *a plumb line*; Am. 7:7, אָנָה "a wall of a plumb line," i. e. erected perfectly true; verse 8, "I will set a plumb line to my people Israel," i. e. I will destroy all things as if by rule and line; compare Isa. 34:11; 2 Ki. 21:13. This word seems to

be primitive, or at least the Arab. verb أَنْكَ to be thick, troublesome, slow; schwerfällig seyn, seems to be denom. from lead, prop. to be leaden. To this answers the Arab. أَنْكَ, Syr. أَنْكَ, Æthiop. transp. ነገረ: and even the Armen. առաք *anak*, all of which comprehend both black and white lead.

אָנָה (Milra) in pause with the tone changed אָנָה (Milél), pers. pron. 1 pers. com. *I*, i. q. אָנָה. This is the original and fuller form, and is, on the whole, rather less frequent than the shorter, though in the Pentateuch it is more often found, while in some of the later books, as Chronicles and Ecclesiastes, it does not occur at all. This is not only found on the Phœnician monuments (see Inscript. Citiensis ii. s. Oxi-niensis), but also in languages of another stock there is what resembles it; compare Egypt. ANAK, ANI, Sanscr. *aha* (*aham*), Chinese *ngo*, Greek *éγώ*, Latin *ego*, Germ. *ich*. The shorter form אָנָה accords more nearly with the Aram. אָנָה, Arab. أَنَا, Æthiop ለኔ:

[“Note. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table: in which the capital letters are those found in the ancient writing, and the small vowels are inserted from the Coptic—

	Pron. sep.	Suffix.
1.	ANoK	A, I.
2. m.	eNToK	K.
3. f.	eNTO	T.
4. m.	eNToF	F.
3. f.	eNToS	S.
pl. 1.	ANaN	N.
2.	eNTOTeN	TeN.
3.	eNTSeN	SeN.

This table shews clearly the following points:—(a) all the Egyptian separate pronouns are compounded by prefixing to the proper kernel of the pronoun the prosthetic syllable *an*, *ant*, *ent*, which must have had a demonstrative meaning, and served to give more body and force to the pronominal word.—(b) This prosthetic syllable, at least *an*, is found in the Hebrew pronouns of the first and second persons:—1. *an-oki*, *an-i*; 2. *an-ta* (sometimes *an-ka*). f., *an-ti*, *an-t*. pl. 1. *an-ahnu*; 2. *an-tem*, *an-ten*. The third person has it not in biblical Hebrew, but the Talmud frequently has *an-he*, *ipse*; pl. *an-hu* for *hu*.—(c) the demonstr. prosthetic syllable *an*, *in* (אֵן) has a clear analogy to the Heb. demonstr. אֵן *ecce!* *lo.* and may originally not have been prefixed to the third person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the *nun epentheticum* (so called), inserted in the suffixes of verbs future; and there is, therefore, scarcely a doubt that this *Nun* belongs strictly to the pronoun. For a fuller exhibition of the pronouns, see Heb. Gramm. pp. 293, 294, thirteenth edit., Leipzig, 1842." Ges. add.]

אָנֶה not used in Kal; Ch. אָנֶה TO BE SAD, SORROWFUL, TO MOURN; Arab. اُن to groan.

HITHPOEL אָנֶה prop. to shew oneself sad; hence, to complain, Lam. 3:39; with the added notion of impiety, Nu. 11:1.

אָנֶה TO URGE, TO COMPEL, TO PRESS, TO FORCE; kindred roots are אָנֶה, אָנֶה, which see. Once found, Est. 1:8, אָנֶה "none did compel" the guests to drink. (This root occurs much more frequently in Targg. Heb. אָנֶה, אָנֶה, אָנֶה; Syr. Ethpe. اَلْأَنْف to be compelled. Pa. اَلْأَنْف for ἐκβιάζομαι, Sap. 14:19.

אָנֶה Ch. id., Dan. 4:6, אָנֶה לְאָנֶה "no misery giveth thee trouble."

אָנֶה fut. אָנֶה TO BREATHE, also to emit breath through the nostrils, as a verb only figuratively. to be

angry (compare אָנֶה Ps. 10:5). Const. either absol Ps. 2:12; 60:3; 79:5; or with אָנֶה of object, Isa. 12:1; 1 Ki. 8:46; Ps. 85:6. It is only used in loftier and poetic language; in prose there is used —

HITHPAEL, prop. to show oneself angry, hence i. q. Kal; construed with אָנֶה, Deu. 1:37; 4:21; 9:8, 20. Derivat. אָנֶה No. II.

אָנֶה only in pl. (for the Dual, which I gave in 2nd edit. [Germ.], and which has been given also by Winer, is not used in this word) אָנֶה Ch. i. q. Heb. אָנֶה face. Dan. 2:46; 3:19. In Targ. more often contr. אָנֶה. ["Gen. 32:30; Deu. 1:17; 34:10; Cant. 1:11."]

אָנֶה f. the name of an unclean bird of which there were several species (אָנֶה). Lev. 11:19; Deu. 14:18. LXX. χαρδαίος, i. e. a bird living on the hollows and banks of rivers ["perhaps, sand-piper"]. Bochart (Hieroz. ii. 335, seq.) renders it, *angry bird*, with the Hebrews themselves, and he understands, the bird

سبع; i. e. a kind of eagle, so called from its angry disposition. Among irascible birds, is also the *parrot*, which is here understood by both the Arabic versions.

אָנֶה — (1) prop. TO STRANGLE, BE IN ANGUISH, hence used of cries extorted by very great anguish, or sorrow; Angstgeschrey (compare the common anfen). Jer. 51:52; Eze. 26:15. Kindred roots are אָנֶה, אָנֶה, and those which spring from them, אָנֶה, אָנֶה, אָנֶה, *angere*, *angustus*, *enge*, אָנֶה, more softened אָנֶה, אָנֶה, for אָנֶה. Ch. אָנֶה, Syr. اَلْأَنْف id.

(2) from the idea of *strangling* (see אָנֶה), has sprung the signification of *collar* (אָנֶה), to adorn with a collar (see אָנֶה), and of *neck* حَنْق. From its slender neck, a she-goat or kid is called in Arabic حَنْق, as if long-necked, *hanghafe*; in Hebrew perhaps formerly אָנֶה, אָנֶה, comp. حَنْق to have a slender neck. From the goat is derived the word for roe אָנֶה, which see.

NIPHAL, i. q. Kal No. 1. Eze. 9:4; 24:17, אָנֶה אָנֶה, "moan silently," let no one hear thy moans.

אָנֶה const. st. אָנֶה f.

(1) *clamour*, *groaning* (Angstgeschrey), Mal. 2:13, as of captives, Ps. 79:11; 102:21; of the wretched, 12:6.

(2) Lev. 11:30; a kind of reptiles of the lizard race, taking their name from the groaning noise like an exclamation of grief, which some lizards make. LXX., Vulg. render it *mus araneus*, *shrew mouse* See Bochart (Hieroz. i. 1068, seq.)

אִנְשׁ i. q. נִשׁ Syr. نَفْس (comp. Gr. νόσος) TO BE SICK, ILL AT EASE. It occurs only in Part. pass. אִנְשֵׁי, f. אִנְשֵׁה *sick, ill*, used of a disease or wound, such as is scarcely curable, Jer. 15:18; Mic. 1:9; Job 34:6; of pain, Isa. 17:11 (like חֻלָּה, חֻלְהָ); of a calamitous day, Jer. 17:16; of malignant disposition of mind, Jer. 17:9.

NIPHAL, *to be very ill*, 2 Sam. 12:15.

אִנְשׁ a primitive word, in sing. not used, signifying a MAN, *vir*, hence *homo, man* in general. The Hebrews used for it the contracted and softer form אִישׁ (comp. Gr. εἰς for *vir*, gen. *vir*), a man, *vir*, also the prolonged form אִנְשׁ *homo*. From the primary form is the fem. אִשָּׁה for אִנְשֵׁה, and pl. אֲנָשִׁים. The signification of sickness and disease which is found in the root אִנְשׁ, is taken from another source (from the theme נִשׁ) altogether foreign to this noun as a root.

אִנְשׁ & **אִנְשֵׁי** (Dan. 2:10), emphat. state אֲנָשִׁים Dan. 2:38, and אֲנָשִׁים 5:21, and אֲנָשִׁים 4:13, כְּחַיִּב, Ch. a man, and coll. men, 4:29, 30. אֲנָשִׁים i. q. אֲנָשִׁים a son of man, i. e. a man, [?] Dan. 7:13, "behold there came with the clouds of heaven אֲנָשִׁים the likeness of the Son of man." The king is pointed out of the fifth empire of the earth, i. e. that of the Messiah. From this passage of Daniel [together with many others, Ps. 3:5; 80:18] was taken that appellation of the Messiah which in the time of our Saviour was the most used of all, namely *the Son of man*. Besides the New Test. there are traces of the name in the apocryphal book of Enoch, written about the time of Christ's birth, while Herod the Great was yet alive, see cap. 46, Ms. Bodlei. and Eng. Vers. published by Laurence at Oxford, 1821. Pl. אֲנָשִׁים Dan. 2:38; 5:21.

Pl. אֲנָשִׁים (in the Hebrew form) Dan. 4:14.

אִנְשֵׁה Ch. pron. 2 pers. sing. m., *thou*, Dan. 2:29, 31, 37, 38; 3:10; 5:13, 18, 22, 23; 6:17, 21, in כְּחַיִּב. The form is a Hebraism, peculiar to the biblical Chaldee, instead of the common אִנְשֵׁי, אִנְשֵׁי comm. gen., and thus it is not acknowledged by the Masorites, who mark the ה as redundant, and always substitute the קִרִּי אִנְשֵׁי.

["אִנְשֵׁי Ch. *ye*, pron. 2 pers. pl. Dan. 2:8. In Targg. written אִנְשֵׁי"]

אִסְפָּה pr. n. ("harming," or, as I prefer, "physician") borne by—(1) [Asa], a king of Judah, the son of Abijah, grandson of Rehoboam, who died after a reign of forty-one years, B. C. 914. 1 Ki 15:9—24; 2 Ch. 14—16—(2) 1 Ch. 9:16.

אִסְפָּה an unused root, i. q. Arab. اذى (ʾ and ʿ being interchanged; see under ʾ), *to be harmed, to receive hurt*, and transitive *to hurt*. Cognate perhaps is the Aram. אִסְפָּה, אִסְפָּה to heal, i. e. to restore what is hurt; compare אִסְפָּה to be sick, Conj. III. to heal. Hence אִסְפָּה and אִסְפָּה.

אִסְפָּה m., a box for ointment, 2 Ki. 4:2. Root אִסְפָּה to anoint.

אִסְפָּה m., harm, mischief, from which any one suffers, Gen. 42:4, 38; Ex. 21:22, 23. Root אִסְפָּה.

אִסְפָּה (from the root אִסְפָּה) pl. אִסְפָּה m. a bond, Ecc. 7:26; אִסְפָּה בֵּית Jer. 37:15, "house of bond," i. e. prison.

אִסְפָּה Ch. id. Dan. 4:12; Ezr. 7:26.

אִסְפָּה (from the root אִסְפָּה) m., gathering, or harvest of apples and fruit, Ex. 23:16; 34:22; after the analogy of the similar nouns אִסְפָּה, אִסְפָּה.

אִסְפָּה (from the root אִסְפָּה) pl. אִסְפָּה a captive, Job 3:18; Ps. 68:7. It differs from אִסְפָּה, which retains the force of a participle, while אִסְפָּה is used as a substantive; see Gen. 39:20.

אִסְפָּה m.—(1) id., Isa. 10:4; 24:22; 42:7.

(2) pr. n. [Assir].—(a) Ex. 6:24; 1 Ch. 6:7.—(b) 1 Ch. 6:8, 22.

אִסְפָּה an unused root, i. q. אִסְפָּה to place, to lay up. compare Aram. אִסְפָּה, אִסְפָּה (ʾ and ʿ being interchanged), to heap up, to lay up; whence אִסְפָּה and אִסְפָּה provision, store, heaping up; אִסְפָּה store house. Hence—

אִסְפָּה pl. storehouses, Deu. 28:8; Pro. 3:10, which in the East are commonly underground, now called *Matmûrât* مطمورات.

אִסְפָּה an unused and uncertain root, Aram. to hide; see אִסְפָּה. Hence—

אִסְנָה [Asnah], pr. n. of a man, Ezr. 2:50. Taken as an appellation, the meaning is either *storehouse*, or else *bramble*, i. q. Ch. אִסְנָה; Heb. סִנָּה.

אִסְנָה (LXX. Ἀσσηναφάρ: Vulgate, Assenaphar), [Assenaphar], Ezr. 4:10, the name of a king, or rather satrap, of the Assyrians, who is mentioned as having brought colonies into Palestine.

אִסְנָה [Asenath], Egyptian pr. n. of the daughter

of Potipherah, priest of Heliopolis, whom Joseph married, Gen. 41:45; 46:20. The LXX., whose authority has some weight in Egyptian names, write it Ἀσειρέθ, MS. Alex. Ἀσειρέθ, which in Egyptian I would write ἈC-ἭΘΙΤ she who is of Neith (i.e. Minerva of the Egyptians), from ἈC (she is), like ἈC-ἭΘΙC she who is (devoted) to Isis. Differently explained by Jablonsky in Opusc. ii. 209; Panth. Egypt. i. 56. As to Neith, see also Champollion, Panthéon Egyptian, No. 6.

— אִסַּף imp. אִסְפָּה, אִסְפָּה Nu. 11:16; pl. אִסְפּוּ Ps. 50:5; fut. אִסְפֵּי; in pl. and with suff. אִסְפֵּי, אִסְפֵּי; more rarely with s̄ quiescent, or cast away יִסְרֵה, יִסְרֵה. אִסַּף 1 Sa. 15:6; 2 Sa. 6:1; Ps. 104:29, prop. to SCRAPE, TO SCRAPE TOGETHER, zusammen[s]charren, cogn. to the verbs סָרַף (whence סָרַף sweeping whirlwind), סָרַף, also יִסְרֵה, and with the harsher תִּסְרֵה (which see); hence—

(1) to collect, as fruits, Ex. 23:10; ears of corn, Ruth 2:7; money, 2 Kings 22:4; also to assemble men, a people, peoples, etc., Ex. 3:16; Nu. 21:16; 2 Sa. 12:28. Const. with an acc., also sometimes with לִּי of the person or place to which any one is congregated; Gen. 42:17, וַיֵּאסְפוּ אֹהֶם אֶל מִצְרַיִם “and he assembled them into the prison;” 1 Sam. 14:52; 2 Sam. 11:27; Gen. 6:21; also לֵאל 2 Kings 22:20. Hence—

(2) to take to oneself, to receive to oneself, especially to hospitality and protection, Deu. 22:2; Josh. 20:4; מִצְרַעַת פִּי אִסְפָּה 2 Ki. 5:3, seq. “to receive any one from leprosy,” i.e. to heal a leprous person. after which he would be again received into intercourse with other men.

(3) to gather up to one, to contract, draw back: Gen. 49:33, “he drew up his feet into the bed;” 1 Sa. 14:19, יָדָה אִסְפָּה “draw back thy hand,” i.e. stay from what thou hast begun; Joel 2:10, “the stars נִכְסְפֵי נֹגְהֵם shall draw back their brightness,” i.e. they shall shine no longer. Hence—

(4) to take away, especially that which any one had previously given; Ps. 104:29, יִנָּעֻן וַיִּפְּקֵם הַסֶּף רוּחָם “thou takest away their breath, they expire;” Job 34:14; Gen. 30:23, אִסַּף אֶת־חַרְפִּי “God hath taken away my shame,” Isa. 4:1; 10:14.

(5) to take out of the way, to destroy, to kill, Jud. 18:25; 1 Sa. 15:6, פֶּן אִסְפֶּךָ עִמִּי “lest I destroy you with them;” Eze. 34:29, נֶעַב אִסְפֵּי “destroyed,” i.e. killed “by hunger;” Jer. 8:13; Zeph. 1:2; compare the roots סָפַה סָפָה. From the first signification comes—

(6) agmen claudere, to bring up the rear, Isa. 58:8.

Those who bring up the rear, keep together, and collect the stragglers; compare PIEL, No. 3.

NIPHAL—(1) to be collected, gathered together; construed with לֵאל Lev. 26:25; לֵאל 2 Sa. 17:11; לֵאל 2 Ch. 30:3; of the place to which any are gathered together, although לֵאל in this phrase more frequently signifies against, Gen. 34:30; Ps. 35:15.—אִסְפָּה אֶל־עַמּוֹ Gen. 49:29; אִסְפָּה אֶל־אֲבוֹתָיו Jud. 2:10, and simply אִסְפָּה Nu. 20:26, “to be gathered to one’s people, to one’s fathers;” used of entering into Hades, where the Hebrews regarded their ancestors as being gathered together. This gathering to one’s fathers, or one’s people, is distinguished both from death and burial, Gen. 25:8; 35:29; 2 Ki. 22:20. The principle is different of the passages in which אִסְפָּה is used of gathering the dead bodies of those slain in battle for burial, Jer. 8:2; Eze. 29:5; Job 27:19.

(2) to be received (compare Kal No. 2); used of the leper, i. q. to be healed, Nu. 12:14; Jer. 47:6; reflect. to receive, or betake oneself (into the sheath), of a sword.

(3) to be taken away, to vanish, to perish, Isa. 16:10; 60:20; Jer. 48:33; Hos. 4:3.

PIEL—(1) i. q. Kal No. 1, to gather, collect, Isa. 62:9.

(2) to receive, as a guest, Jud. 19:18.

(3) i. q. Kal No. 6, to bring up the rear, Nu. 10:25; Josh. 6:9, 13; Isa. 52:12.

PUAL pass. of Kal No. 1, to be gathered, Isa. 24:22; 33:4.

HITHPAEL. to be assembled, Deu. 33:5.

The derivatives follow, also אִסְפָּה.

אִסַּף pr. n. (“collector”), Asaph.—(1) a Levite, chief of the singers appointed by David, 1 Ch. 16:5, who is celebrated in a later age as a poet and prophet (2 Ch. 29:30), to whom the twelve psalms 50; 73—83 are ascribed in their titles, and whose descendants (בְּנֵי אִסַּף), even in the time of Ezra and Nehemiah, are mentioned as having occupied themselves with sacred verse and song (1 Ch. 25:1; 2 Ch. 20:14; 29:13; Ezr. 2:41; 3:10; Neh. 7:44; 11:22).—(2) 2 Ki. 18:18; Isa. 36:3.—(3) Neh. 2:8.

אִסְפָּה (of the form אִסְפָּה) only in pl. אִסְפָּה collections, i. e. storehouses, 1 Ch. 26:15, 17. אִסְפֵּי הַשְּׁעָרִים “storehouses of the gates,” Neh. 12:25.

אִסְפָּה collection, gathering, harvest, especially of fruits, Isa. 32:10; 33:4; Mic. 7:1.

אִסְפָּה f. a gathering together, Isa. 24:22, pleonastically, אִסְפָּה אִסְפָּה “they are gathered in a gathering,” i. e. together.

אספה f. only in pl **אספות** congregations, assemblies, especially of learned and wise men discussing divine things. Eccles. 12:11, **אספות** בעלי "masters (i. e. associates) of assemblies," i. q. **אספות** in the other member. In Arabic it would be said اصحاب الاقامة, although the Arabian assemblies called **مقامات** differ widely enough from these Jewish assemblies.

אספספים see **אספספ**.

אספספ m., collected, adj. diminutive; whence contemptuously, a mixed crowd, scraped together of men of all kinds, colluvies, who added themselves to the Israelites; **אספספ** (which word is itself a diminutive used in contempt). With article **האספספ** Num. 11:4, Aleph quiescent. The same are called in Ex. 12:38, **אספספ**.

אספספ (Milél) adv. Ch. carefully, studiously, diligently. Ezra 5:8; 6:8, 12, 13; 7:17, 21, 26. LXX. ἐπιεικῶς, ἐπιμελῶς, ἐπιμελῶς. Vulg. studiosè, diligenter. The origin of this word is doubtless to be sought in the Persic (see **אספספ**), although the etymology and signification are not certain. Böhlen (symb. p. 21) thinks it to be **اِسْفَرَان** i. e. out of wisdom, for wisely, diligently; Kosegarten with Castell prefers to compare **سپری** *seperi* and **اسپری** *entirely*, perfectly.

אספספ [*Aspatha*], Persic pr. n. of a son of Haman, Est. 9:7. Comp. **اسبه** *espe* a horse, bullock, Zend. *aspo*, *aspahé*, a horse; Sanser. *asva*, id. ["Probably Sanser. *Aspalita*, Pers. اسپداد, 'given by the horse' (i. e. by Bramah under the form of a horse), comp. Gr. Ἀσπαδής. So Benfey, Pott."]

אסר future **אסיר** and **אסיר** with suffix **אסירי** **אסיריה**—(1) TO BIND, TO MAKE FAST, TO BIND TO ANY THING, cognate to the root **אסר** and other verbs of binding which are collected under that root. (Ch.

אסר, Syr. [اصد], Arab. **أسر**, Æth. ለሰረ: and ለሠረ: id.) Ex. gr. a beast of burden, Gen. 49:11; a sacrifice, Ps. 118:27; a sword to the thigh, Neh. 4:12; any one with cords, Eze. 3:25. Hence—

(2) to bind, put in bonds, Gen. 42:24, viz. with fetters, Psal. 149:8; Jer. 40:1; 2 Ki. 25:7. Part. **אסיר** bound, Ps. 146:7; metaph. used of a man taken with the love of a woman, Cant. 7:6.

(3) to make captive, to hold in prison, although not bound, 2 Ki. 17:4; 23:33. Part. **אסיר** a prisoner,

Gen. 40:3, 5; Isa. 49:9. **בית האסירים** "house of prisoners," i. e. prison, Jud. 16:21, 25; contr. **בית הסירים**.

Ecc. 4:14. (Arab. **أسر** id., **أسر** captivity.)

(4) to bind, or fasten animals to a vehicle. 1 Sa. 6:7, **ואסרתם את הפרות בעגלה**, "and bind the kine to the cart;" verse 10; either with an acc. of the vehicle, to harness a chariot, Gen. 46:29, or else absol. 1 Ki. 18:44, **אסר יור**, "bind (the chariot to the horses), and go down."

(5) ["properly to bind on, to join, hence **אסר** **את הפלחמה**"], to join battle, den **אסר** **את הפלחמה**, mit jemandem anbinden, to begin the fight; 1 Ki. 20:14; 2 Ch. 13:3.

(6) **אסר אסר על נפשו** to bind a bond, or prohibition upon oneself, i. e. to bind oneself with a vow of abstinence, promising to abstain from certain things otherwise permitted; Nu. 30:3, seq. It differs from **נדר**, which is to vow to do or to perform something. (Ch. **אסר** to prohibit, to forbid; Syr. [اصد] to bind and to loose, also to prohibit and to permit.)

NIPHAL—(1) to be bound, Jud. 16:6, 13.

(2) to be kept in prison, Gen. 42:16, 19.

PUAL, to be taken in war, made captive, Isa. 22:3.

Derivatives, besides those that follow, **אסיר**, **אסיר**, **אסיר**, **אסיר**.

אסר & **אסר** m. prop. obligation, prohibition, hence vow of abstinence, Nu. 30:3, seq. See under the root No. 6. In abs. state always **אסר**, but with suff **אסרה**, pl. **אסריה** Nu. 30:6, 8, 15.

אסר Ch. interdict, prohibition, Dan. 6:8, seq.

אסר-חדון pr. n. *Esar-haddon*, king of Assyria, son and successor of Sennacherib, 2 Ki. 19:37; Isa. 37:38; Ezr. 4:2. Before he became king he was made by the king his father prefect of the province of Babylonia, with royal honours. See Berosus in Eusebii Chron. Arm. t. i. p. 42, 43, where he is called Ἀσπ-δάν as in the LXX., 2 Ki. and Isa., elsewhere Σα-χερδάν, Σαχερδωός (Tob. 1:21). (The first syllable of this word **אסר** is also found in other Assyrian proper names, as in *Tiglath-pileser*, *Shalmaneser*, and perhaps it is i. q. **אסר**, **אסר** fire). ["This name was, perhaps, in ancient Assyrian equivalent to *Athro-dána*, Pers. **آذر دانه**, 'gift of fire,' which comes near to *Asor-dan*." Böhlen.] Some have regarded this king as the same as Sardanapalus. See Rosenmüller, in Bibl. Alterthumskunde, t. ii. p. 129, and my Comment. on Isa. 39:1.

אסתר [*Esther*], Persic pr. n. given to a Jewish virgin, previously called *Hadassah* (**חַדַּסָּה** Est 2:7).

with anger," pr. with sorrow of mind; since words which signify anger are sometimes applied to sorrow.

(5) [Appaim], pr. n. m. 1 Ch. 2:30, 31.

אפר fut. **אפר** TO GIRD ON, TO PUT ON, specially used of the ephod **אפר** of the high priest, Ex. 29:5; Lev. 8:7. Hence are derived **אפר** and the following words.

אפר (i. q. **אפר** "the ephod of the high priest"), [Ephod], pr. n. m. Nu. 34:23.

אפרה f.—(1) active noun of the preceding verb, putting on, binding on (of the Ephod), Ex. 28:8.

(2) covering (of gold), or overlaying of a statue, Isa. 30:22 i. q. **אפר**. They used to make the images of idols, of wood or earthenware, and then lay over them plates of gold or silver (*περίχρυσσα, περιάργυρα*, ep. Jer. 6:34).

אפרן i. q. Syr. **ܐܦܪܢܐ** palace, Dan. 11:45, **אפרן** "his tabernacles, like unto palaces." It is the Arab. **فندق** high tower, fortress, castle, with the prefix of Aleph prosthetic, followed by Dagesh forte, comp. **אפריון**, and Ch. **אפרם, אפרם, אפרם** blood, **אפרן, אפרן, אפרן** garden.

אפר imp. **אפר** (for **אפר**), Ex. 16:23, fut. **אפרה**, once **אפרה** 1 Sam. 28:24.—(1) TO COOK, TO BAKE, specially bread or cake in an oven. (Chald., Syr. id.

Arab. **وفى**, whence **مِيفَى** oven. In the western languages, *εψω, ὀπτῶ, πίντω*; Lat. *epule, epulari*), Gen. 19:3; Lev. 26:26; Isa. 44:15, 19. Followed by two accusatives, one of the material, the other of that which is made from it. Lev. 24:5, **אפרה אתה שתים**, **אפרה חלות** "and bake thereof twelve cakes," compare Lehrgeb. § 219. Part. **אפרה** a baker, Gen. 40:1. **אפרה** "chief of the bakers," a courtier of the king of Egypt (Gen. 40:2, seqq.); a dignity which also exists amongst the Moguls.

(2) to be cooked; hence, complete, whole (Germ. gar *gar*). Compare Arab. **وفى** to be whole, complete; **وفى** whole, complete; **وافيا** wholly, and altogether, ganz und gar. See deriv. **אפר** No. I. [(2) is omitted in Ges. corr.]

NIPHAL, to be cooked, baked, Lev. 6:10; 7:9. Pl. **אפרה** Lev. 23:17.

Derivs. **אפר** No. I. [see below], **אפרה**, and—

אפר (by a Syriacism for **אפר**, from **אפר** No. 2 [but see below, No. 2, c]), and **אפרה** with Aleph pa-

ragogic (like **אפרה**) ["properly, here, hic, and of time, now. But it is always a postpositive particle, which gives emphasis to the preceding word." Ges. corr.], these forms in MSS. differ surprisingly; prop. *entireness, the whole*, hence—

(1) adv. quite, altogether. In German it may be rendered very suitably according to the etymology, gar, see **אפר** No. 1; according to the usage of the language, also (altogether so). Job 9:24, **אפרה** "if not so." Gen. 43:11, **אפרה** "if altogether so," "if (it be) indeed so" [but see corr. above. and No. 2, c].

(2) from the common usage of language, this particle departs a little from its power, and it is commonly added emphatically—(a) to pronouns and adverbs of interrogation, like the Gr. *πότε*: Lat. *tandem*, then now, Gen. 27:33. **אפרה** "wherein then?" Ex. 33:16. Isa. 22:1, **אפרה** "what then (is) now to thee?" **אפרה** "where then?" Job 17:15; Jud. 9:38; Isa. 19:12; Gen. 27:37, **אפרה** "and what shall I now do to thee, my son?"—(b) in exhortations and wishes. Job 19:6, **אפרה** "know then," *πιστῶτε οὖν*. 2 Ki. 10:10; Pro. 6:3.—[(c) to negative and affirmative particles or words. Job 9:24, **אפרה** "if not now (God)," i. e. if it be not God, who is it? Job 24:25. The contrary is found, Gen. 43:11, **אפרה** "if so now." Corresponding is Chald. **פון** indeed, truly, now, etc. See Buxtorf, Lex. 1706. The primary force of **אפרה** is demonstrative, as in **אפרה** here, with **אפרה** prefixed, which is also demonstrative, like **אפרה** ecce! Comp. Rabb. **אפרה**, i. q. **אפרה**. See Hupfeld, in Zeitschr. für d. Morgenl. Lit. ii. 128. This **אפרה**, *που* enclitic, and the interrogative **אפרה** *που*, are cognate." Ges. corr.]

Note. The ancient copyists and grammarians have confounded this particle with another, similar in sound, but very different in its origin and orthography, **אפרה** where? (see Thes. page 79). It has been of late maintained by Ewald (Heb. Gramm. page 659) that both these particles are the same. Compare Gr. *που* and *που*. But against this there are constructions such as **אפרה**, which, according to the opinion just mentioned, should be rendered *που που*. See also the passages cited under No. 1 and 2, b. [But see the additions above.]

אפרה see **אפרה**.

אפר m. (by a Syriacism for **אפר**), the same in constr. st. (1 Sam. 2:18); Syr. **ܐܦܪܐ**, a word formed from the Hebrew [Root **אפר**], Ephod, a garment of the high priest, worn over the tunic and robe (**אפר**

מָעִיל Ex. 28:31; 29:5), without sleeves, divided below the armpits into two parts, the anterior of which covered the breast and belly, the hinder covered the back; these were joined on the shoulders with clasps of gold, set with precious stones. This garment reached down to the middle of the thighs, and was bound to the body by a girdle (חֵטָאֵב הָאֶפֶד), Ex. 28:6—12. Besides the high priest, others also wore this garment; David, for instance, when leading the sacred dance, 2 Sam. 6:14; and Samuel, the servant of the high priest, 1 Sa. 2:18, 28; and also priests of an inferior order. As to material, the high priest's ephod was made of gold, purple, scarlet, and byssus; that of others was made of linen.

(2) *statue, image* of an idol (comp. אֶפֶדָה No. 2), Jud. 8:27; so also apparently Jud. 17:5; 18:17—20; Hos. 3:3. Root אֶפֶד.

(3) [written defectively, see אֶפֶד], [Ephod], pr. n. of a man, Nu. 34:23.

אֶפֶיח ("rekindled," "refreshed," from the root אֶפֶח i. q. פִּיחַ, נָחַץ to breathe, to blow), [Aphiah], pr. n. m. 1 Sa. 9:1.

אֶפֶל (from the root אֶפֶל), adj. *late, of slow growth*, used of fruits and grain; pr. weak, tender, slow in growing, see the root No. 2, Ex. 9:32.

[אֶפֶס pr. n. see II. אֶפֶר No. 5.]

אֶפֶק or אֶפֶיך always in constr. st. אֶפֶקִי, pl. אֶפֶקִיִּים m.—(1) *a channel, tube*, so called from the idea of containing (see אֶפֶק No. 1). Job 40:13, אֶפֶקִי נְחוּשָׁה, "tubes of brass."—(a) *a channel, bed of a stream*, Isa. 8:7; Eze. 32:6; also, the bottom of the sea, 2 Sa. 22:16.—(b) *a brook, a stream*, Ps. 42:2; 126:4; Joel 1:20. אֶפֶקִי נְחָלִים "stream of the vallies," Job 6:15. Hence—(c) *a valley* itself, especially as watered by a stream, i. q. נְחָל, Arab. وادی, [wady], Eze. 6:3; 34:13; 35:8; 36:4, 6.

(2) *strong, robust*, see the root No. 2. Job 41:7, אֶפֶקִי קִנְנִים "the strong of shields," i. e. strong shields (of a crocodile). Job 12:21, "he looseth the girdle of the strong." Par. גִּדְיָבִים. The notion of swiftness is attributed to this word by Ewald, on Cant. 5:12; but this is arbitrary.

אֶפֶק see אֶפֶק.

אֶפֶל a root not used in Hebrew. Arab. اَفَلَ is—
(1) pr. *to set as the sun* (comp. the kindred roots اَفَلَ, اَفَلَ, اَفَلَ, to be obscure, dark.
(2) *to fail, to be weak, tender*, specially used of backward plants.

The former signification is found in the derived nouns אֶפֶל, אֶפֶל, אֶפֶל, אֶפֶל, the latter in אֶפֶל

אֶפֶל m. *obscure, dark*, of the day, Am. 5:20.

אֶפֶל m. *darkness*, especially *thick*, a poet. word, Job 3:6; 10:22; 28:3; 30:26. Metaph. of *misery misfortune*, also of a place of ambush, Ps. 11:2.

אֶפֶל f. *thick and dense darkness*, Ex. 10:22 Comp. אֶפֶל. It often furnishes an image of wretchedness, Isa. 8:22. Pl. אֶפֶלוֹת darkness, Isa. 59:9.

אֶפֶל ("judgment" from the root אֶפֶל), [Ephal], pr. n. m. 1 Ch. 2:37.

אֶפֶן an unused root, which appears to have signified *to turn*, like אֶפֶן. Hence אֶפֶן a wheel, and—

אֶפֶן *time*, from the notion of *turning* and *revolving*, compare אֶפֶן, אֶפֶן, אֶפֶן, and many words which denote *a year*, all of which properly signify a circle, as *annus*, whence *annulus*, *ἐνιαυτός*. Hence Prov. 25:11, דְּבַר דְּבַר עַל-אֶפְנֵי "a word spoken in its own times," i. e. in a suitable time. (As to the form אֶפֶן for אֶפֶן see Lehrg. 575). So amongst the old authorities Symm., Vulg., Abulwalid, who

rightly compares the Arabic اَنْفَان time. We may explain אֶפֶן "upon its wheels," taking it as a proverbial phrase indicating *quickness* of answering, making אֶפֶן to be the same as אֶפֶן a wheel. So the Syr. اَنْفَان and اَنْفَان on a wheel, i. e. *quickly*.

אֶפֶס i. q. פָּסַד TO CEASE, TO FAIL, TO COME TO AN END, Gen. 47:15, 16; Ps. 77:9; Isa. 16:4. Hence—

אֶפֶס pr. *cessation*, hence—

(A) subst. m.—(1) *end, extremity*. אֶפֶסִי אֶרֶץ "ends of the earth," poet. and hyperbol. used of the extreme limits of the earth, Ps. 2:8; 22:28, and elsewhere.

(2) Dual אֶפֶסִים of the extremities, i. e. *the soles* of the feet. Thus Eze. 47:3, מִי אֶפֶסִים "water of the soles," i. e. not deep, which would only wet the soles of the feet. Comp. פֶּסַח. Ch., Syr., Vulg. render it *ancles*.

(B) adv.—(1) *no farther*, i. e. עוֹד, Isa. 5:8; Am. 6:10; Deu. 32:36. Also *moreover not*, Isa. 45:6; 46:9. There is once added עוֹד, 2 Sa. 9:3; also with Yod paragogic, Isa. 47:8, 10; Zeph. 2:15, אֶנִּי וְאֶפֶסִי עוֹד "I am, and there is none besides."

(2) *not*, Isa. 54:15; אֶפֶסִים like בְּלֹא *without*, Job 7:6; Dan. 8:25; Pro. 14:28.

(3) *nothing*, Isa. 41:12, 29; אֶפֶס id prop. of

nothing, Isa. 40:17; אָפֶק "on account of nothing," i. e. without cause, Isa. 52:4.

(4) adv. of restraining; *only*, Nu. 22:35 (comp. verse 20); 23:13.

(5) Conj. אָפֶק pr. *only that, simply*, for the conjunction *however, nevertheless*, Num. 13:28; Deut. 15:4; Am. 9:8.

אָפֶס דָּמִים [Ephes-dammim], pr. n. of a place in the tribe of Judah, 1 Sa. 17:1, called 1 Ch. 11:13, פֶּסֶם דָּמִי.

אָפֶ a word once found (in my judgment an incorrect reading), Isa. 41:24, where speaking of the powerlessness of idols פֶּעַלָּם מֵאֵפֶ, in the other member מֵאֵפֶ. Some of the Jewish writers take אָפֶ as i. q. אָפֶ a viper; and they render it "your work (is) worse than a viper;" but this is altogether unsuited to the context, in which idols are said to be able to do nothing. Read with Vulg., Chald., Saad. מֵאֵפֶ, which is found in the similar passages, Isa. 40:17; 41:12, 29, and is of very frequent occurrence in these chapters.

אָפֶ comm. (f. Isa. 59:5), a viper, a poisonous serpent, Arab. افعى, from the root אָפֶ, which see. Job 20:16; Isa. 30:6; 59:5.

אָפֶ i. q. כָּבַד TO SURROUND, but only poet. construed with an acc., Ps. 18:5; 116:3; 2 Sa. 22:5; Jon. 2:6; with עָל, Ps. 40:13. In flexion it is not contracted, whence אָפֶפֶי, אָפֶפֶי.

אָפֶ a root not used in Kal.—(1) TO HOLD, TO HOLD FAST, i. q. הָלַץ, הָלַץ, see אָפֶ No. 1, and HITHPAEL.

(2) to be strong, mighty, see אָפֶ No. 2. For the signification of *holding*, especially holding firmly is often applied to *strength*. Arab. اَفَق is to overcome, to conquer; اَفَق to excel (prop. to be very strong) in liberality, eloquence; اَفَق excellent, surpassing.

HITHPAEL, to hold oneself fast, to restrain oneself from giving way to the impulses of love, Gen. 43:31; 45:1; grief, Isa. 42:14; anger, Est. 5:10; conscience, 1 Sam. 13:12. Gen. 45:1, "and Joseph could no longer restrain himself;" Isa. 63:15, רִמְיָד אֵלַי הִתְאַפֶּק "thy love towards me restrains itself;" 1 Sa. loc. cit. of Saul, "I forced myself, and offered the burnt offering" (although I knew that I was forbidden so to do).

Besides the derivatives which immediately follow see אָפֶ.

אָפֶ ("strength," "fortress," "fortified city"), pr. n. *Aphék*.—(1) a city in the tribe of Asher, Jos. 13:4; 19:30; also called אָפֶ, Jud. 1:31. This can hardly be any other than *Aphuca*, a city of Lebanon famous for its temple of Venus, whose ruin still called *Afka*, stand between Byblus and Helipolis (Baalbec); see Burckhardt, *Travels*, 70, 493. Germ. trans.

(2) Different from this is—*Aphék*, near which Benhadad was routed by the Israelites, 1 Ki. 20:26, seq.; to this answers the *Apheca* of Eusebius, situated to the east of the sea of Galilee, near Hippus (Onom. voce 'Αφεκά), called also by the Arabian writers فَيْتِ and فَيْتِ [Feik], and still mentioned by Seetzen and Burckhardt under the ancient name (p. 438, 539, Germ. ed.).

(3) in the tribe of Issachar, near Jezreel, there appears to have been an *Aphék*, remarkable for several battles with the Philistines, 1 Sa. 4:1; 29:1; comp. 1 Sa. 28:4. Either this or No. 1 was a royal city of the Canaanites, Josh. 12:18.

אָפֶק ("strength"), [Aphékah], pr. n. of a town in the mountains of Judah, Josh. 15:53.

אָפֶ a root of uncertain signification, perhaps kindred to the root אָפֶ to cover, i. q. غَفَر compare אָפֶ for אָפֶ.

["IL. to be whitish; Arab. عَفَرَ, whence אָפֶ ashes, unless this comes from the idea of grinding, pulverising, אָפֶ i. q. פָּרַר. Compare אָפֶ, אָפֶ."]]

אָפֶ m. *ashes*. (Perhaps this is a primitive, kindred to the word אָפֶ, and pr. denotes dust and earth, compare *cinis*, from the Gr. κόρυς, and the etymology of the pr. n. אָפֶ, אָפֶ. Similar is the Gr. τέφρα. [or from אָפֶ II.]. Num. 19:9, 10; 2 Sa. 13:19. It is used principally in speaking of mourning, Jer. 6:26; Lam. 3:16; to which belong the phrases, Psal. 102:10, "I have eaten ashes like bread." Est. 4:1, וַיִּלְבֵּשׁ זָק וְאָפֶ "and he put on sackcloth and ashes," compare Est. 4:3; Isa. 58:5. Paronomastically put together, אָפֶ וְאָפֶ "dust and ashes," Job 30:19; 42:6. Metaph. used of anything light and fallacious. Job 13:12, מִיֵּלֵי אָפֶ "maxims of ashes," i. e. vain and fallacious. Isa. 44:20, רִלְעָה אָפֶ "he follows after ashes," sc. as driven by the wind; i. q. elsewhere, "to follow after the wind," compare רָעָה. As to its difference from אָפֶ, see below at that word.

אָפֶּר m. *a covering of the head, a band to cover the head*, for **אָפֶּר**, see the root **אָפֶּר**; 1 Ki. 20:28, 41. LXX. *τελαμών*. Ch. and Abulwalid, by the help of their respective languages, use nearly the same word; the former **מִעֲפָרָה**, the latter **مِعْفَرَة**, i.e. a cap, a helmet.

The same word is found in Syriac **ܡܚܦܐ** i.e. a mitre of a priest and bishops. Others take it as transp. for **אָפֶּר** ornament of the head.

אַפְרִיָּה m. *the young of birds* (Arab. **فَرْخ**), see **פָּרַח**. Deu. 22:6; Ps. 84:4. The root **פָּרַח** to germinate, is in Hebrew only used of plants; but in Arabic, is also used of animals producing young.

אֶפְרִיָּן m. *a litter, palanquin*, once found Cant. 3:9; LXX, Vulg. *φορείον* (litter, comp. Athen. v. 5), *ferculum*. ["Talmud **אֶפְרִיָּן** and **אֶפְרִיָּה** bed."] It an-

swers to the Syriac **ܦܪܝܢܐ**, which is rendered by Castell, *solium, sella, lectulum*, although without giving his authority (prob. out of Barbahlul); also, Chald. **אֶפְרִיָּה** (with Aleph prosthetic), which is also given in this place by the Targumist, and Cant. 1:16 for the Heb. **עֶרֶב**. The root **פָּרַח**, Ch. **פָּרַח** to run, prop. *to be borne, to be borne quickly* (compare **פָּרַח**, *φέρω, fero*), like *currus a currendo*, *τρόχος* from *τρέχειν*, *φορείον, ferculum* from *φέρειν, ferre*. Those who impugn this etymology of this Hebrew word, should also have something to oppose to the similar, and, at the same time, most certain etymology of the Greek and Latin words just cited. To me **אֶפְרִיָּן** and *φορείον* and *ferculum* appear to come from one and the same original stock (**פָּרַח**, **פָּרַח**, *φέρω, fero*, *fabren*).

אֶפְרַיִם (perhaps, "double land," "twin land," comp. **אֶפְרַיִם**, pr. n.—(1) *Ephraim*, the younger son of Joseph, ancestor of the tribe of Ephraim (**בְּנֵי אֶפְרַיִם**) Num. 10:22 and simply **אֶפְרַיִם** Josh. 16:10), the boundaries of which, about the middle of the Holy Land are described, Josh. 16:5, seq. In this region was **הַר אֶפְרַיִם** "mount," or "the mountain region of Ephraim," Josh. 19:50; 20:7; 21:21; Jud. 2:9; 3:27. But different from this is "the wood of Ephraim," 2 Sa. 18:6; which, from the narrative, must be beyond Jordan (comp. 2 Sa. 17:24—29); probably so called from the slaughter of the Ephraimites, Jud. 12:1—6. 2 Sa. 13:23, **אֶפְרַיִם** עַם "at Ephraim," i.e. within the boundaries of the tribe.

Ephraim, as being the royal tribe, is applied as a name—(2) of the whole kingdom and people of the ten tribes, especially in the books of the prophets, Isa. 9:8; 17:3; 28:3; Hos. 4:17; 5:3, seq.; 9:3, seq.; Isa. 7:2,

"Syria rests **עַל אֶפְרַיִם** upon the borders of Ephraim." Where the land is signified it is fem. Hos. 5:9; where the people, m. Isa. 7:8. Comp. **אֶפְרַת** No. 2.

אַפְרָסִיָּא Ch. pl. [*Apharsites*], pr. n. of a nation, of whom a colony was brought into Samaria, Ezr. 4:9. Hiller understands the *Parrhasii*, a nation of eastern Media; I prefer to understand the Persians themselves (comp. **פָּרַס**). Aleph is prosthetic, as it is in the words which follow.

אַפְרָסַחִיָּא [*Apharsachites*], Ezra 5:6, and **אַפְרָסַחִיָּתִיָּא**, [*Apharsathchites*], Ezr. 4:9, Ch. pl. pr. n. of two Assyrian nations, otherwise unknown, unless indeed they be taken as the same. Some have suitably enough compared the *Parætaceni*, dwelling between Persia and Media, as to whom see Herod. i. 101.

אֶפְרַת [*Ephrath*], Gen. 48:7; and more often with ה parag.—

אֶפְרַתָּה [*Ephrathah*], Gen. 35:16, 19; Ruth 4:11 (land, region).

(1) pr. n. of a town in the tribe of Judah, elsewhere called *Bethlehem* (Gen. 48:7); more fully *Bethlehem Ephratah* (Mic. 5:1).

(2) i. q. **אֶפְרַיִם** Ps. 132:6; comp. **אֶפְרַתִּי** No. 2.

(3) pr. n. f. 1 Ch. 2:19, 50; 4:4.

אֶפְרַתִּי m.—(1) *an Ephrathite*, or *Bethlehemite*, 1 Sa. 17:12. Pl. **אֶפְרַתִּים** Ruth 1:2.

(2) *an Ephraimite*, Jud. 12:5; 1 Sa. 1:1; 1 Ki. 11:26.

אֶפְרַתָּה adv. Ch. perhaps *at length, in the end*. the Pers. **اَفَرَام** end, at length, comp. Pehlevi, *Afdom*, end. It occurs once, Ezr. 4:13, **אֶפְרַתָּה מְלָכִים** "and at length bring damage to the kings," comp. verses 15, 22, where **אֶפְרַתָּה** is not found. The ancient versions ["LXX. **αφρατα** και *τοῦτο*, Peshito **ܐܦܪܬܐ**] pass it by in translating; ["Aben Ezra and"] others conjecture from the context, and interpret it *treasury, revenue* (of kings).

אֶצֶב an uncertain root, perhaps i. q. **אֶצֶב** to labour, to toil. Hence—

אֶצְבֹּן [*Ezbon*], pr. n.—(1) a son of Gad, Gen. 46:16; also called **אֶזְבִּי** which see.—(2) 1 Ch. 7:7 (but compare 8:3).

אֶצְבַּע f., with suff. **אֶצְבָּעִי**; pl. **אֶצְבָּעוֹת** (for **אֶצְבָּעִים**, with Aleph prosthetic).

(1) *a finger*, Ex. 31:18; specially the fore-finger, which is used in dipping into anything (from the root **אֶצְבַּע**); Lev. 4:6 seq.; 14:16; Ex. 8:15, **אֶצְבָּעֵי אֱלֹהִים**

הוא "this is the finger of God," i.e. this is done by the power of God himself; pl. *fingers* for the hand, Ps. 8:4; 144:1. As a measure across the fingers, Jer. 52:21.

(2) followed by *אצבע*, a toe, 2 Sa. 21:20. (Ch. id., Arab. *أصبع*, Syr. *أصبع*, especially the fore-finger, Barhebr. p. 215, line 11.)

אצבע also Ch.; pl. *אצבעות* used of the fingers, Dan. 5:5; of the toes, Dan. 2:41, 42.

אציל m.—(1) a side, i.q. *אצל*, Isa. 41:9, *אציל* "sides (i.e. limits, extremities) of the earth" (as elsewhere *האציל*, *האציל*, *האציל*). In the other member *קצות האציל*.

(2) adj. i.q. Arab. *أصيل* prop. *deep-rooted*, striking deep roots into the earth; hence metaph. sprung from an ancient and noble stock, *noble*, Ex. 24:11. (Compare as to both words, the Hebrew and the Arabic, the root *אצל* No. 1.) The Germans [and other nations] in the same sense take the image from the stock and trunk, the Hebrews from the root.

אציל m. (from the root *אצל* No. 1), a joining, a joint; hence *אצילות*, *אצילות*, *אצילות* "joints of the hands," i.e. the knuckles (*אצילות*) at which the fingers are joined to the hand, Jer. 38:12; Eze. 41:8. In the passage Eze. 13:18, the context requires that the *fore arm* should be understood, although others understand the *wrist*, or the *armpit*. ["The same are to be understood in Eze. 13:18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females, since usually cushions are placed at most under the elbow." Ges. add.]

אצל—(1) i.q. *אצל*, TO JOIN, TO CONNECT TOGETHER; whence *אציל* joint, *אציל*, *אציל* No. 1, side, near; Arab. *أصل* a root, as that which joins a tree to

the ground, *أصل* to put forth deep roots, prop. to be firmly joined to the ground; metaph. to be sprung from an ancient and noble stock; comp. *אציל* No. 2.

(2) denom. from *אצל* prop. to put by the side, to separate (compare *אצל*); hence followed by *אצל* to take away from, Nu. 11:17; to refuse, Ecc. 2:10. Followed by *אצל* to reserve for any one, Gen. 27:36 (coup. *האציל* and *אצל* followed by *אצל*). (This signification may be taken from *אצל*, *אצל* being softened into *אצל*.)

NIPHAL, to be narrowed, Eze. 42:6.

HIPHAL, fut. *אציל* i.q. Kal No. 2, Nu. 11:25

The derivatives are given under Kal No. 1.

אצל ("noble"), [*Azel*], pr.n.—(1) m., 1 Ch. 8:37; 9:43; in pause *אצל* 1 Ch. 8:38; 9:44.—(2) [*Azal*], a place near Jerusalem; in pause also *אצל* Zec. 14:5. (Appell. side, or root of a mountain, i.q. *أصل*.)

אצל with suff. *אציל* m.—(1) a side, i.q. *אציל* No. 1, so called from joining together (see the root No. 1). 1 Sa. 20:41, *אצל* "from the south side;" *אצל* "from one's side," 1 Ki. 3:20, and i.q. at any one's side (see *אצל* No. 3), Eze. 40:7. Far more frequently—

(2) prep. at the side, *near*, *juxta* (which is itself a *jungendo*), Gen. 41:3; Lev. 1:16; 6:3; 10:12; 1 Sa. 5:2; 20:19. It is joined also with verbs of motion to a place, Gen. 39:10; 2 Ch. 28:15.

אצילה ("whom Jehovah has reserved"), [*Azaliah*], pr.n. m., 2 Ch. 34:8.

אצל an uncertain root, i.q. *אצל* to be strong, mighty. Hence—

אצל [*Ozem*], pr.n. m.—(1) 1 Ch. 2:15.—(2) 1 Ch. 2:25.

אצורה f. i.q. *אצורה* with Aleph prosthetic, prop. a leg-chain (from *אצורה*), a fetter; hence, without regarding the etymology, a *bracelet*, Nu. 31:50; 2 Sa. 1:10.

אצר TO LAY UP, TO STORE, TO HEAP UP, TO TREASURE UP. (The primary idea is that of shutting up, enclosing, restraining; compare the cognate roots *אצר*, *אצר*, also *אצר* and Arab. *أصر* to shut up, to restrain, kindred to which are *أصر* and *أصر*.) 2 Ki. 20:17; Isa. 39:6; Am. 3:10.

NIPHAL, pass. Isa. 23:18.

HIPHAL, to cause to lay up in a treasury, i.e. to set any one over a treasury; Neh. 13:13, *אצרות*, "and I made treasurers over the treasuries."

Hence are derived *אצור* and—

אצר ("treasure"), [*Ezer*], pr.n. of a man, Gen. 36:21, 30.

אקדח m., a gem of some kind; as far as may be judged from the etymology (from *אקדח* to burn), fiery and sparkling. Found once, Isa. 54:12.

אקו m., a roe, a roe-buck, *caprea*, *capreolus*, from *אקו*, *אקו* i.q. Arab. *أعنى* she-goat, and Talm. *אקו* a goat, with the termination *אקו*, of the same force as *אקו*, just as *caprea* is so called from *capra*, Deu. 14:5

see more under the root א-א-א No. 2; compare Bochart, Hieroz. i. p. 900, seq.

א-א-א see א-א-א light, and א-א-א.

א-א-א (perhaps i. q. א-א-א "lion"), [Ara], pr. n. m., 1 Ch. 7:38.

א-א-א probably i. q. א-א-א lion of God, hero. Hence—

(a) א-א-א ("sprung from a hero," "son of a hero"), [Ara], pr. n. m., Gen. 46:16; [and patron.] Num. 26:17.

(b) a difficult word א-א-א Isa. 33:7, "their hero," or rather collectively, "their heroes," sc. of Israel, in which interpretation nothing need be changed, but Dagesh being removed from the letter א (א-א-א). The common reading with Dagesh has doubtless arisen from another interpretation adopted anciently; by which א-א-א was regarded as contracted from א-א-א-א; see Symm., Theod., Chald., Jerome; comp. my Comment. on Isa. loc. cit. ["and Thes. pp. 146, 1248"].

א-א-א fut. א-א-א—(1) prop. TO KNOT, TO WEAVE, TO INTERTWINE, whence א-א-א a net, net-work. (Kindred is א-א-א to mingle. Arab. أرب to tie a knot, II. id., أرب a knot.)

(2) to lie in wait. (Arab. أرب to be cunning, astute, III. to act cunningly (prop. intricately). Verbs of intertwining, weaving, also of twisting, spinning, are often applied to craftiness and snares, and are opposed to upright and open course of acting. Comp. أرب, Gr. δόλος, μηχανή φαίνειν, κακά, δόλον βάπτειν, nectere insidias, scelera, suere dolos, Germ. Arg spinnen, anzetteln.) Constr. followed by א, Ps. 59:4; Pro. 24:15; Josh. 8:4; followed by an acc., Prov. 12:6; Jud. 9:34. Elsewhere put absolutely, for to watch in ambush, Jud. 9:34; 21:20; followed by a gerund, Pro. loc. cit.; Ps. 10:9. Part. א-א-א, א-א-א a liar in wait, often coll. liars in wait, a body of soldiers set in ambush, Josh. 8:14, 19, 21; Jud. 20:33, seq., hence construed with a plur., loc. cit. verse 37.

PIEL, i. q. Kal, construed followed by א, 2 Ch. 20:22, absol. Jud. 9:25.

HIFIL, to set an ambush. Fut. א-א-א for א-א-א, 1 Sa. 15:5.

The derivatives follow, except א-א-א.

א-א-א ("ambush"), [Arab], pr. n. of a town in the mountains of Judah, Josh. 15:52. Hence probably is the Gentile noun א-א-א [Arbite], 2 Sa. 23:35.

א-א-א m.—(1) lying in wait, used of wild beasts, Job 38:40.

(2) a place of lying in wait, a den of wild beasts, Job 37:8.

א-א-א with suff. א-א-א m. ambush; Jer. 9:7, ויבקרבו וישם א-א-א "and in his breast he lieth in ambush."

א-א-א see א-א-א.

א-א-א m. a locust (from the root א-א-א to be many); Ex. 10:4, seq.; Lev. 11:22; Joel 1:4; Psal. 78:46. Specially of a particular kind, prob. the gryllus gregarius, Lev. 11:22; Joel 1:4. As to the various species of locusts, see Bochart, Hieroz. ii. 447.

א-א-א f. i. q. א-א-א. Plur. א-א-א constr. א-א-א only Isa. 25:11, ה' יספיל נאמתו עם א-א-א ידיו "he (God) will humble his (Moab's) pride, with the ambush of his hands," i. e. which his hands have framed. Ambushes are here appositely applied to the hands with which they are framed, and as it were, woven (comp. the root No. 1).

א-א-א f. prop. interwoven work, or net-work, lattices. Once in sing. Hos. 13:3, elsewhere always in pl. א-א-א. [Root א-א-א.]

(1) a window (as being closed with lattice-work, not with glass), Ecc. 12:3.

(2) a dove-house, as being shut in with lattice-work, Isa. 60:8; and for the same cause—

(3) a chimney or smoke-hole, Hos. 13:3. Comp. Voss on Virg. Georg. ii. 242.

(4) א-א-א ה' "flood gates of heaven," which are opened when it rains, Gen. 7:11; 8:2; 2 Ki. 7:19; Isa. 24:18; Mal. 3:10.

א-א-א [Aruboth], pr. n. of a place, situated probably in the tribe of Judah, 1 Ki. 4:10.

א-א-א f. and א-א-א constr. st. א-א-א m. (comp. Gramm. § 95:1).

(1) four, for א-א-א with Aleph prosthetic, which is omitted in the derivatives; as in א-א-א, א-א-א, etc., with suff. א-א-א those four, Eze. 1:8, 10. Often for the ordinal fourth, when years and months are counted (see Lehrs. p. 701), Isa. 36:1; Zech. 7:1.—Dual א-א-א four-fold, 2 Sa. 12:6. Plur. א-א-א forty, Gen. 8:6. This number, like seven, and seventy, is used by the Orientals as a round number, Gen. 7:17, Jon. 3:4; Mat. 4:2; compare Chil minâr, forty towers, used of the remains of Persepolis, and the citations, Lehrs. p. 700.

(2) [Arba], pr. n. of a giant, one of the Anakim, Josh. 14:15; 15:13; 21:11. Perhaps, homo quadratus. Compare א-א-א טי

אַרְבַּעָה & אַרְבַּע Ch. i. q. Heb. *four*, Dan. 3:25; 7:2, 3, 6, 17.

אַרְבַּע fut. יִאַרְבֵּן (Isa. 59:5); תִּאַרְבֵּן (Jud. 16:13).—
(1) TO PLAIT, Jud. loc. cit.

(2) to *weave*, ex. gr. used of the spider (hence Gr. ἀράχνη), Isa. 59:5. Part. אֹרֵב one weaving, Isa. 19:9, and subst. a weaver, Ex. 28:32; Isa. 38:12. מְנוֹר אֹרֵב a weavers' beam, 1 Sa. 17:7.

The primary syllable of this root is רַב, which had the power of swift motion and agitation, comp. רָחַץ to move, to agitate; רָחַץ, to be agitated; II. to be moved hither and thither; Heb. רָנַע, Sanscr. *rag*, to move; and in the western languages *regere*, רִגֵּן *regen*. Cognate is the syllable רַע, as to which see below in its place.

אַרְבַּע m. [Root אֶרַב].—(1) *something plaited*, or *woven*, Jud. 16:14.

(2) *a weaver's shuttle*. Job 7:6, מִיָּמַי קָלוּ מִנִּי-אַרְבַּע, "my days are swifter than a weaver's shuttle." (Compare Job 9:25.)

אַרְבֹּב (for רֹבב "a heap of stones," from the root רָבַב=רָבַב) [Argob], pr. n. of a region situated beyond Jordan, in which were sixty cities, anciently subject to Og, king of Bashan, Deu. 3:4, 13; 1 Ki. 4:13. There is a mountain there now called *Arkeb* *Massalubie*.

[(2) pr. n. of a man, 2 Ki. 15:25.]

אַרְבֹּב purple, i. q. אֶרְבֹּב it once occurs 2 Ch. 2:6, by a Chaldaism; Dan. 5:7, 16, 29. (Arab. ارجوان, Syr. اَرْجَوَان) ["For the root, see under אֶרְבֹּב."]

אַרְבֹּב m. *a chest, coffer*, hanging at the sides of a vehicle, 1 Sa. 6:8, 11, 15, for אֶרְבֹּב (with Aleph prosthetic), from the root רָבַב to tremble, wag, move to and fro; whence in Arabic رَجَازَة a bag filled with stones, hung at the sides of camels, in order to preserve equilibrium.

אַרְבֹּב m.—(1) *purple*, reddish purple, a precious colour, obtained from some species of shell-fish (Gr. πορφύρα, Lat. *purpura*), found on the shores of the Mediterranean sea (1 Macc. 4:23; Plin. N. H. ix. 60, seq.). Compare under the word אֶרְבֹּב, and Bochart, Hieroz. ii. 740, seq.; Brautius, De Vestitu Sacerdotum, page 211, seq.; Amati, De Restitutione Purpurarum, third edition, Cesenæ, 1784; Heeren, Hist. Werke, xi. p. 84. Different from this is bluish

purple תְּכֵלֶת which see. נִגְרַת אֶרְבֹּב "a purple cloth," Nu. 4:13.

(2) *any thing dyed with purple, purple cloths*. Ex. 25:26, 27; Eze. 27:16; Pro. 31:22; Jer. 10:9.

The origin is uncertain. If it properly denotes the muscle, from which the reddish purple is procured (and this is probable, since תְּכֵלֶת also properly signifies a shell-fish), one might understand a ridged or pointed muscle (such as is the form of the *purpura*), from רָחַץ, to heap; if the name refer to the colour, רָחַץ may be the same as רָחַץ to variegate, to dye with colours. Bochart, loc. cit. regards this word as contracted from אֶרְבֹּב Syrian colour, from אֶרֶם

Syria, and אֶרֶם colour; but this is contrary to the manner of compound words in the Phœnicio-Shemitic languages, in which the genitive does not precede, but follows the nominative. Some compare the modern Persic ارغوان, ارجوان used of a flower of a purple colour; but there can be no doubt that this word has been borrowed from the Phœnicio-Shemitic languages.

["Note. The etymology of this word, and of the cognate אֶרְבֹּב has been traced, with great probability by F. Benary, in the Sanscrit; Annal. Lit. Berol. 1841, page 141. The form אֶרְבֹּב is Sansc. *rāgaman*, and אֶרְבֹּב is Sansc. *rāgavan*, 'tinged with a red colour;' from *rāga* red colour, with the formative syllable *mat*, *vat*. See Wilson's Sansc. Dictionary, page 700, a. *Rāgaman* and *rāgavan* are put in the nom., the primary form being *rāgamat*, *rāgavat*." Ges. add.]

אַרְבַּע an unused root, perhaps i. q. אֶרֶב, אֶרֶב to flee. Hence are the pr. n. אֶרֶב and —

אַרְבַּע [Ard], pr. n. of a grandson of Benjamin, Nu. 26:40; or son, Gen. 46:21. The gentile noun is אֶרֶב Num. loc. cit.

אַרְבֹּב ("fugitive"), [Ardon], pr. n. m. 1 Chr. 2:18.

I. אֶרֶב (1) TO PLUCK, TO PLUCK OFF; Germ. *rupfen*; leaves, Cant. 5:1; grapes from a vine, Psa. 80:13. (Æth. ለረፆ: to pluck off, to gather, ex. gr. fruits, herbs; and ለረረ: to reap.)

(2) to *eat down*, by *plucking*, *cropping*, in the manner of cattle. Hence אֶרֶב and אֶרֶב a manger; Germ. *Raufe*, from the verb *rupfen*; אֶרֶב a lion, prop. plucking, pulling to pieces; אֶרֶב a hare, prop. cropping the grass. So also other names of animals are taken from the idea of plucking, or cropping, as אֶרֶב

קָצַץ, קָלַעַם, קָסִיל, קָסִל, Arab. خَرْفٌ a lamb, from خَرْف to pluck.

(3) to collect, gather (see *Æth.*); whence אָרַן.

II. אָרַה i. q. Arab. أَرَى, أَرَى to burn, to inflame; אָר to kindle; kindred to the Hebrew roots אָרַה, אָרַה, אָרַה, and to the western roots *areo, ardeo, uro*. Hence is אָרַח No. 2, hearth of God.

אָרַח Ch. *lo! behold!* or rather, *see ye*, Dan. 7:6, 7, 13; and with the roughness of the letter ר softened, אָרַח (which see), in the Talmud אָרַח. Several take this word from the Arabic imperative أَرِ (of the form أَرِ); but they should attend to this, which is of much importance in the matter, that the Arabic imperative of the verb أَرَى is أَرِ. I prefer, therefore, regarding אָרַח as being with the letters transposed for אָרַח. ["Not found in other Chaldee books; but cognate with it are in Ch. and Talmud. אָרַח *lo!* then *for, because* (like Ch. אָרַח *lo! if*), and אָרַח *because*; also, Samar. אָרַח *lo!* then *for, because*. This demonstrative force exists elsewhere likewise, both in the syllables אָרַח, אָרַח (see אָרַח, אָרַח, אָרַח, Arab. أَرَى), and also in אָרַח, אָרַח (compare אָרַח, אָרַח here in this place); so that it is hard to say which form is the more ancient and primitive." Ges. add.]

אָרַח (for אָרַח with Aleph prosthetic, probably "a wandering," "place of fugitives," from the root אָרַח which see), [Arvad], Arad, pr. n. a city of Phœnicia, on an island of the same name, situated not far from the shore; according to Strabo (xvi. 2, § 13, 14), built by Sidonian fugitives (see the etymology just given). Eze. 27:8, 11. The Arabian geographers write the name أَرَاد, [Ruḡād], and the same name is still used. See Rosenmüller, Alterthumskunde, ii. 1, page 6, seq. The gentile noun אָרַח Gen. 10:18; 1 Ch. 1:16.

אָרַח (perhaps i. q. אָרַח "wild ass"), [Arod], pr. n. m. Nu. 26:17, whence gent. אָרַח Gen. 46:16.

אָרַח & אָרַח (of the form אָרַח, Pl. absolute אָרַח (by a Syriacism for אָרַח, like אָרַח for אָרַח), 2 Ch. 32:28, const. אָרַח 1 Ki. 5:6, and אָרַח 2 Ch. 9:25, f.

(1) a manger, from which cattle in a stall pluck their provender (see the root אָרַח No. 2), and the stall or stable itself, 2 Ch. 32:28. It is used—

(2) of a certain number of horses, which were fastened in one stall, or harnessed to one chariot, a pair, a team (*jugum, Paar, Gespann*), perhaps two (as this was the number usually harnessed to a chariot). 1 Ki. 10: cit. "and Solomon had אָרַח סוּסִים, forty thousand teams of horses." Arab. أَرَى a stall or stable, أَرَى a manger. Transposed it is אָרַח. 2 Ch. 32:28.

אָרַח adj. made of cedar (denom. from אָרַח), Eze. 27:24. Others explain it, firm, stable, comp. אָרַח.

אָרַח & אָרַח (in some copies, in some places אָרַח, but contradicted by the Masora, see J. H. Mich. on Jer. 30:17), f.

(1) a long bandage, applied by a physician in order to heal a wound (see the root No. 1). אָרַח אָרַח לְ "a bandage is applied to any one," i. e. his wound is healed; Jer. 8:22; Neh. 4:1; 2 Chr. 24:13; and in Hiph. אָרַח אָרַח לְ "to apply a bandage to any one," or to heal his wound, Jer. 30:17; 33:6. Always metaph., to restore a state, Jer. loc. cit. to repair walls; 2 Ch.; Neh. 1. l. c. c., hence—

(2) healing, health, Isa. 58:8. Arab. أَرَى the healing of a wound.

אָרַח [Arumah], pr. n. Jud. 9:41, a town near Neapolis, perhaps the same as אָרַח 2 Ki. 25:3.

אָרַח 2 Kings 16:6, an incorrect reading for אָרַח, which stands in קרי.

אָרַח c. (m. 1 Sa. 6:8;—f. 1 Sa. 4:17; 2 Ch. 8:11), an ark, chest, into which things are collected to be kept, from the root אָרַח No. 3, to collect. (Arab. أَرَى and أَرَى a wooden chest, especially a coffin.) Used of a money chest, 2 Ki. 12:10, 11; of a coffin, Gen. 50:26; but most frequently of the holy ark in which the two tables of the law were kept; called more fully אָרַח הָעֵדוּת "the ark of the testimony," Ex. 25:22; 26:33; אָרַח הַבְּרִית, Deu. 10:8; 31:9, 25; אָרַח בְּרִית יְהוָה Josh. 3:6; 4:9; אָרַח יְהוָה, 1 Sa. 5:3, 4; 6:8, seq.

אָרַח [Araunah], 2 Sa. 24:20, seq., pr. n. of a Jebusite, written *ibid.* verse 16, in כתוב, אָרַח; verse 18, in כתוב, אָרַח; in Chron. אָרַח [Ornan].

אָרַח an unused root. Arab. أَرَى to contract oneself, to make oneself compact and firm; أَرَى firm, stable; أَرَى a tree which has firm roots. Hence (after A. Schultens) many take part. pass. אָרַח made fast

made firm, Ezr. 27:24. But almost all the old translators have rendered אֶרֶץ-אֲרָבִי *made of cedar* (from אֶרֶץ, of the form נְחֹשֶׁת brazen, Lehrs. 512), and to these I do not hesitate to accede. Hence אֶרֶץ for אֶרֶץ-אֲרָבִי and—

אֶרֶץ pl. אֶרֶצִים, אֶרֶץ m. *cedar*, so called from the firmness of its roots which is remarkable in trees of the pine kind (Theophr. Hist. Plant. ii. 7). The *cedrus conferta*, is the kind pointed out, a tree uncommonly tall (Isa. 2:13; 37:24; Am. 2:9) and wide-spreading (Eze. 31:3), formerly very abundant in Lebanon (Ps. 29:5; 92:13; 104:16), but now reduced to a very small number (Ritter, Erdkunde, ii. 446); its wood is odoriferous, without knots, and not liable to decay; used therefore for building and adorning the temple and royal palaces, especially for wainscots and ceilings.

Hence used for cedar-work, 1 Ki. 6:18. Arab. أَرْج, which is still used by the inhabitants of Lebanon; Æth. ለርዝ; Aram. אֶרֶץ. There was therefore no need to deny אֶרֶץ to be the *cedar*, and to make it the *pine*, as done by Celsius in Hierob. i. 106, seq.

אֶרֶץ f. *wood-work of cedar, cedar-work*, Zeph. 2:14. The feminine has a collective power, as in עֵצֵי timber; Lehrs. 477.

I. אֶרֶץ TO WALK, TO GO, as a finite verb, once Job 34:8. (Ch. אֶרֶץ id. To this answers the Gr. ἐμχομαι, and softened forms of the same stock are אֶרֶץ, אֶרֶץ. Part. אֶרֶץ a traveller, Jud. 19:17; 2 Sam. 12:4; Jer. 14:8. Pl. Jer. 9:1. Fem. אֶרֶץ collect. (see Lehrs. 477) a company, or band of travellers, especially of merchants, a caravan, σωροδία, Gen. 37:25; Isa. 21:13. See אֶרֶץ, אֶרֶץ.

II. אֶרֶץ TO DECREE, TO APPOINT, i. q. חָקַק, whence אֶרֶץ i. q. חֹק a statute. To this answers the Arab. أَرَعَ to appoint a time, whence أَرَعَ appointed time, an era, an epoch; أَرَعَ to date a letter; تاريخ chronicle, annals. Perhaps it is kindred to the root עָרַךְ which see.

אֶרֶץ (perhaps for אֶרֶץ "wandering"), [Arah], pr. n. m.—(1) Ezr. 2:5; Neh. 7:10.—(2) 1 Ch. 7:39.

אֶרֶץ pl. אֶרֶצִים constr. אֶרֶצִים with suff. אֶרֶצִים, אֶרֶצִים, instead of which there are often found in MSS. and printed editions אֶרֶצִים, אֶרֶצִים (see J. II. Mich. on Job 13:27) comm. (m. Pro. 2:15, comp. Job 6:18, 19;—f. Pro. 15:19), a poetical word, way, path, i. q. עָרַךְ. (Ch. אֶרֶץ, Syr. اَرَح, Sam

אֶרֶץ id.). Gen. 49:17; Jud. 5:6; Psal. 19:6; אֶרֶצִים "paths of the seas," Ps. 8:9; compare ὁδὸς καὶ εὐχαι, Hom. II. 4, 312; אֶרֶץ חַיִּים "the way to life or happiness," Pro. 5:6. Hence—(a) metaph. course of living and acting, i. q. עָרַךְ "way of lying," i. e. false and fraudulent conduct, Ps. 119:104; אֶרֶצִים "mode of action pleasing to God," Ps. 25:4; 119:15; Isa. 2:3. The metaphor of a path is often retained, as Pro. 4:14; 8:20.—(b) mode, manner; Gen. 18:11, אֶרֶץ בְּנֵי שָׂרָה "the manner of women," an euphemism for the menses. Comp. Gen. 31:35.—(c) any one's way, for his condition and lot (Germ. wie es ihm gef.); Job 8:13; Pro. 1:19.—(d) poet. way is used for traveller, or travellers, Job 31:32. Pl. אֶרֶצִים "travellers of Tema," hands of the Temaites, Job 6:19.

אֶרֶץ pl. אֶרֶצִים Ch. id., Dan. 4:34; 5:23.

אֶרֶץ f. pl. with suff. אֶרֶצִים, Chald. i. q. Heb. ways, metaph. counsels of God, Dan. 4:34; the affairs, vicissitudes of any one, Dan. 5:23.

אֶרֶץ f. a band of travellers, see under the root No. 1.

אֶרֶץ f. an appointed portion, ration of food, or provision, given out daily or at some regular time (from אֶרֶץ No. II.), Jer. 40:5; 52:34; 2 Ki. 25:30; whence, generally, a portion of food, Pro. 15:17.

אֶרֶץ pl. אֶרֶצִים 1 Ki. 10:20; elsewhere אֶרֶץ m. (1 Ki. 10:19; 2 Ch. 9:18, 19), a lion, as if, plucking, tearing abroad (see אֶרֶץ I., No. 2); Nu. 24:9; 1 Sa. 17:34, seq.; 2 Sa. 23:20, etc.; אֶרֶץ "a young lion," Jud. 14:5; נֶגֶד אֶרֶץ "lion's whelp," Jer. 51:38. It furnishes an image both of strength, Nu. 23:24, and of fierceness and cruelty, Pro. 28:15; see Bochart, Hieroz. i. 715, seq. Syr. اَرَح.

אֶרֶץ m. (comp. of אֶרֶץ and אֶל).

(1) lion of God, i. e. very mighty hero. Collect 2 Sa. 23:20, אֶרֶץ מוֹאָב "two heroes of Moab," see אֶרֶץ and אֶרֶץ 1 Ch. 11:22. (Compare Arab. الأسد lion of God, an epithet of brave men, and Pers. شیر خدا Shiri khoda, lion of God.) Isa. 29:1, 2, used of Jerusalem as the "city of heroes," which is to be unconquered; although others, comparing the passage of Ezekiel about to be cited render it hearth, i. e. altar of God.

(2) hearth of God (compare אֶרֶץ hearth, chimney

from the root אָרַךְ No. II.), used of the altar of burnt-offering, Eze. 43: 15, 16.

(3) [*Ariel*], pr.n. of a man, Ezr. 8:16.

אֲרִידָאִי [Aridai], Persic pr.n. of the ninth son of Haman, Est. 9:9; compare Ἀριδαῖος, i.e. *strong*, from the Pers. *art*, *ard*; see under the word אֲרִידָאִי. ["Perhaps from *Airyadao*, 'digna dans' (Bensley), or *Aryaday*, 'donum Ariæ' (Bohlen); compare the next article." Ges. add.]

אַרִּדָּתָא ("strong"), [*Aridatha*], pr.n. of the sixth son of Haman, Est. 9:8.

(אַיִשׁ and אִשָּׁה) with אִי. q. אִרְיָה (parag. as in אִשָּׁה and אִיִּשׁ), and also of more frequent use, but only found in sing. *α lion*. Gen. 49:9; Deu. 33:22; Jud. 14:8; used of a powerful and fierce enemy, Isa. 15:9; Jer. 4:7; Isa. 31:8; וַיִּקְרָא אִרְיָה "and he cried as a lion," compare Apoc. 10:3.

[(2) pr.n. *Arieh*, 2 Ch. 15:25.]

אֶרֶץ Ch. id., Dan. 7:4; pl. **אֶרֶצִּין** Dan. 6:8.

אַרְיָה see **אַרְוָה**.

אֲרִיּוֹךְ [*Arioch*], Assyriaco-Chaldaic pr. n.—(1) of a king of the land of Ellasar, Gen. 14:1,9; compare Judith 1:6.—(2) of the captain of the royal guard in the court of Babylon, Dan. 2:14. Properly *lion-like man*, from אֲרִי and the syllable אֶכְ, with which adjectives end in Persic. ["Sanscr. *Arjaka*, to be revered. Bohlen." Ges. add.]

אַרִיסִי [*Arisar*], Persic pr. n. of a son of Haman, Est. 9: 9; comp. of אֶרֶץ lion, and ساءى like; whence *like to a lion*. ["Sanscr. *Arjāsāy*, *sagitta Arīe*. Bohlen." Ges. add.]

אָרְךָ—(1) pr. trans. TO MAKE LONG, TO EXTEND, TO STRETCH OUT, kindred to the root אָרַךְ which see. Hence אֶרְכָּה a long bandage; Syr. אָרַךְ to prolong, Arab. أَرَفَّ to tarry, to delay in a matter.

(2) Med. E. fut. יִאָרֵךְ; pl. יִאָרְכוּ intransit. *to be long*. (Syr., Arab., Sam. id.; Aph. אִוְרֵךְ, אִוְרֵךְ) *to prolong*.) Eze. 31:5; Gen. 26:8, יְהִי בִי אֲרֹכֶלֶת שָׁם הַיָּמִים, "and it came to pass when days were prolonged to him there," i.e. when he had lived there long; Eze. 12:22.

HINNA הִנָּה—(1) *to make long, lengthen, prolong*, Ps. 129:3; “to put forth the tongue,” Isa. 57:4; “וְהִנָּה לְחַיֵּי אֶחָד מִן הָעָם” *“to prolong any one’s life,”* to grant him long life, 1 Ki. 3:14; on the other hand וְהָיָה הָאֵל לְחַיֵּי אֶחָד מִן הָעָם *“to prolong one’s own life,”* to be long-lived, Deu. 4:26,

40; 5:30; 17:20; 22:7; Isa. 53:10; also without
 מִיָּד Pro. 28:2; Ecc. 7:15; 8:12.

(2) intrans. *to be long*, 1 Ki. 8:8, especially used of time; *הָאֵרִיכוּ יָמָיו* "to be long-lived," Ex. 20:12 Deu. 5:16; 6:2; 25:15; compare No 1.

(3) *to retard, to delay, to defer*; **הָאַרְךָ אִפּוֹ** Isa. 48:9; Pro. 19:11, *to defer anger, to be patient, and μακρόθυμος*. [*“So too הָאַרְךָ נַפְשׁוֹ id., Job 6:11.”* Ges. add.]. Compare **אַרְךָ אִפּוֹ** under **אַרְךָ**.

(4) *to delay, to tarry* (prop. *es lange machen*), Nu. 9:19, 22.

The derivatives, except אֶרֶיכָה, immediately follow.

אָרָךְ Ch. i. q. Heb.; part. אָרָךְ ["to make long, also to fit, to adapt"], meet, suitable, Ezr. 4:14. ["Talmud. id. Arab. أَكْرَم most fit, most worthy." Ges. add.]

אֶרֶץ only found in const. אֶרֶץ adj.—

(1) *long*; Eze. 17:3, אֶרֶךְ הָאָרְךָ " (an eagle) with long feathers, long-feathered."

(2) *slow*, in the phrases אָרֶיךְ רַחֵם Ecc.7:8, and אָרֶיךְ אֲפַיִם “slow to anger,” μακρόθυμος, Pro.15:18; 16:32; Ex. 34:6; Nu.14:18; comp. Syriac ܐܪܝܚܐܐ patient, Arabh. طَوَّل long, i.e. long-suffering. Once אָרֶיךְ אֲפַיִם is τὸ μακρόθυμον, patience, long-suffering. Jer.15:15. Opposed to קָצֵר רַחֵם.

אָרֶךְ f. אֶרֶכָּה adj. *long*, used of space, Job 11:9;
of time, 2 Sa. 3:1.

𐤀𐤋𐤏 ("length"), [*Erech*], pr.n. of a city of Babylonia, Gen. 10:10. Amongst the old interpreters Pseudoj., Targ. Jerus., Jerome, and Ephraem understand *Edessa*; more correctly Bochart (Phaleg. iv. 16), *Areca* or *Arecca*, a city situated on the borders of Babylonia and Susiana (Ammian. xxiii. 21).

אֶרְךְ with suff. אֶרְכּוֹ m. *length*, Gen. 6:15; Ex. 26:2, seq.; 27:1, seq.; אֶרְךְ יָמִים "length of days," longevity, Ps. 21:5; 91:16; לְאֶרְךְ יָמַי "so long as I live" [this would greatly limit the sense]; Ps. 23:6; אֶרְךְ אֲנִי פָתִיחַ patience, Pro. 25:15.

אֶרְכָּה Ch. fem., *length*, continuance of time, Dan.
4:24; 7:12.

אַרְכָּה see **אַרוֹכָה**.

כְּרִיבָה Ch. fem., *the knee*, Dan. 5:6. In Targ. by casting away the Aleph prosthetic, כְּרִיבָה, כְּרִיבָה.

אַרְכִּי Ch. [*Archevites*]; pl. **אַרְכִּיָּא** a Gentile noun from **אַרְךָ** (Gen.10:10); *Areceses*, Ezr.4:9.

אַרְכִי Gent. n. [*Archites*], inhabitants of the town or region **אַרְךְ**, to be sought on the borders of

the tribe of Ephraim, Josh. 16:2, different from the name taken from the town of Babylonia, Josh. loc. cit.; 2 Sa. 15:32; 16:16.

אָרם an unused root i. q. רוּם, רָמַם, הָרָם, עָרַם, רָאָם, רָאָם, *to be high* (comp. Arab. رَمَى *to swell up, to exalt oneself*). Hence אָרְמוֹן and —

אַרַם const. state **אַרַם** [*Aram, Mesopotamia, Syria*], pr. n. ("height, high region" *hochland*, opp. to **נֶגֶב** *Nieberland*).

(1) *Aramæa, Aramæans, or Syria, Syrians*, construed with a verb m. sing.; 2 Sa. 10:14, 15, 18; 1 Ki. 20:26; pl. 2 Sa. 10:17, 19; 1 Ki. 20:20; more rarely with sing. f. Isa. 7:2. This ancient and domestic name of Syria, was not altogether unknown to the Greeks, see Hom. II. ii. 783; Hesiod. Theog. 304; Strabo xiii. 4, § 6, xvi. 4, § 27. The name of *Aramæa* however extends more widely than that of *Syria*, and also includes Mesopotamia, although Pliny (v. 15, § 12), and Mela (i. 11), give the same more extended limit to Syria. When it simply stands אַרְמִי we should generally understand western Syria, or that properly so called; Jud. 3:10; 1 Ki. 10:29; 11:25; 15:18; especially Syria of Damascus; Isa. 7:1, 8; Am. 1:5; more accurately called אֲרָם דְּמִשְׁק אֲרָם, 2 Sa. 8:5. Where Mesopotamia is intended, it is called אֲרָם נְהָרַיִם [*Mesopotamia, Aram-nahareim*] "Syria of the two rivers," Gen. 24:10; Deut. 23:5; Jud. 3:8 or אֲרָם בְּדִן [*Padan-aram*] "the plain of Syria," Gen. 25:20; 28:2, 5, 6, 7; and ellipt. בְּדִן 48:7; rarely simply אֲרָם Numbers 23:7, when a more exact description has preceded (comp. אֲרָמִי). In western Syria (not in Mesopotamia, as is commonly thought), there were besides in the time of David, certain other kingdoms, אֲרָם בֵּית רֹחַב, אֲרָם צוֹבָה [*Aram-zobah*] (see צוֹבָה), אֲרָם בֶּת־רְחֹב [*Aram-beth-rehob*] (see בֶּת־רְחֹב), אֲרָם מַעֲכָה, אֲרָם מַעֲכָה [*Aram-maachah*] (see מַעֲכָה), חֲמָת, etc., which were however afterwards subject to the kings of Damascus (1 Ki. 20:1). Comp. Gent. אֲרָמִי אֲרָמִי.

(2) pr. n. m.—(a) *Aram*, the grandson of Nahor through Kemuel (Gen. 22:21), who seems to have given his name to the region of Syria. Comp. 𐤀𐤓𐤌. —(b) 1 Ch. 7:34.

אַרְמוֹן m. Pl. const. אַרְמוֹנוֹת *a fortress, palace*, so called from being lofty (see the root); Isa. 25:2; 32:14; Pro. 18:19, etc. אַרְמוֹן בֵּית הַמֶּלֶךְ 1 Ki. 16:18; 2 Ki. 15:25, is "the citadel of the palace," its innermost part, the highest and strongest. None of the ancients rendered the word *women's apartment*, as very many of late have done, after J. D. Michaëlis

(Suppl. 128), compare ^{سـ}أرم i. q. ^{سـ}حرم chambers 'Gol
p. 78), and ^{سـ}حرم women's apartment, *Harem*; but
there is no need for us to leave the simple explanation
first given. Used of the citadel of a hostile capital,
Isa. 25:2.

אַרְמִי i. q. **אַרְמִי** in fem. **אַרְמִית** adv. [*Syrian*], in the Aramaean tongue, in Aramaean, Dan. 2:4; Ezr 4:7; Isa. 36:11.

אַרְמִי [*Syrian, Aramites*], Gent. noun, *Aramaean*, western 2 Ki. 5:20, and eastern, or an inhabitant of Mesopotamia, Gen. 25:20; 28:5; 31:20, 24. f. **אַרְמֵיָה** 1 Ch. 7:14. Pl. **אַרְמִים** 2 Ki. 8:29, and by **אַפְּהָרְסִיס הָאֲרָמִים** 2 Ch. 22:5.

אַרְמֹנִי (as if Palatinus), [*Armoni*], pr. n. m. 2 Sa
21:8.

אָרן an uncertain root, which if it ever was used, I suspect to have had, like רָנָה, רָנָה the sense of a tremulous and tinkling or creaking sound; Germ. *schwirren*, as of a tall tree vibrating in the air; comp. אָרָן = אָרָן, אָרָן. אָרָן is to be agile, nimble, whence אָרָן a wild goat. Hence—

יָנִס ("wild goat"), [*Aran*], pr. n. of a Horite, Gen. 36:28; 1 Ch. 1:42.

אֵיל m. the name of a tree, of the wood of which idols were carved, without doubt *a species of pine*. Isa. 44:14. In Talmud. Babyl. (Para, fol. 96, 1), there are joined ארונים וברושים עצי ארזים LXX. *πίτρε*. Vulg. *pinus*.

As to the etymology, אֵיל, like הָרָן, appears to denote a very lofty tree, which when shaken above by the wind, gives forth a tremulous sound (רָנָה); see under the word הָרָן; either אֵילִם may be regarded as denoting the same as אֵילִן, or else אֵילִן may be taken from the root רָנָה itself, contr. for אֵילִין, as תְּרִילִין for תְּרִילָה from מְרִידָה. Others understand an ash or an elder, from the similarity of sound; *ornus*, *alnus*.

(2) [*Oren*], pr. n. m., 1 Ch. 2:25.

אַרְנֶכֶת f. epicen. *a hare*, Lev. 11:6; Deu. 14:7.

Arab. ⁵أَرْب, Syr. ⁵أَرْب id. See Bochart, *Hieroz.* i. 994, seq., who regards this quadriliteral as being compounded of אָרַב to pluck, to crop, and לֵב produce.

אֲרֶנוֹן (for רֶנוֹן "rushing," "roaring," i.e. roaring stream), pr. n. of a stream (נַחַל) with a valley of the same name, emptying itself into the east of the Dead Sea; it formerly was the northern boundary of

the Moabites, the southern of the Amorites (now *el-Môjib*). Num. 21:13, seq.; 22:36; Deu. 2:24, 36; 3:8, seq.; 4:48; Isa. 16:2, and see Burckhardt, *Travels in Syria*, p. 372 (Germ. trans. p. 633), and my remarks on Isa. 16:2.

אַרְנִיָּה see אֲרֻנָּה.

אַרְנָן ("nimble"), [*Arnan*], pr. n. m., 1 Ch. 3:21.

אַרְנָן (id.), [*Ornan*], pr. n. of a Jebusite, on whose threshing-floor Solomon built the temple, 1 Ch. 21:15; 2 Ch. 3:1. Compare אֲרֻנָּה.

אַרְעָה Ch. emph. st. אֲרָעָה—(1) *earth*, i. q. Heb. אֶרֶץ, ע and צ being interchanged (see under ע). Dan. 2:35, 39; 3:31, etc.

(2) *the ground*, and adv. *below, inferior*; Dan. 2:39, "after thee shall arise another kingdom, אֲרָעָה inferior to thine." Compare Ch. אֲרָעָה inferior, מִלְּמַע for מִלְּאַרְעָה from below, below. Hence—

אַרְעִית f. *the lowest* (part), *bottom* (of a den), Dan. 6:25.

אַרְפָּד ("a prop, support," a name not ill applied to a fortified city; for אֲרָפָד from the root אֲרָפָד, pr. n. a town and region of Syria, not far from the city of Hamath, with which it is often joined; subject to its own kings, to be distinguished from אֲרָד (which see) 7 Ki. 18:34; 19:13; Isa. 10:9; Jer. 49:23.

אַרְפַּחְשָׁד Genesis 10:22, 24; 11:10—13 [*Arphaxad*], pr. n. of the third son of Shem, designating at the same time a people or region; nor is the conjecture of Bochart improbable (Phaleg. ii. 4) that this is Ἀρραπαχίτις, *Arrapachitis*, a region of Assyria, near to Armenia (Ptolem. vi. 1), the native land of the Chaldeans (see my remarks on Isa. 23:13). This is

favoured by the etymology (from אֲרָפָד, boundary, and כְּשָׁד or כְּשָׁר i. q. כְּשָׁדִים [see note]), and by Josephus (*Antiq.* i. 6, § 4); Ἀρφαξιδῆς δὲ τοὺς νῦν Χαλδαίους καλουμένους Ἀρφαξιδάους ὠνόμασεν. [Note. "Bohlen on Gen. loc. cit. compares Sanscr. *Arjapakhata* '(a land) by the side of Asia;' comp. Porussia, a. *Po-rus*, near the Russians."]

אַרְצָה comm. (more rarely masc., as Gen. 13:6; Isa. 9:18, especially when a land is put for the inhabitants, Isa. 26:18; 66:8) with suff. אֲרָצִי, with art. הָאֲרָץ, with הָ, local אֲרָצָה THE EARTH. (Arab.

أَرْض, Ch. and Syr. אֲרָעָה, [Welsh, *daear*], Pehlev. *arta*, whence *terra*, Goth. *airtha*, *earth*, Græc; the latter passes over to the Gr. *ēpa*, by casting away

d, as in the vulgar Græc. To this also answers the Græc, *as, aris*, see No. 6).

Specially—(1) *the earth, orbis terrarum*, opp. to heaven. אֲרָץ הַשָּׁמַיִם וְהָאָרֶץ Gen. 1:1; 2:1, 4, and אֲרָץ וְשָׁמַיִם Gen. 2:4, "heaven and earth," used of the whole creation. Synecd. for the inhabitants of the earth, Gen. 9:19; 11:1; 19:31.

(2) *earth, land, continent*, opp. to sea, Gen. 1:28.

(3) *a land, country*, Ex. 3:8; 13:5; אֲרָץ פְּלִשְׁתִּים Gen. 21:32; אֲרָץ יְהוּדָה Ru. 1:7. Any one's land is that which is subject to any one, as "the land of Sidon," Neh. 9:22; or which is consecrated (Jer. 2:7; 16:18); also that in which any one dwells, Deu. 19:2, 10; 28:12; or was born, "his native land," Gen. 24:4; 30:25; Nu. 10:9; Isa. 8:9; comp. ἡ γῆ τῆς πατρίδος, Acts 7:3, and the words אֶרֶץ, אֵשׁ, עֵר, עֵשׂ. Absol. אֲרָץ and אֲרָצִי are not unfrequently used of *Palestine*, κατ' ἐξοχήν, Joel 1:2, as in the phrase אֲרָץ יִשְׂרָאֵל Ps. 37:9, 11, 22, 29; 44:4; Pro. 2:21; 10:30. Also used of the inhabitants of a region, Isa. 26:18; specially of the wicked, Isa. 11:4 (compare אֲנוּשׁ No. 1, b).

(4) *land, piece of land* (Germ. ein Stück Land), Gen. 23:15; Ex. 23:10. Used of the land belonging to a town, Josh. 8:1.

(5) *the ground*, with הָ local אֲרָצָה (Milēl) to the ground, as אֲרָצָה וְיִשְׁתָּחוּ אֲרָצָה Gen. 33:3; 37:10. Hence poet., things that creep on the ground, i. q. אֲרָצִי רִמָּשׁ הָאָרֶץ Job 12:8, אֲרָצִי לִשְׁמֹר "speak to the ground," i. e. to the reptiles of the ground; followed by fishes of the sea; compare Gen. 9:2; 1 Ki. 5:13.

(6) *the element of the earth, earthy part, scorie* (of metal); Ps. 12:7, "silver purified in a workshop אֲרָצִי from its earthy parts," i. e. *scorie*.

אֲרָצוֹת lands, countries, Gen. 26:3, 4, אֲרָצוֹת הָאֲרָצִי lands; often used, especially in the later Hebrew, κατ' ἐξοχήν of the lands of the Gentiles (comp. גֵּוֹיִם, e. g. אֲרָצוֹת הָאֲרָצִי "the people of (profane) lands." 2 Ch. 13:9; 17:10; מַמְלָכוֹת הָאֲרָצוֹת "kingdoms of regions (of Gentiles)." 1 Ch. 29:30; 2 Ch. 12:8; 17:10. The origin of this phraseology is to be found in these passages of Ezekiel, 5:6; 11:17; 12:15; 20:23; 22:15; 20:32; 22:4.

Note.—הָ paragoric in אֲרָצָה is commonly local, but sometimes also poetical, so that אֲרָצָה is not different from אֲרָצִי, Job. 34:13; 37:12; Isa. 8:23 (comp. לִלְכָּה for לִלְכָּה).

אַרְצָה ("earth"), [*Arza*], pr. n. of a man, 1 Ki. 16:9.

אַרְקָה emphat. st. אֲרָקָה Ch. i. q. אֲרָעָה, EARTH, the letter ע being changed into the harder ק, Jer. 10 11; and very often in Targg.

אַרַר fut. יֵאָר, imp. אֲרוֹ Judges 5:23; with ה parag. אָרַח Nu. 22:6, TO CURSE. (To this answers

the Arab. **هَر** to abhor, to detest, and still more Gr. **ἀρά**, **ἀρῆμαι**.) Const. followed by an acc. Nu. 22:6; 23:7; Mal. 2:2; Jud. loc. cit.; Job. 3:8, יֹם אֲרִי "those who curse the day," a kind of enchanters who were supposed to render days unfortunate by their imprecations; Gen. 3:14, "thou art cursed above all cattle," i.e. all animals shall shun thee as an accursed beast. [This explanation is wholly unsuitable.] Deu. 27:15, seq; 28:16, seq.

NIPHAL, pass. part. נִאָרִים Mal. 3:9.

PIEL, אָרַר part. מִאָרַר — (1) i. q. Kal, Gen. 5:29.

(2) to cause, or produce a curse. Nu. 5:22, הַמַּיִם הַזֵּהִם הַמְאָרִים the waters which when drunk, would destroy the adulterous and perjured woman.

HOPHAL, fut. יֵאָר; pass. Nu. 22:6. Derivative מִאָרַח.

אַרְרִי see הָרַר.

אַרְרַט [*Ararat*], pr. n. of a region nearly in the middle of Armenia, between the Araxes and the lakes Van and Urumiah (2 Ki. 19:37; Isa. 37:38), even now called by the Armenians *Ararat* (אַרְרַט) on the mountains of which (הָרֵי אֲרַרַט) the ark of Noah rested (Gen. 8:4); sometimes used in a wider sense for the whole of Armenia (Jer. 51:27) itself. The name is that properly of a region, not of a mountain, as has been laid down by Moses Chorenensis, see Schroeder, *Thes. Ling. Arm.* p. 55; Moses Chorenensis, *Hist. Arm.* ed. Whiston, p. 289, 308, 358, 361. As to the region, see Wahl, *Asien*, p. 518, 806, seq. Morier, *Second Journey*, p. 312. Ker Porter, *Travels*, vol. i. p. 178, seq. ["Smith and Dwight's *Researches in Armenia*, vol. ii. p. 73, &c. The root is Sanscr. *Arjawarta* 'holy ground,' Bohnen, Benfey, &c." Gesen. add.]

אַרַשׁ a root not used in Kal, as rightly observed by Manger on Hos. 2:21 pr. i. q. עָרַשׁ, **עֶרֶשׁ** TO ERECT, TO BUILD, whence עָרַשׁ a bed, couch with a canopy. From the idea of a bed-fellow עָרַשׁ a husband or wife, עָרַשׁ one espoused; hence—

PIEL, אָרַשׁ to espouse a woman; pr. to make a spouse. Constr. with אִשָּׁה אָרַשׁ Deu. 20:7; 28:30; אִשָּׁה אָרַשׁ לוֹ Hos. 2:21, 22; 2 Sam. 3:14. There is added ב of price [paid for the wife] 2 Sa. loc. cit.

PUAL, אָרַשׁ f. in Pause אֲרִישָׁה to be betrothed, Ex. 22:15; Deu. 22:28. Part. מִאָרַשָׁה, Deu. 42:23, 25, 27. (Ch. אָרַשׁ F. and Pa. id.)

אַרַשׁ an unused root, i. q. Arab. **رَش** to long for; whence—

אַרְשֵׁת f. Psal. 21:3, *desire, longing*. I.XX. **דֶּשֶׁת**. Vulg. *voluntas*.

אַרְתַּחְשַׁשְׁתָּא Ezr. 4:8, 11, 23, **אַרְתַּחְשַׁשְׁתָּא** Ezr. 7:7, & **אַרְתַּחְשַׁשְׁתָּא** 4:7 [*Artaxerxes*], pr. n. of several kings of Persia; in Greek written *Ἀρταξέρξης*, called by the Armenians **Արտաշէս** *Artashir*, by the modern Persians **اردشیر**, *Ardeshir*, by the ancient Persians, on the inscriptions Nakshi Rustam in Niebuhr (*Travels*, t. ii. tab. 27), as interpreted by Silv. de Sacy, **Artachshetr**, *Artachshatra*; whence, by the permutation of *r* and *s* and with the letters transposed, has sprung *Artachsharta* and the Hebrew *Artachshast*, *Artachshasta*.

This name is compounded of the syllable *art*, strong, powerful (comp. the pr. names *Ἀρτοβάνης*, *Ἀραβάζης*, *Ἀραφέρνης*), and *חֶשֶׁת*, which in the usage of the ancient language denotes *king*, like the Zend. and Sansc. *k'satra*, nor should we blame Herodot. (vi. 98), rendering it *great warrior*; for that the Persic word *khshetrao*, *khshetria* has this true and primary signification, is shewn by the Sanscr. *k'sata*, one who is of the military order, a soldier. ["See Lassen, *Keilschrift*, p. 36."]

Two kings of this name are mentioned in the Old Testament.—(1) *Pseudo-Smerdes*, Ezr. 4:7, 8, 23, comp. verse 24; whom I suppose to have adopted the name of Artaxerxes, together with the regal authority.—(2) *Artaxerxes Longimanus*, in the seventh year of whose reign Ezra led his colony into Palestine, Ezr. 7:1, 7, 11, 12, 21; 8:1; and from whose twentieth to the thirty-second year Nehemiah governed Judæa, Neh. 2:1; 5:14; 13:6. See my further remarks in *Thes.* p. 155, 156.

אַשַׁר an unused root, probably i. q. אָסַר to bind. Hence—

אַשְׂרָאֵל ("whom God has bound," sc. by a vow), [*Asareel*], pr. n. m., 1 Ch. 4:16.

אַשְׂרִיֵּאל ("vow of God"), [*Asriel*], pr. n. m., Num. 26:31; Josh. 17:2; 1 Chr. 7:14. Patronymia אֲשִׁרְיֵאלִי [*Asrielites*], Num. loc. cit.

אֵשׁ with suff. אֵשׁ Job 18:5; אֵשֶׁךְ Isa. 50:11. comm. (but rarely masc., Job 20:26; Ps. 104:4; Jer. 48:45; comp. as to the gender of words signifying fire, Lehrs. 546, note), FIRE. (Amongst the cognate languages, the Chaldee has **אֵשׁ**, **אֵשְׁתָּא** fire, fever:

the Syr. ^{ܐܫܬܐ} fever; Æth. ለሐት : fire; Arab. ^{أَنَسَة}, which however is rarely used. The offshoots of this very ancient stock are very widely spread in the languages of Asia and Europe; comp. Sanscr. *ush*, to burn; Pehlev. and Persic ^{ايش}; Gr. *aĩthos*, *aĩthō*: Latin *æstus*: old Germ. *ĕit*, fire; *eiten*, to kindle; Germ. *heiß*, *heigen*, *ſſe*. A kindred stock is *ur*; Heb. ^{אור}, comp. ^{עור} *uro*, *areo*, and with the addition of a labial, ^{πῦρ}, *comburo*, *ferveo*, ^{Feuer}, *Feuer*).

Specially—(1) *the fire of God*, often used of *lightnings*, 1 Ki. 18:38; 2 Ki. 1:10, 12, 14; Job 1:16; comp. Ex. 9:23, and Pers. آتش آسمان. Also, figuratively used of the *anger* and *wrath of God* (Virg. Æn. ii. 575, "*exarsere ignes animo, subit ira*," etc.). Deu. 32:22, ^{אש קרחה באפי} "a fire is kindled in my anger." Jer. 4:4; 15:14; 21:12; Lam. 2:4; Eze. 22:21; and, by a similar figure, *fire*, when speaking of men, is also applied to *internal ardour of mind*. Jer. 20:9; Ps. 39:3, 4.

(2) Poet. *fire* is used of *war*, so that *to be consumed with fire* is i. q. to be destroyed in war. [?] Nu. 21:28; Jer. 48:45; Jud. 9:15, 20; Isa. 10:16; 26:11; Ps. 21:10. ^{אש קרח} "to kindle a fire," metaph. for to excite the tumult of war, Isa. 50:11. The same figure is very familiar to the Arabian poets, compare on Isa. 7:4.

(3) Fire and burning are used in Hebrew to designate *any destruction*, whether of men or things. Job 15:34; 20:26; 22:20; 31:12; Isa. 30:30; 33:11, 14.

(4) *heat of the sun*, Joel 1:19, 20; 2:3, 5.

(5) *splendour, brightness*, e. g. of arms, Nah. 2:4. ^{אֲבָנֵי אֵשׁ} "gems of a fiery splendour," Eze. 28:14, 16; comp. Stat. Theb. ii. 276, "*arcano florentes igne smaragdi*." See the derivative ^{אֲשָׁה}.

^{אש} Ch. emphat. st. ^{אֲשָׁה} id. Dan. 7:11.

^{אש} i. q. ^{אש} *est, sunt*, IS, ARE; Arab. ^{أيس}; Ch. ^{אית}, ^{איתי} 2 Sa. 14:19; Mic. 6:10. (The notion of the verb substantive is found in Sanscr. under these letters, in the root *as* (whence *asmi*, *sum*, *I am*; *esti*, *est*, *he is*). Compare Zend. *aste*, *ashti*, *est*; Pers. ^{است}; ^{ἔστι}; Lat. *esse*, *est*.

^{אש} (*ash*); Pl. ^{אֲשָׁיו} Ch. *foundations*, Ezr. 4:12; 5:16; from the root ^{אָשׁ}. (Arab. ^{أس}.)

^{אשב} an unused root, perh. i. q. ^{أشب}, ^{حشب}, ^{أشبه} to mingle, to think. Hence—

^{אשבל} (for ^{אֲשָׁבֵאל} "opinion of God"), [*Ashbel*], pr. n. of a son of Benjamin, Gen. 46:21; 1 Ch. 8:1. Hence patron. ^{אֲשָׁבֵלִי} [*Ashbelites*], Nu. 26:38.

^{אשבן} (i. q. ^{הַשְׁבִּנוּ}), [*Eshban*], pr. name, m. Gen. 36:26.

^{אשבע} ("I adjure"), [*Ashbea*], pr. n. m. 1 Ch. 4:21.

^{אשבעל} [*Eshbaal*], pr. n. of a son of Saul; see ^{אֲשִׁיבֶשֶׁת} page XLI A.

^{אשר} an unused root, i. q. Chald. and Syr. ^{أشدر}, ^{أشدر} to pour, to pour out. Hence—

^{אֲשֶׁר הַנְּחָלִים} m. *a pouring out*. Nu. 21:15, ^{אֲשֶׁר הַנְּחָלִים} places where streams flow down from the mountains.

^{אֲשֶׁרָה} f. id. *a pouring out* (of streams), a low place at the foot of mountains, Josh. 10:40; 12:8. ^{אֲשֶׁרֹת הַפִּסְגָּה} "the roots (or springs) of Pisgah" (a mountain), Deu. 3:17; 4:49; Josh. 12:3. Compare ^{سفع} the root of a mountain or hill, from ^{سفع} to pour out.

^{אֲשְׁדֹד} ("a fortified place," "a castle," for ^{אֲשְׁדֹד} l. c. from ^{אֲשְׁדֹד}), *Ashdod*, Ἀζωτός, pr. n. one of the five chief cities of the Philistines (although assigned to the tribe of Judah, Josh. 15:4), Josh. 11:22; 15:46; 1 Sa. 5:1; Isa. 20:1. It was the fortress of Palestine, on the borders of Palestine and Egypt, compare Isa. 1. cit. and Herod. ii. 157. There still exists the village *Esdūd* or *Atzūd*. See Rosenm. Alterthumskunde, ii. 2, page 374, seq. The Gentile noun is ^{אֲשְׁדֹדִי}, fem. ^{אֲשְׁדֹדִי}, and the latter as an adv. *in the tongue* or dialect of *Ashdod*, Neh. 13:23.

^{אֲשָׁה} an unused root, i. q. Arab. ^{أسو} for ^{أسو}.

(1) *to prop, sustain*, i. q. ^{אֲשָׁה}.

(2) metaph. *to heal, solace*. Hence ^{אֲשָׁה} and pr. n. ^{אֲשָׁה}.

^{אֲשָׁה} f. i. q. ^{אֲשָׁה} *fire*, as in the Chaldee. Jer. 6:29 ^{מֵאֲשָׁתָם עֹפֶרֶת} "by their fire the lead" sc. is consumed. ^{מֵאֲשָׁתָם} "is consumed by fire."

^{אֲשָׁה} const. ^{אֲשָׁה}; pl. const. ^{אֲשָׁה} m., *a sacrifice*, so called from the fire by which it is burned (^{אֲשָׁה}), like ^{συνά} from ^{πῦρ}, as if *the food* for the sacred *fire*, to be burned for God (with ^ה parag., like ^{אֲשָׁה}, ^{אֲשָׁה}, ^{הֵן}). It comprehends all kinds of sacrifices, and is even once used of sacrifices not burned [?] Lev. 24:7, 9. It is of very frequent occurrence in some ritual phrases, as ^{אֲשָׁה רִיחַ נִחַח לַיהוָה} "a sacrifice

Gen. 2:14. — (c) After the Assyrian empire was overthrown, אשור was sometimes used of the countries in which that empire had formerly flourished, and to the new empires which had arisen in its place; videl. of *Babylonia*, 2 Ki. 23:29; Jer. 2:18 (comp. Isa. 8:8); Lam. 5:6; also Judith 1:5; 2:1; 5:1; of *Persia*, Ezr. 6:22, where Darius is called מלך אשור. [“Hitzig attempts to show that אשור is put also for *Syria*, Isa. 19:23 (Begr. d. Kritik, p. 98; or Isa. p. 235). But his arguments are not convincing.” Ges. add.]

אשורי Pl. אשורים [Asshurim, Asshurites], pr. name of an Arabian nation, Gen. 25:3; perhaps the same as is called in 2 Sam. 2:9, אשיר; to be sought for near Gilead.

אשחר (perhaps “blackness,” “black,” from שחר), [Ashur], pr. n. m., 1 Ch. 2:24; 4:5.

אשח support, column, from the root אשח No. 1. Pl. with suff. אשחותיה Jer. 50:15, קרי. LXX. *ἰπάλαις αὐτῆς*. More correctly Vulg. *fundamenta* *tjus*; comp. the Arab. ^{أس} ^{عمدة} column. In כתיב there is אשחיה from אשח.

אשימא [Ashima], 2 Ki. 17:30, a domestic divinity of the men of Hamath, of doubtful origin. It seems probable to me that we should compare the Pers. ^{اسمان} *asuman*, heaven, Zend. *açmânô*. As to what I formerly compared (on Is. ii. 348), *Achuma*, i.e. the planet Jupiter, rests on an error of Kleuker, the German translator of the Zendavesta; for this planet is not called *Achuma* but *Anhuma* (Zendavesta, Paris, ii. p. 356). I am sorry that this error has been adopted and increased by Winer, page 97, who writes it *Aschiana*.

אשירה see אשירה.

אשית m. a foundation, from the root אשח. (Arab. ^{أس} ^{أسس} ^{أس} ^{أسس} ^{أس} ^{أسس}), only in pl. אשיתים used of the ruins of buildings, because the houses being destroyed, the foundations alone remain; (comp. מוקדים Isa. 58:12, used of ruins). Isa. 16:7, אשית קירחרשת “the ruins of (the city) of Kir-Harasheth.” In Jeremiah (48:31), who imitates the passage of Isaiah, and almost transcribes it, instead of this there is read אשית קירחרשת, but there is no reason why we should suppose that parallel passages of this kind are always the same in sense. For writers of a later age when using the words of more

ancient authors, not only often act as interpreters, but also as emendators, and thus substitute at pleasure for difficult words which are perhaps obsolete, others that are more familiar. [But let the inspiration of Scripture be remembered in all this.] See Gesch. der hebr. Spr. p. 37, seq. and my Comment on Isa. loc. cit.

אשית f. 2 Sa. 6:19; 1 Ch. 16:3. Pl. אשיתים Hos. 3:1 & אשיתות Cant. 2:5 *liba, cakes*, specially such as were made of grapes, and dried and pressed into a certain form; see אשית ענבים Hos. loc. cit., from the root אשח. They are mentioned as dainties, with which those who were wearied with a journey and languid were refreshed (2 Sa., Chron., Cant. l. l. c. c.), and which were offered in sacrifices to idols (Hos. loc. cit.). This word differs from צמון i.e. dried grapes, but not pressed together into a cake, and from דבילה i.e. figs pressed together into a cake. The primary idea should be sought apparently in that of pressing together (see the root, and comp. אשית cakes, from אשח to make firm, and אשית from אשח to spread out), and not in the idea of fire (אש), as being cakes baked with fire. The same word is found in Pseudojon. Ex. 16:31, where אשית is for the Hebr. אשית, and in the Mishnah (Nedarim, vi. § 10), where אשיתים is used for food made of lentiles, no doubt cakes made of boiled lentiles.

אשית m. a testicle, Lev. 21:20; Syr. ^{أشيت} *ashit* and Æth. ^{ሐሽት} *hast*: id. It is for אשית, from the root אשח (like אשית, ^{أشيت} *ashit* from ^{أشيت} *ashit*), Æth. ^{ሐሽት} *hast*: to indicate, to inform; whence ^{ሐሽት} *hast*: index, informer. It is, therefore, equivalent to the Lat. *testis, testiculus*, nor was there any cause for doubting as to the origin, as has been done by the editors of Simonis' Lexicon.

אשבל Pl. אשבלות and אשבלות (as if from אשבל, comp. אשבל, m. Num. 13:23).

(1) a cluster, Traubenstamm [“prop. the stem or stalk of a cluster; Lat. *racemus*.”], whence berries, or flowers, which hang in clusters like grapes; as of dates, Cant. 7:8; of flowers of the henna, Cant. 1:14; especially of the vine, either with the addition of אשבל Cant. 7:9, ענבים Nu. 13:23, 24; or absol. Isa. 65:8; Mic. 7:1. Once, Gen. 40:10, אשבל is distinguished from אשבל grape, and denotes the stem, *racemus*, pr. so called. The words אשבלו אשבלותיה should be rendered “and its (the vine's) stems (racemes) brought forth grapes.” Gerin. die Rebenstämme trieben reife Trauben od reife Beeren. To this answers the Arab. ^{أشبال} *ashbal*.

palm branch; *Æth.* Ἀἰνῖδ: grape, vine; whence the verb ἄνω: to bear grapes; Syr. and Ch. ܐܢܘܐ, ܐܢܘܐ grape, stem, cluster. In such a variety of orthography the etymology is doubtful. Perhaps ܐܢܘܐ may be for ܐܢܘܐ, from ܐܢܘܐ, שכל to bind, to plait, as a plaiting, braid of grapes. Compare ܐܢܘܐ.

(2) [*Eshcol*], pr. n. — (a) of a valley abounding in vines in the southern part of the Holy Land, Nu. 13:23, 24; 32:9; Deu. 1:24. — (b) m. Gen. 14:13, 24.

אַשְׁכְּנַז [*Ashkenaz, Ashchenaz*], pr. name of a region and a nation in northern Asia, sprung from the Cimmerians (צִמְרִי), Gen. 10:3, to be sought for near Armenia, Jer. 51:27; unless this were a province of that country ["A similar form is אֲשִׁינָז"]. The modern Jews understand it to be *Germany*, and call that country by this Hebrew name, which is only to be attributed to their wonderful ignorance of geography.

אֶשְׁכֵּר m. for אֶשְׁכֵּר with Aleph prosthetic, a gift, Eze. 27:15; Psa. 72:10. Root אֶשְׁכֵּר No. II. i. q. אֶשְׁכֵּר to hire, to reward.

אָשַׁל an unused root. Arab. أَشَلَ and أَشَلَّ i. q. أَشَلَ to put forth deep firm roots; أَشَلَّ root, origin, stock. Hence —

אֶשֶׁל (according to Kimchi אֶשֶׁל, with six points), i. q. Arab. أَشَلَّ *tamarisk, myrica* (*Tamarix orientalis*, Linn.). 1 Sa. 22:6, אֶשֶׁל תחת "under a tamarisk tree." 1 Sa. 31:13 (in the parallel place, 1 Chr. 10:12, תחת האֶלֶךְ "under a terebinth," or "a tree" generally). Hence, perhaps, *any large tree* (like אֶלֶךְ, אֶלֶן), and collect. *trees, a grove*, Gen. 21:33. A very exact description of the tree אֶשֶׁל is given by J. E. Faber in *Fab. et Reiskii Opuscul. Med. ex Monum. Arabum*, p. 137; also, *Ker Porter's Travels*, ii. 311.

אָשַׁם Lev. 5:19; Nu. 5:7, and אָשַׁם Lev. 4:13; 5:2, 3, 4, 17; fut. אָשַׁם.

(1) TO FAIL IN DUTY, TO BECOME GUILTY. (Arab. أَشَمَّ id.; أَشَمَّ causat. to judge as guilty; أَشَمَّ and أَشَمَّ fault, guilt. Comp. *Æth.* ለሰላም: fault; ለሰላም: to do amiss. The primary idea is to be sought in that of *negligence*, especially in *going, in gait*; whence أَشَمَّ a slow-paced camel, faltering and weary. Compare אָשַׁם, אָשַׁם.) Lev. 4:13, 22, 27; 5:2, 3, 4, 17; Jer. 50:7. The person towards whom any one

fails is put with אָ Nu. 5:7; Lev. 5:19; the thing in which guilt is contracted, with אָ Lev. 5:5; and with אָ Hos. 13:1; Eze. 22:4. Some render אָשַׁם in certain passages, as Hos. 5:15; Zec. 11:5; Lev. 4:22, 27, "to acknowledge oneself guilty." But the common signification may every where be retained, if we render in Hosea, "until they suffer punishment" (see No. 2); in Zec. "and are not punished;" Lev "when a prince has sinned by error... he has contracted guilt. But when (אָ) it is known to him," etc. אָשַׁם h. l. is the same as אָשַׁם Lev. 5:1, 17.

(2) to bear one's guilt, to suffer punishment due for it, Ps. 34:22, 23; Isa. 24:6; Jer. 2:3.

(3) i. q. אָשַׁם and אָשַׁם to be destroyed, to be laid waste, used of altars, Eze. 6:6; comp. Syr. (أَمَحَ) a desert.

NIPHAL, to be punished; hence to perish, used of flocks, Joel 1:18.

HIPHAL, to inflict punishment on others, Ps. 5:11.

אָשַׁם with suff. אָשַׁם Pl. with suff. אָשַׁם fault, guilt, blame, which any one incurs, Gen. 26:10; Jer. 51:5. Hence —

(1) that by which any one contracts guilt, Num. 5:7, 8.

(2) sacrifice for transgression, 1 Sam. 6:3, seq.; 2 Ki. 12:17; Isa. 53:10; Eze. 40:39. In the Mosaic law there is a careful distinction between these sacrifices for trespass (אָשַׁם), and sacrifices for sin (חַטָּאת). Not only were the ceremonies used in the two cases different (see Lev. 5:1—26, Engl. Ver. 1—19; and 6:1—7; 7:1—7; compare 4:1—35; 6:17—23, Engl. Ver. 24—30), but in one and the same offering both kinds of victims were sometimes joined (as Lev. 14:10, seq.; Num. 6:12, seq.; comp. Lev. 5:7—10); and the particular faults or sins which were to be expiated by the one or the other offering are carefully laid down in the law (see Levit. 5:14; 12:24; 19:20—22; Nu. 6:11, 12); although the exact difference between each kind of sin has hitherto been vainly inquired[?]. See Joseph. *Antiquit.* iii. 9, § 3; Philo, *De Victimis*, ii. page 247; Mang., Rosenm. on Lev. 5:6; Carpzov, *Antiquit. S. Cod.* page 707, seq.

אָשַׁם m. verbal adj. — (1) in fault, one who has contracted guilt, Gen. 42:21; 2 Sa. 14:13.

(2) one who brings a sacrifice for trespass, Ezr 10:19.

אָשַׁם f. — (1) prop. Infin. of the verb אָשַׁם, like אָשַׁם, אָשַׁם. Lev. 5:26, אָשַׁם אָשַׁם "of all that he hath done in trespassing therein."

Lev. 4:3, אֲשַׁמְתָּ הָעָם, "like as the people contract guilt."

(2) *fault, guilt*, 1 Ch. 21:3; 2 Ch. 24:18; 28:13; Am. 8:14, אֲשַׁמְתָּ שְׁמֶרֶן "the guilt of Samaria," for its idols. Pl. אֲשָׁמוֹת 2 Ch. 28:10; Ps. 69:6.

(3) *the offering of a victim for guilt, or trespass*. Lev. 5:24, בְּיוֹם אֲשַׁמְתּוֹ "in the day of the offering of his sacrifice." Comp. אֲשָׁם No. 2 and אֲפָרָה.

אֲשָׁמִים m. pl. i. q. אֲשָׁמִים with Aleph prosthetic, *fatnesses*, hence *fat*, or fertile *fields* (comp. Gen. 27:24). Isa. 59:10, בְּאֲשָׁמִים בָּמֵתִים "we fall in fat fields as dead men." The Rabbins, and Jerome, render it *darkness* (compare Lam. 3:6; but see my Comment. on the passage).

אֲשָׁמֶרָה, אֲשָׁמֶרָה constr. st. אֲשָׁמֶרָה (once absol. Jud. 7:19). Plur. אֲשָׁמֶרוֹת f. (from the root אֲשָׁר) a *watch*, φυλακή, a part of the night so called from the military watches. Among the ancient Hebrews there were three watches (the first or אֲשָׁמֶרוֹת Lam. 2:19; the middle, Jud. 7:19; the third אֲשָׁמֶרָה Ex. 14:24; 1 Sa. 11:11), four are mentioned in the N. T. in the Roman manner.

אֲשָׁן an unused root, perhaps—I. *to be hard, strong*; Ch. אֲשָׁן, אֲשָׁן hard, strong; compare אֲשָׁן, Arab. أَشَّيْن hard, strong.

II. *to be dim, dark*, see אֲשָׁן.

אֲשָׁנִב m. *lattices*, a window closed with lattices, through which the cold air passes, Jud. 5:28; Pro. 7:6. Root אֲשָׁנִב, which see.

אֲשָׁנָה ("strong," "mighty"), [Ashnah], pr. n. of two towns in the tribe of Judah, Josh. 15:33, 43.

אֲשָׁעַן ("prop," "support"), [Eshean], pr. n. of a town in the tribe of Judah, Josh. 15:52.

אֲשָׁף an unused root. Syr. (أش) to use incantation. Jo. Simonis places the primary power in the idea of covering, hiding, and laying up, whence comes the Syr. to use enchantment, pr. to use hidden arts; compare אֲשָׁף and אֲשָׁף, also אֲשָׁף a quiver, so called from the idea of hiding. In the signification of using enchantment, it is cognate to אֲשָׁף.

אֲשָׁף Heb. and Ch. *an enchanter, a magician*; Dan. 2:10. Plur. Heb. אֲשָׁפִים Dan. 1:20; 2:2; Ch. אֲשָׁפִים emphat. אֲשָׁפִים (from the sing. אֲשָׁף), Dan. 2:27; 4:4; 5:7, 11, 15. (Syr. (أش) enchanter.)

אֲשָׁפָה with sufl. אֲשָׁפָה f. *a quiver*, perhaps so

called from the idea of *hiding* (see the root), Isa. 22:6; 49:2; Jer. 5:16; Ps. 127:5; Job 39:23; Lam. 3:13, בְּנֵי אֲשָׁפָה "sons of his quiver," i. e. arrows.

אֲשָׁפָנִי [Ashpenaz], pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1:3. The etymology is unknown, but a similar form is found in אֲשָׁפָנִי.

[The proper name אֲשָׁפָנִי has been well illustrated by Rüdiger from the Pers. اسپ a horse, and Sanscr. nāsā, nose, so that it properly signifies *horse's nose*. App.]

אֲשָׁפָר an obscure word, twice found, 2 Sa. 6:19; 1 Ch. 16:3. Vulg. renders it *assatura bubula carnis*, taking it unlearnedly enough from אֲשָׁף fire, and פָּר ox. However, I have no doubt that we should understand a certain *measure*, or *cup* (of wine, or drink), for אֲשָׁפָר with Aleph prosthetic, from the root אֲשָׁף No. 3. Æth. ለረ: to measure, whence መጠን: a measure. *cyathus*, see Ludolphi Lex. Æth. p. 187 (kindred to אֲשָׁף to number). Lud. de Dieu came very near the truth following the same etymology, and understanding it to be a *measured* part of a sacrifice.

אֲשָׁפָה m. sing. *dunghill*, for אֲשָׁפָה (Neh. 3:13), from the root אֲשָׁפָה *to put, to place*, perhaps also *to heap up*, comp. אֲשָׁפָה Neh. 2:13; 3:14; 12:31, contr. אֲשָׁפָה Neh. 3:13, "the dung gate" of Jerusalem. Metaph. used of extreme and squalid poverty; 1 Sa. 2:8, "he raiseth the poor out of the dust, אֲשָׁפָה יָרִים אֲבִיּוֹן he lifteth the needy from the dunghill;" Ps. 1:3:7. Comp. Arab. دُغ dung, mud, used of extreme poverty.

Plur. אֲשָׁפָתוֹת (from the unused sing. אֲשָׁפָה or אֲשָׁפָה). Lam. 4:5, "they embrace dunghills," i. e. they lie in dung. (Compare the similar phrases, "to embrace the rock," Job 24:8, "to lick the dust," and others of the same kind.)

(The signification of *dunghill*, which has needlessly been questioned by J. D. Michaëlis, in Suppl. p. 137, is given by the ancient versions with one consent; and it is similarly used in the Mishnah, where in the sing. אֲשָׁפָה is used of a dunghill, Kethuvoth vii. § 5; Bava Metzia v. § 7, and pl. אֲשָׁפָתוֹת of heaps of dung in a field, Sheviith iii. § 1—3. From the first of these forms it may be gathered that the root of this word is אֲשָׁף, but in that case how have we the plur. אֲשָׁפָתוֹת? It seems to me that this sing. has arisen from an etymological error of a later age, from the ancient אֲשָׁפָה used as the plural. Compare אֲשָׁפָה, and hence sing. Ch. אֲשָׁפָה.)

אַשְׁקֶלֶן (perhaps "migration," from the root **שָׁקַל**, Aram. to migrate; comp. **אַשְׁמֶלֶךְ**), pr.n. *Ascalon*, [*Askelon*, *Ashkelon*], a maritime city of the Philistines, Jud. 1:18; 14:19; 1 Sa. 6:17; 2 Sa. 1:20. Arab. **حِصْطَان** [*ʿAshkālān*], which name is still retained by the little village standing in the ruins of the ancient city. The Gent. noun is **אַשְׁקֶלֶנִי** [*Eshkalonites*], Josh. 13:3.

אֲשֶׁר or אִשֶּׁר (comp. pr.n. אִשְׁרָא).

(1) TO BE STRAIGHT, RIGHT, i. q. ~~וְיָ~~ especially used of a straight way, hence also of what is *upright*, *erect*, whence comes the signification of firmness and strength, in the Talmud.

(2) *to go straight on*, and generally *to go*, Pro.
9:6.

(3) *to be successful, to prosper, to be fortunate*, compare the kindred roots יָשַׁר No. 3, פָּשַׁר and עָשַׁר.

PIEL אָנִיץ—(1) *to guide*, or *lead straight*, Pro. 23:19; Isa. 1:17, אָנִיץ הַיָּמִין “lead the oppressor right,” into the right way, (unless, comparing Pual No. 2, we render with the ancient versions, ῥύσασθε ἀδικούμενον. Vulg. *subvenite oppresso*, pr. *make the oppressed happy*), and generally *to lead*, Isa. 3:12; 3:15.

(2) intrans. *to go on*, Pro. 4:14.

(3) to pronounce *happy*, or *fortunate*, Gen. 40:13; Ps. 72:17; Pro. 31:28; Cant. 6:9; Job 29:11.

PUAL **נִשָּׂא** and **נִשְׂאָה**—(1) *to be led*, Isa. 9:15.—
2) *to be made fortunate*, Ps. 41:3; Pro. 3:18.

Derivative nouns are אֵשׁוּר, אֶשְׂרָה, אֶשְׂרָה, אֶשְׂרָה, אֶשְׂרָה, אֶשְׂרָה.

אַשֶׁר ("fortunate," "happy," compare Gen. 30:13), [*Asher*], pr. n.—(1) of a son of Jacob and his concubine Zilpah (Gen. 30:13; 35:26), ancestor of the tribe of the same name (Nu. 1:40, 41), whose boundaries are described as on the northern border of the holy land, Josh. 19:24—31. The Gentile noun is אֲשֶׁרֶת Jud. 1:32.—(2) a town to the east of Shechem, Josh. 17:17.

אֲשֶׁר (A) relat. pron. of both genders and numbers, *who, which, that*. (In the later Hebrew, and in the Rabbinic, is used the shorter form אֲשֶׁ, אֲשֵׁ; ["which was elsewhere used only by the Phœnicians;"] in the other cognate languages the relative takes its forms from the demonstrative הַ, viz. Ch. הַ, הַ, Syr. ܐܝܬܐ, Samar. ܐܝܬܐ, Arab. الذي, i. q. اَلَّذِي, Æth. ለ: *who*, compare ܗ: *this*. As to the origin, see the

note.) The varied use of the relative *belonge* in full to syntax, the following remarks only are here given

(1) Before the relative, the pronoun *he, she, it, is* often omitted, e. g. Num. 22:6, **וְאֵלֶּיךָ** "and *he* whom thou cursest," Ru. 2:2; Ex. 4:12; Josh. 2:10. The same pronoun has also to be supplied whenever prepositions are prefixed to the relative, **לְכֹל־אֲשֶׁר** "to him who," Gen. 43:16; "to those who," Gen. 47:24; **לְכֹל־אֲשֶׁר** "him who," "that which;" **מֵאֲשֶׁר** "from those who," Isa. 47:13. Sometimes the omitted pronoun applies to place, as **לְכֹל־אֲשֶׁר** "to that place which," Exod. 32:34; **לְכֹל־אֲשֶׁר** "where" pr. "in that (place) which," Ru. 1:17; Lehg. § 198.

(2) אֲשֶׁר is often merely the sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative power, as אֲשֶׁר אֶת־עָפָר "which dust," Gen. 13:16; אֲשֶׁר אֶת־הַשָּׂדֶה "which field," Gen. 49:30; אֲשֶׁר־מֵנָם where (from נָם there), אֲשֶׁר מֵנָם whence (from מֵנָם thence), אֲשֶׁר לוֹ to whom (from לוֹ to him), אֲשֶׁר לָנוּ from whom, אֲשֶׁר מִמֶּנּוּ from whom, אֲשֶׁר בּוֹ whose tongue, Deu. 28:49, and this is the regular way in Hebrew of expressing the oblique cases of the relative (Lelrig, p. 743), with the exception of a few examples which, as far as I know, have been noticed by no one, viz. בְּאֲשֶׁר, Isa. 47:12, for אֲשֶׁר בָּהֶם (Taig. אֲשֶׁר עִם Gen. 31:32, Syr. حَتَّى—), and אֲשֶׁר עִם Gen. 31:32, for אֲשֶׁר עִם with whom.

(3) **אֲשֶׁר** is used as a circumlocution of the genitive (like the Talmudic **שֶׁל**), especially where many genitives depend upon one governing noun, and in the later Hebrew, as 1 Sa. 21:8, **אֲשֶׁר הָיוּ לְסָאֹל**, "the chief of the herdsmen of Saul;" Cant. 1:1, **אֲשֶׁר הָיוּ לְסֹמֶחַ**, "the song of songs of Solomon." See Lehg. p. 672, 673.

(4) In the later Hebrew אָשַׁר is sometimes redundant, like the Aram. אִי, ִי e.g. Est. 1:12, וְכִי הָיָה אִי אֲשֶׁר הָיָה בְּיָד הַמֶּלֶךְ, compare verse 13, where אִי is omitted. Comp. 2 Sam. 9:8. See below under the word יִי.

(B) It becomes a conjunction like the Hebrew **וְ**, Aram. **וְ**, **ו**, Æthiop. **ዘ**: Gr. *ὅτι*, Lat. *quod*, Germ. *daß*, so (which latter word had also in the ancient language, a relative power, as in Ulphilas, *sa, so, thata*, who, which). Its various significations, almost all of which are found in **וְ**, are —

(1) *quod, that*, after verbs of seeing, hearing, knowing (Ex. 11:7); finding (Ecc. 7:29); saying (Est. 3:4); confessing (Lev. 5:5); swearing (1 Ki. 22:16), etc.; also after nouns of a like power, Isa. 38:7; Ecc. 5:4. II how the neuter relative is used with this power may be seen by the following examples; Josh. 2:10

שָׁמַעְנוּ אֶת אֲשֶׁר הוֹבִישׁ יְהוָה אֶת־מֵי יַם־סוּף "we have heard that which Jehovah dried up, the waters of the Red sea;" 1 Sa. 24:11, 19; 2 Sa. 11:20; 2 Ki. 8:12; Deu. 29:15; Isa. 38:7, "let this be for a sign to thee which" (that), etc. Comp. No. 11.

(2) *ut, that, in order that*, indicating design and purpose, followed by a future; Deu. 4:40, "and his statutes which I command thee this day, observe diligently, לְךָ וּלְבָנֶיךָ אַחֲרַיִךְ, that it may be well with thee and thy children after thee;" Deu. 6:3; Ruth 3:1; Gen. 11:7; 22:14; 2 Ki. 9:37; Ps. 144:12. Also after a verb of asking, Dan. 1:8. More fully, לְמַעַן אֲשֶׁר in order that (see לְמַעַן); once אֶת־אֲשֶׁר Eze. 36:27. It is—

(3) causal *because that, because*, followed by a pret., Gen. 30:18; 31:49; 34:27; Josh. 4:7; 22:31; 1 Ki. 15:5; Ecc. 4:9; rarely by a future, when used of an uncertain thing, 1 Ki. 8:33 (comp. 2 Ch. 6:24, where for it there is בִּי). More fully אֲשֶׁר תַּחַת אֲשֶׁר; see No. 11. ["Like בִּי it is also put at the beginning of an answer, assigning a reason where one has been demanded; 1 Sa. 15:19, 'wherefore then didst not thou obey the voice of the Lord, but didst fly upon the spoil . . . ? 20, And Saul said unto Samuel *because that* (אֲשֶׁר) I have obeyed the voice of the Lord, . . . and have brought Agag . . . and have utterly destroyed the Amalekites,' i.e. because in doing as I have done, I have obeyed (I think) the divine command. Vulgate 'ino audivi vocem Domini.' Ges. add.] Sometimes it may be more suitably rendered: *nam, for*, Deut. 3:24 (LXX., Vulg., Syr.). Here belongs לָמָּה אֲשֶׁר Dan. 1:10 (compare עֲלֵמָּה Cant. 1:7); prop. *nam quare? for why? wherefore?* hence, i. q. *ne*, lest, Syr. لَمَّا; see under לָמָּה.

(4) conditional, *if* (compare Germ. *so du gefest*). Lev. 4:22 (comp. 28 verses 3, 27); Deu. 11:27 (comp. 28 verse 28); 18:22; 1 Ki. 8:31 (comp. 2 Ch. 6:22); 2 Ch. 6:29; followed by a future, Gen. 30:38; Isa. 31:4; Josh. 4:21. Rarely it is concessive, *et si, although* (Germ. *so auch, for wenn auch*), Ecc. 8:12.

(5) *at what time, when, quum, δει*, followed by a pret., Deu. 11:6, "when the earth opened its mouth;" 1 Ki. 8:9; Ps. 139:15; 2 Ch. 35:20, אֲשֶׁר הִכִּין יְהוֹשֻׁעַ, "when Josiah had repaired the temple" (compare Syr. ܐܝܢ; Mark 11:3; Mat. 26:54; 28:1).

(6) *where, ubi, ubi, for* אֲשֶׁר שָׁם Nu. 20:13; Ps. 95:9; Isa. 64:10; and *whither, whithersoever*, Nu. 13:27; Ps. 84:4; Isa. 55:11. (Comp. Syr. ܐܝܢ; Heb. 3:9 for *ubi*.)

(7) i. q. *as, like as* (so *wie*), in protasis, Ex. 14:13 (LXX. *ὡς πρός*), 1 Ki. 8:24. Followed by

Jer. 33:22. Also *how, in what way*, Job 37:17, " (knowest thou) אֲשֶׁר בְּכִיֶּיךָ חֲפִים in what way thy garments become warm?"

(8) As a sign of apodosis, like בִּי No. 6, Germ. *so, then, so*. Preceded by אִם Isa. 8:20, אִם יֹאמְרוּ "if they speak not according to this word, then there is to them no dawn." Like בִּי and לְ (see Lehrs. 723), it is put also when there precedes a nominative absolute; 2 Sa. 2:4, "the men of Jabesh-Gilead אֲשֶׁר קָבְרוּ אֶת־שָׁאוּל (they) buried Saul;" and with other absolute cases, especially when denoting time and place. Zec. 8:23, בְּיָמֵינוּ הִנֵּה אֲשֶׁר יַחֲזִיקוּ "in those days then they shall take hold," Germ. in jenen Tagen, da ergreifen, etc. Deu. 1:31, בְּיַדְךָ אֲשֶׁר רָאִיתָ "in the desert, there thou sawest;" compare 2 Sa. 14:15, וְעַתָּה אֲשֶׁר בָּאתִי Germ. *und nun, so bin ich gekommen* (Ch. 7. 7. 7.).

(This usage of this particle has been altogether denied, and it has been stated to be entirely foreign to it, by Ewald in Heb. Gramm. p. 650, who appears to have overlooked the particles בִּי, ܐܝܢ, ܐܝܢ, German *so*, of altogether the same origin and signification; nor should he have given the passage in Isaiah without regard to the context, "let us turn to the law, so may they say, in whom there is no dawn," i.e. those who despair. Also ellipsis of the words *let there be, there are*, is unsuitable, which is brought forward in other examples, as Zec. 8:23; 2 Sa. 2:4.)

(9) It is prefixed to a direct citation of something said, like בִּי No. 7, ܐܝܢ, *ut*. 1 Sa. 15:19, אֲשֶׁר לָמָּה לֹא שָׁמַעְתָּ, "why hast thou not hearkened to the voice of Jehovah?" 20, And Saul said to Samuel; אֲשֶׁר אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה Vulg. *ino audivi vocem Domini*, yea I have hearkened to the voice of Jehovah." [But see above, No. 3.] It seems to be strongly affirmative and even intensifying the sentence. There are also other examples in which—

(10) it appears to mark gradation, *yea, even*, for the more full אֲשֶׁר עַד *until that, δει*, *et*, *et*. Job 5:5, אֲשֶׁר קָצִירוֹ רָעַב יֹאכֵל, "yea even his own harvest the hungry man eateth." In the other member אֲלֵל־מִצְנִים יִתְּהוּ "not his posterity only (ver. 4), but he himself is threatened with destruction;" compare Job 9:15; 19:27; Ps. 8:2; 10:6.

(11) Prepositions to which it is joined are converted into conjunctions, as אַחֲרַיִךְ אֲשֶׁר afterwards, until that, אֲשֶׁר מֵאֲחֵר besides that (Est 4:11), לְמַעַן אֲשֶׁר in order that, תַּחַת אֲשֶׁר, אֲשֶׁר מִבְּנֵי אֲשֶׁר, בְּפִי אֲשֶׁר, עַל דְּבַר אֲשֶׁר, אֲשֶׁר עֲקָב *in that, because*; compare Lehrs. p. 636. Once אֲשֶׁר is prefixed, אֲשֶׁר עַל Job 34:27, i. q. *because that, because*.

It is compounded with prefixes—

I. **בְּאֵשֶׁר** (1) *where, wheresoever*, Ruth 1:17; Jud. 5:27; 17:9; followed by **שָׁם** *there*, Job 39:30. Fully **בְּאֵשֶׁר שָׁם** Gen. 21:17, and **בְּמִקוֹם אֵשֶׁר שָׁם** 2 Sa. 15:21. The same sense may be retained, 1 Sa. 23:13; 2 Ki. 8:1, where it is commonly rendered *whither, whithersoever*, for **שָׁמָּה אֵשֶׁר**.—(2) *in that, because*, i. q. Syr. **ܒܥܫܪ** Gen. 39:9.23.—(3) **בְּאֵשֶׁר** *on account of*, where it assumes the nature of a preposition, Jon. 1:8. Contractedly is used **בְּשַׁל** Jon. 1:7, 12. Both these answer to the Syriac **ܒܥܝܢ** *on account of*.

II. פִּאִיִּר see under פִּ.

III. מַאֲשֵׁר *in that*, Isa. 43:4.

Note.—I have given some conjectures as to the origin of the relative in Thes. p. 165, referring it to the root אָנָן; Ewald, on the other hand, p. 647, regards אָנָן as i. q. אָנָן and as denoting *conjunction*. Now after a more extended comparison with the Indo-Germanic languages, it appears that it should be differently regarded. For, אָנָן, אָנָן, אָנָן, אָנָן, equally with the other relative pronouns (see above, letter A), seem to have had anciently a demonstrative power, which is expressed in the languages both Phœnicio-Shemitic and Indo-Germanic, both by the letters *d*, or *t*, which may be called demonstrative (Dutelauf), especially sibilated and aspirated, and also by a mere sibilant and a mere aspiration, to which is commonly added a simple vowel, and sometimes, besides, a final consonant (l, n, r, s, t). Comp. a) אָנָן, אָנָן, אָנָן, אָנָן, Goth. *tho*, *the*, and with an added consonant; Sanscr. *tad*, Goth. *that*; Anglo-Sax. *there* (who), Swed. *ther*; der; Ch. אָנָן, אָנָן; *την* also with a prefixed vowel אָנָן (which see), אָנָן, אָנָן; אָנָן, אָנָן, Arab. ذَا, ذَا, Æth. H: c) Sanscr. *sas*, *sa* (*tad*); Goth. *sa*, *so* (*that*) = *ô*, *h*, *rô*, Germ. *für*, *so* (*quæ*), Engl. *she*, Hebr. אָנָן, אָנָן; d) אָנָן, אָנָן, אָנָן, אָנָן. Hebr. and

Ch. ח, ה, ו, אס; ד; art. ה, ו, אל (אלה), Engl. and lower Germ. *he*, Swed. and Iceland. *aer*, Germ. *er*, *es*, Lat. *is*, *il*. — These words might easily be added to and enlarged, compare under the word ח No. I. The forms beginning with a sibilant, as שׁ(ס), are given under letter (c), ר is added at the end in the correlatives *der* (*there, ther*), *er, mer*. Therefore, as far as origin is concerned, the prefix ו appears to be an older form than א; although it must be acknowledged that in the monuments of the Hebrew tongue which we have, the fuller form appears to be the more ancient, and the shorter almost peculiar to the later books. As to the signification, it appears to be an error to regard it (as I did myself in the larger Lex.

first ed.) as primarily having the power of mere relation (see A, 2), for in all languages, relatives are taken from demonstratives (sometimes from interrogatives), with a slight change; see above letter A), also Arab. الذي.

אַשֶׁר m. *happiness*, found only in plur. constr. אֲשֶׁרִי, where it has the force of an interjection, as אֲשֶׁרִי הַחַיִּים pr. O the happiness of the man, i. e. "O happy man!" Psal. 1:1; 2:12; 32:1, 2; 33:12. By an ellipsis of the relative we must understand the passage Ps. 65: 5, אֲשֶׁרִי תִבְחַר, "happy (is he whom) thou chooseth." With Aff. אֲשֶׁרִיךָ "happy (art) thou!" Deu. 33:29, אֲשֶׁרִיךָ (for אֲשֶׁרִיךָ) Ecc. 10: 17; אֲשֶׁרִיךָ Pro. 14: 21, and אֲשֶׁרִיךָ (for אֲשֶׁרִיךָ) Pro. 29:18; אֲשֶׁרִיךָ Isa. 32:20. As to the contracted plural of segolate nouns, such as אֲשֶׁרִיךָ (for אֲשֶׁרִיךָ) see Lehrg. p. 575, 576, and indeed in this word the shorter form arises from its use in exclamation. So in German in announcing good news: viel Glück! In Greek and Latin, *τρισμακάριος, τρισόλβιος, τριευδαίμων, terque quaterque beatus*.

אֶתִּי id. with Aff. **בְּאַשְׁרֵי** "with my happiness,"
Gen. 30:13.

מִלֵּל *Milēl* ("upright to God"), [*Asarelah*], pr. n. of a singer and Levite, 1 Ch. 25:2, written in verse 14 **יִשְׂרָאֵל**.

אֲשֶׁרָה rarely אֲשִׁיטָה Micah 5:13; Deut. 7:5. Pl. אֲשִׁירִים and אֲשִׁירוֹת, Jud. 3:7; 2 Ch. 33:3, f. [see below] pr. *fortune*, i. e. in the idolatry of the Phœnicians and Aramæans, *Astarte* or *the planet Venus*, elsewhere called עֲשִׁתָּהּ (see under that word, also my Comment. on Isa. 65:11, and vol. ii. p. 337, seq.); apparently the companion and consort of Baal: and *her image*; in pl. *images of Astarte*, and perhaps generally *images of idols*, at least those of a particular kind (compare 'Εἰδωλ of the Greeks). The signification of *grove*, which from the LXX. and Vulgate has found its way into the Lexicons and Commentaries of the moderns, is altogether unsuitable to the context in many places, and in some it is almost absurd; I have refuted it at length in Thes. p. 162. To the remarks there made, I here add that *Venus* was regarded by the Romans as the giver of good fortune; compare, *venerem jacere*, Suet. Aug. 71; *venerius jactus*, *venustas*, for happiness, Ter. Hec. 5, 4, 8, 18, and Sylla's cognomen 'Επαφρόδιτος, Felix. As Venus answered to Asherah, and as Hercules, who was worshipped by the Romans as also presiding over and granting fortune, answered to Baal, I have not any doubt that the origin of this mythology was in the East; see,

among other passages, 1 Ki. 15:13; 2 Ki. 21:7; 23:6; Jud. 6:25, 26, 28, 30. In several places *Asherah* is joined to a male idol, Baal, just as *Ashtoreth* is in other places, see 1 Ki. 18:19; 2 Ki. 23:4; Jud. 3:7.

["(1) *Asherah*, a goddess of the Hebr. idolators, to whom they made statues, images (מַסֵּכָה), 1 Ki. 15:13; 2 Ch. 15:16, and whom they often worshipped together with Baal, as at other times Baal and Astarte (Jud. 2:13; 10:6; 1 Sa. 7:4; 12:10). 1 Ki. 18:19, prophets of Baal...prophets of *Asherah*; 2 Ki. 23:4, of Baal, of *Asherah*, and of all the host of heaven. Jud. 3:7, and served אֱלֹהֵי הַבָּעַלִים וְאֱלֹהֵי אֲשֵׁרָה "Baals and *Asherahs*;" comp. 2 Ki. 17:16; 21:3; 2 Ch. 33:3; Jud. 6:25. Once, where in the same chapter mention is made of אֲשֵׁרָה, 2 Ki. 23:6; 14:15; and also of עֲשֵׂתָרֶת verse 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

["(2) A statue, image of *Asherah* made of wood, a wooden pillar of great size, Jud. 6:25—27, which on account of its height, was fixed or planted in the ground, Deu. 16:21. An *Asherah* or statue of this sort stood near the altar of Baal at Samaria, from the time of Ahab, 1 Ki. 16:32, 33; 2 Ki. 10:26; 17:16; on the high place of Bethel, 2 Ki. 23:15; at Ophra, Jud. 6:25, and even in the temple at Jerusalem, from Manasseh until Josiah, 2 Ki. 21:37; 23:6; Pl. אֲשֵׁרִים *Asherahs*, pillars, columns, often coupled with the cippi, or stone pillars constructed to Baal, 1 Ki. 14:23; 2 Ki. 17:10; 23:14; 2 Ch. 14:2; Mic. 5:12, 13; Exod. 34:13; Deut. 7:5; 12:3; 2 Ch. 31:1; 33:9. That these pillars were of wood, appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. 34:13; Jud. 6:25; 2 Ki. 23:6, 15, etc.

["Note.—Of the ancient versions some render this word *Astarte*, others a *wooden pillar*, others a *tree*, LXX. very frequently ἄλσος, Vulg. *lucus* (Engl. a *grove*), by which they seem to have understood a sacred tree. In the Mishnah too it is explained by אֵילֵן נֶעֱבֵר 'a tree that is worshipped.' The primary signification of the word may pertain either to the goddess, her nature and qualities, or to the statue or figure of the goddess. The latter has recently been maintained by Movers in a learned dissertation on this word (Phœnizier, i. p. 560, seq., Bonn, 1840); according to whom אֲשֵׁרָה is prop. *right, upright*, then a *pillar*, and at last a female divinity of the Canaanites, worshipped under the figure of an upright pillar, often as the partner (σύνθετος) of Baal in his altars, but different from Astarte; comp. the epithet of Diana, Ὀρθία, Ὀρθωρία. The former idea was adopted by me (Thes. s. h. v.

and in Appendix), referring אֲשֵׁרָה to the nature and qualities of the goddess herself; though I admit that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view, אֲשֵׁרָה is prop. *fortune, happiness* (compare אֲשֵׁר No. 3, אֲשֵׁר Gen. 30:13, especially אֲשֵׁרִי), and hence became an attribute of Astarte, or Venus as Fortuna Datrix, which was made great account of among the Hebrew idolators; see the artt. מָנִי, נָר. To this we may add that the Romans too regarded Venus as the giver of good fortune and a happy lot; comp. the expressions, *venerem jacere*, Suet.; *venerus jactus*, Cic., and others. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely, if ever, from the form of their statues or images: e.g. מַסֵּכָה, עֲשֵׂתָרֶת, מַמְנִים. It is, however, very possible that the proper signification of אֲשֵׁרָה, being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Gr. Ἐρμῆς was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but Mercury." Ges. add.]

אֲשֵׁרָה Ch. a *wall*, so called from its being erected, (see the root No. 1) Ezr. 5:3. As to the form, comp. בִּשְׁנָה.

אֲשֵׁשׁ an unused root. The primary power appears to be that of *pressing together*, whether by treading or in any other way; comp. Arab. أَثَبَّ to tread, to trample on, to subdue (kindred to أَثَر to urge, and even أَثَر and the words there compared). Hence אֲשֵׁשׁ a cake made of dried figs pressed together; אֲשֵׁשׁ a foundation which is pressed down by treading on it, and Arab. أَثَبَّ Conj. II, to found, to make firm in laying a foundation, comp. אֲשֵׁה to prop.

Note.—אֲשֵׁשׁ see under the root אֵשׁ, p. xli, A.

אֲשֵׁת see אִשָּׁה.

אֲשֵׁתָאֵל (perhaps "petition," "request," as if Inf. Hithp. of an Arabic form, from the root אִשָּׁא), [Esh-taol], pr.n. of a city of the Danites, situated in the plain of the tribes of Judah. Josh. 15:33; 19:41. Jud. 13:25; 16:31. [Gentile noun אֲשֵׁתָאֵל 1 Ch. 2:53.]

אֲשֵׁתָרֶת Ch. *rebellion*, Ezr. 4:15, 19, verbal (f the Conj. ITHPAEL, from the verb אֲשַׁרְרָה Ithpaal to strive, to endeavour.

אֵשֶׁתוֹ ("uxorious," "womanly," from אֵשֶׁת), [Eshton], pr. n. of a man, 1 Ch. 4:11, 12.

אֵשֶׁתְמוֹ Josh. 15:50, and אֵשֶׁתְמוֹ ("obedience," as if infinit. Conj. VIII, from the root עֲשָׂה), [Eshtemoh, Eshtemoa], Josh. 21:14; 1 Sa. 30:28; 1 Ch. 4:17, 19; 6:42, pr. n. of a Levitical city in the mountains of Judah. [Now prob. called Semûa, or es-Semûa, السموء, "a considerable village situated on a low hill." Rob. ii. 626.]

אֵשֶׁת comm. Ch. i. q. Heb. אֵשֶׁת a sign, a portent, synon. with אֵשֶׁת. Dan. 3:32, 33; 6:28. Root אֵשֶׁת.

אֵשֶׁת i. q. אֵשֶׁת thou, which see.

אֵשֶׁת with a dist. accent אֵשֶׁת pers. pron. 2 pers. f. thou, of very frequent occurrence. This word is shortened from the fuller אֵשֶׁתִּי, as is observed below. It is sometimes joined with a masculine, Eze. 28:14; Deu. 5:24.

I. אֵשֶׁת followed by Makk. אֵשֶׁתִּי, with suff. אֵשֶׁתִּי, אֵשֶׁתִּי, in Pause אֵשֶׁתִּי, אֵשֶׁתִּי (all which are just as often written fully), אֵשֶׁתִּי, rarely אֵשֶׁתִּי Josh. 23:15, אֵשֶׁתִּי, אֵשֶׁתִּי Exod. 35:26, more rarely אֵשֶׁתִּי Gen. 32:1, אֵשֶׁתִּי Eze. 23:45, אֵשֶׁתִּי verse 47.

(1) pr. a demonstrative pronoun, *avtós, ipse, scilicet, self, this same*. This primary strongly demonstrative power which may be generally expressed by the Gr. *avtós*, is more rare in the ancient Hebrew, but it appears, however, to have been preserved in the language of common life, and afterwards revived and made current in the later books, in the Rabbinic and in Syriac. Hos. 10:6, אֵשֶׁתִּי יִבְלֵ, "it shall itself (the calf) be carried into Assyria;" the people and priests had already preceded. Josh. 7:15; 1 Sa. 17:34, in a place where the reading has causelessly been questioned, וְאֵשֶׁתִּי הָיָה "there came a lion with the bear itself;" (in Greek it may be rendered *σὺν αὐτῷ τῷ ἄρκτῳ*, mit sammt dem Bären, und der Bär obendrein, and a bear besides; comp. *αὐτῇ σὺν φόρμυγγι*, Il. ix. 194, and Passow, Lex. Gr. v. *avtós*, i. 6). Joshua 22:17, "it is not sufficient for you, אֵשֶׁתִּי this same iniquity of Peor?" as being the greatest that could be; Hag. 2:17, אֵשֶׁתִּי אֵלַי "yet ye yourselves turned not to me;" Dan. 9:13, "as it is written in the law of Moses בְּלִי הָרָעָה אֵשֶׁתִּי all this very evil (as declared Lev. 26, and Deut. 28) has come upon us;" Jer. 38:16, אֵשֶׁתִּי הָיָה "the same who has given us life;" 2 Ki. 6:5, "as one of them was felling a beam, the iron (אֵשֶׁתִּי הַבַּרְזֶל) fell into the water." (The word *iron* should here be pronounced with em-

phasis.) Neh. 9:9. In the Old Testament here also belong—(a) its being used *reflectively*, אֵשֶׁתִּי *avtón*, אֵשֶׁתִּי *avtós*; Eze. 34:2, "woe to the shepherds אֵשֶׁתִּי who feed themselves," i. q. אֵשֶׁתִּי; verses 8, 10; Jer. 7:19; Nu. 6:13.—(b) In Ezekiel it occurs even four times without a following noun for *avtós, id, ipsum, this, itself*, while elsewhere, as in a relaxed sense (see No. 2), it everywhere requires a noun or a suffix; Eze. 43:7, אֵשֶׁתִּי הָיָה הָיָה "this (*avtós*) is the place of my throne, and this the place of the soles of my feet; Eze. 47:17, 18, 19, compare verse 20, where אֵשֶׁתִּי stands in the same context. (Some have regarded the reading as incorrect; and in verses 17, 18, 19, would amend it by reading אֵשֶׁתִּי, as in verse 20; but the similar passage, Eze. 43:7, in which אֵשֶׁתִּי could not be suitable, defends the common reading; ["Maurer supplies *lo!* the place, etc., LXX. *ἐώρακας τὸν τόπον κ.τ.λ.*"]. From the Rabbinic may be added the phrase, בְּאוֹתוֹ הָיָה הָיָה *avtō* הָיָה *hímera*, on the same day; בְּאוֹתוֹ הָיָה הָיָה *avtō* הָיָה *hímera*, on the same hour, in derselben Stunde: from the Syriac *ܐܬܐܝܬܐ*, compare *ap. avtō, a se ipso*. ["Note. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with the accusative, but with little success. See Maurer's Comm. ii. p. 608. The origin of the word which is treated of below, is not contrary to the above view, but rather favours it." Ges. add.]

(This true and primary signification of the word was not unknown to the Rabbins, who explain it by אֵשֶׁתִּי, and in the same manner do the Syriac grammarians interpret the word *ܐܬܐܝܬܐ*. In the Arabic there answers to this *أَيَّا*, also used reflectively ضربت *avtō* I have beaten myself. As to the origin, I have

no doubt but that this word, like the other pronouns, is primitive and very ancient (see אֵשֶׁתִּי p. LXXXVIII, A), nor should I object if any one were to compare אֵשֶׁתִּי with the Sanscr. *état, hic*; Gr. *avtós*. To give my own opinion now, this is more probable than what I lately supposed, that אֵשֶׁתִּי, אֵשֶׁתִּי are i. q. אֵשֶׁת a sign, which, however, is also the opinion of Ewald, Gramm. p. 593).

(2) This word by degrees lost much of its primitive force, so that as set before nouns and pronouns already definite, it scarcely increases the demonstrative power; אֵשֶׁתִּי הָיָה i. q. Germ. *dieselbe Sache, dieselbige Sache, selbige Sache, the thing itself, the same thing*; often redundantly for the simple *dieselbe Sache, this thing*

t is rarely—(a) put before a nominative (Gen. 17:5, וְיִקְרָא עוֹד אֶת־שְׁמֶךָ אַבְרָם "thy name shall be no longer called Abram;" Gen. 4:18, וַיִּנָּלֶךְ לְהַנֹּחַ אֶת־עֶרְדְּךָ "let not this thing displease thee," Gen. 21:5; 46:20; Ex. 10:8; Lev. 10:18; Nu. 11:22; 26:55, 60; Josh. 7:15, etc.); on the other hand it is very often—(b) put before the object of a proposition when already definite (compare the pronouns *αὐτός*, *ipse*, *derselbe*, which, *especially in the oblique cases*, *αὐτοῦ*, *αὐτῶν*, *αὐτόν*, *ipsū*, *ipsi*, *derselben*, *denselben*, lose their strongly demonstrative power in some degree), thus it becomes a particle pointing out a *determinate object*. In Hebrew אֶת־הַשְּׂמִים properly therefore signifies, i. q. *αὐτὸν τὸν οὐρανόν*, but from the common use of language is the same as *τὸν οὐρανόν*, like in Gr. *αὐτὸν Χρυσήδα*, II. i. 143, without emphasis for *Χρυσήδα*: אֶת־הַיָּם pr. *αὐτόν* *σε*, *σεαυτόν*, hence the simple *σε*. In this manner אֶת is frequently put before substantives made definite with the article (הַיָּרֵחַ וְאֶת הַשָּׁמַיִם Gen. 1:1; comp. וְשָׁמַיִם אֶרֶץ Gen. 2:4), or with the addition of a genitive or a suffix (Est. 9:14; Ru. 2:15), also before proper names (Jon. 2:1), its occurrence is much more frequent in prose than in poetry. In the whole Old Test. only three examples occur to me in which this word is prefixed to nouns which are not made definite, two of them (Pro. 13:21; Eze. 43:10), where the sense is definite, one (Ex. 21:28), where it is not so. [†]Also Ex. 2:1; 2 Sa. 18:18; Ecc. 3:15. Ges. add.]

Note. Some have altogether denied that this word is put before the subject of a discourse; and indeed the examples in which it is joined with a passive verb may be taken impersonally, and so explained that the power of the object is retained, viz. וְיָתֵן אֶת הָאָרֶץ Nu. 32:5, man gebe das Land, "let them give the land" (see Olshausen, Emendatt. zum A. T. page 25, Hebr. Gramm. 9th edit. page 233 [13th edit., § 140, a]), but many others (see No. 2, a) cannot be so taken; and it is not the place of a sober interpreter to have recourse unnecessarily to solecisms and critical conjecture. What has been done with regard to this point which exercised the inquiries of very ancient Rabbins, may be seen in Olshausen loc. cit.; Ewald (Hebr. Gramm. Page 593); Fühsius (Seebode, krit. Bibl. 1826, No. 3), and by their follower, Winer, in Lex. Hebr. page 103.

[*Note.* The origin of this particle is still uncertain. Corresponding to it in the Phœnicio-Shemitic lan-

guages are Ch. 伊, Syr. ܐܝܢ *ipse*; but these are of rare occurrence. Cognate are the Æth. *enta*, who (prop. demonstr. like all relatives), Egypt. *ent*, who; and especially the demonstrative syllable *ent*, which in the

Egyptian language is prefixed to the personal pronouns, as *ent-oten*, ye; *ent-sen*, they; *ent-of*, he. Here the simple and genuine forms are *oten*, *sen*, *of*; the form *ent-sen*, corresponds entirely to the Hebr. אֶת־הֵן, and *ent-of*, to the Hebr. אֶת־וְ, while yet all these forms express the nominative. (See the Table in אֶת־נִי, note; Hebr. Gramm. page 293, 13th edit.) From *ent* come both אֶת (as אֶת from אֶת־נִי), and אֶת; comp. Sanscr. *état*, Gr. *αὐτ-ος*. Others refer אֶת, אֶת, to the Aram. אֶת, אֶת־נִי, i. q. אֶת־נִי; so Hupfeld on the demonstr. power of the letter ת, see Hupfeld, in Zeitschr. f. d. Morgenl. Lit. ii. page 135. Ges. add.]

II. אֶת followed by Makk. אֶת־נִי, with suff. אֶת־נִי, in pause and f. אֶת־נִי Gen. 6:18 comp. 20:16, אֶת־נִי, אֶת־נִי Gen. 9:9, 11, אֶת־נִי more rarely and chiefly in the books of Joshua, Kings, Jeremiah, and Ezekiel, אֶת־נִי, אֶת־נִי, אֶת־נִי (so that it seems to be confounded with the mark of acc. אֶת), pr. sub-st. denoting *nearness*, and *propinquity*, prob. for אֶת־נִי (from the root אֶת־נִי No. II. to draw near, as אֶת־נִי from אֶת־נִי) from the common usage of the language, a prep. of a similar power to אֶת (which see).

(1) *apud*, *with*, *at*, *by*, *near*, used of nearness and vicinity, Gen. 19:33; Lev. 19:13; Job 2:13; 1 Ki. 9:26, "Eziongeber אֶת־אֵילֹתָיו which is situated near Eloth," comp. Jud. 4:11, אֶת־פָּנִי to any one's face, i. q. אֶת־פָּנִי see אֶת־פָּנִי. There is a singular use of it in Gen. 30:29, "thou knowest what thy flock has become אֶת־נִי with me," i. e. having me as the shepherd and caring for it, comp. 39:6, "he cared for nothing אֶת־נִי i. e. while he had Joseph for *οἰκόνομος*, verse 8. Specially—(a) sometimes it indicates possession of a thing, like the Lat. *penes*, comp. Gr. τὰ παρ' ἐμοί, Arab. *كان معي* (see אֶת־נִי No. 2, a, b); especially what one has in one's mind, Job 12:3, אֶת־נִי אֵלֶיךָ "who knoweth not such things?" Job 14:5, "the number of the months is with thee," i. e. in thy mind, determined by thee.—(b) It is rarely used of motion to a place (like *παρὰ* with an acc. and vulg. *apud te* Inscr. Grut. ben vid). 2 Sam. 15:23; Ps. 67:2, אֶת־נִי אֶת־נִי i. q. אֶת־נִי; Ps. 4:7.—(c) It is i. q. *præter*, *besides* (compare *παρὰ ταῦτα*, *præter ista*), Ex. 1:14; 1 Ki. 11:1, 25.—(d) It is used ellipt. for אֶת־נִי Gen. 49:25, where from what precedes אֶת־נִי is supplied.—(e) In some phrases and examples אֶת may seem to be inaccurately for *in*, (as in Lat. *apud villam*, *apud forum*, *apud Hierosolyma*, Sueton. Vesp. 93, *apud Palestinam*, Eutr. vii. 13, see Handii Tursell. page 414, 415), but it may, and even ought, in every case to retain the notion of nearness. 1 Sa. 7:16, "he judged Israel אֶת־כָּל־מְקוֹמֹתָיו at all those places;" the courts of justice being

in the gates of towns, and thus by or near the towns. 1 Ki. 9:25, וְהִקְטִיר אֹתוֹ אֲשֶׁר לִפְנֵי יי, "and Solomon offered incense at that (altar) which was before Jehovah." Compare Suet. Aug. 35, *ut thure et mero supplicaret—apud aram eius dei*, etc., and Deut. 16:6, אֶל-הַמִּקְוִים... שֵׁם הַזֶּבֶחַ. One offered properly at the altar, and in 1 Ki. loc. cit. this phrase is used as the customary expression for offering incense. (I do not see with Winer, how in this passage אֹתוֹ may refer to יהוה.)

(2) *cum*, with (compare עם No. 1), used of accompanying, Gen. 6:13; 43:16; Jud. 1:16; Jer. 51:59; of connection by marriage, 1 Ki. 3:1; of a covenant, Gen. 15:18; of aid, Gen. 4:1, "I have gotten a male (i. e. a son) אֶת-יְהוָה by the aid of Jehovah." Jer. 1:8; 15:20. It is said, "to speak with any one," 1 Ki. 8:15; also "to fight, to make war with any one" (where אֶת may be rendered *against*), Gen. 14:9; 1 Ch. 20:5; Pro. 23:11. הִתְהַלֵּךְ אֶת-יְהוָה "to walk with God," Gen. 5:24; i. e. having God as it were for a companion, to lead a life pleasing to God; עָשָׂה חֶסֶד אֶת-פ' "to act kindly with any one," Zec. 7:9; compare Ruth 2:20; 2 Sa. 16:17. Noldius, in his Concordance, under this word always confounds אֶת No. I. and II, which it may suffice thus briefly to mention.

מֵאֵת i. q. מֵעַם pr. *from with, from near by* any one; Syr. ܡܝܢ, Arab. من عند, *from* (1 Ki. 6:33), after verbs and nouns of departing, Gen. 26:31; sending from any place, Gen. 8:8; also of receiving, Job 2:10; buying, Gen. 17:27; 23:20; asking *from* any one, 1 Sa. 1:17; performance, Ex. 29:28, etc. Other examples are, Josh. 11:20, הִיָּתָה בְּי יי "by Jehovah was this instituted;" Ex. 29:28, "this shall be to Aaron... a perpetual statute יִשׁ מֵאֵת בְּנֵי יִשׂ to be performed by the children of Israel;" Ps. 22:26, מֵאֵתְךָ תְהִלָּתִי "from thee my praise," i. e. "I owe to thee salvation, the cause of praise." מֵאֵתִי Isa. 44:24, קרי is i. q. Gr. ἀπ' ἐμαυτοῦ, John 5:30, *from myself*, or by my own authority. Arabic عنى, Syriac ܡܝܢ, and Heb. מִפְּנֵי IIos. 8:4. Compare as to this, *Anecdota Orientt.* i. p. 66.

III. אֶת with suff. אֹתוֹ 1 Sa. 13:20, pl. אֹתֵיהֶם *ibid.* verse 21, and אֹתֵיהֶם Isa. 2:4; Mic. 4:3; Joel 4:10, an iron implement used in agriculture, with an edge, and sometimes requiring to be sharpened (1 Sa. loc. cit.), according to most of the old versions a *plough-share* (but in Sa. it is joined with מַחְרֵשָׁה, according to Symm. and the Hebr. intpp. a *mattock*. The more general word σκευός is used by the LXX. in the book of Sa. Some compare أَتَات household-stuff, flocks,

utensils; but indeed I should prefer regarding אֶת as for אֶת (like עֵת for עֶת from עָרָה) = Arab. أَدَا an instrument, اِدَى apparatus, instrument, specially of war, from the root אָדָה אֶת to aid, also to be furnished with instruments, apparatus; and I should suppose the general word to be used for some particular instrument, perhaps for a plough-share.

אֶתְבָּעַל ("living with Baal," i. e. enjoying the favour and help of Baal), [*Ethbaal*], pr. n. of a king of the Sidonians, 1 Ki. 16:31, in Josephus (*Arch.* 8:13, § 1, 2, contr. Apion. 1, 18), Ἰθόβαλος, Εἰθόβαλος (אֹתוֹ בָּעַל).

אֶתָּה Deu. 33:2, and אֶתָּה Isa. 21:12, pl. אֶתְּנִי Jer. 3:22 (for אֶתְּנִי, fut. יֵאָתָה Job 37:22; pl. יֵאָתֶי Job 16:22, contr. and def. תֵּאָתָה Mic. 4:8, וְיֵאָתָה, Deu. 33:21, and וְיֵאָתָה (for וְיֵאָתָה), Isa. 41:25; imper. אֶתֵּי (for אֶתְּנִי) Isa. 21:12; 56:9, 12 (almost all of these forms imitate the Aramæan).

(1) *to come*, a poetic word ["instead of בֹּאָה"] Ch. אֶתָּה, Syr. ܐܬܐ, Arab. أَتَا, which are of common use in these languages. Const. followed by ܐ (Jer. 3:22) and עַד (Mic. 4:8) of the person *to whom any one comes*. Part. pl. fem. הֹאֲתִיִּית *things to come*, i. e. future, Isa. 41:23; 44:7; 45:11. Arab. آت future.

(2) *to happen to any one, to come upon him* (as evil), Job 3:25, i. q. אֵל with acc.

(3) *to go, to pass by*, Job 16:22. Vulg. *transeunt*. HOPHAL, *to bring*, i. q. הִבִּיֵּא. Pret. plur. הִבִּיֵּי (for הִבִּיֵּי) Isa. 21:14, and the same form for imp., Jer 12:9.

Deriv. אֵיתוֹן.

אֶתָּה Ch., Dan. 7:22, inf. מֵאֵת Dan. 3:2, i. q. Heł *to come*; with עַל of pers. Ezr. 4:12; 5:3.

APHEL הִיָּתָה inf. הִיָּתָה (by a Hebraism)—(1) *to cause to come*, Dan. 6:17, 25.

(2) *to bring, to fetch*, Dan. 5:3, 23. Syr. ܐܬܐ. HOPHAL, borrowed from the Hebrew, but anomalous הִיָּתָה, 3 fem. הִיָּתָה, Dan. 6:18; pl. הִיָּתָה Dan. 3:13, *to be caused to come, to be brought*.

אֶתָּה pers. pron. 2 pers. m. THOU; with dist accent אֶתָּה (Milel), Gen. 3:11; 4:11; 27:32, without ה five times in אֶתָּה כְּחִיב 1 Sa. 24:19; Ps. 6:4; Ecc. 7:22; Job. 1:10; Neh. 9:6. In the oblique cases

of thee, thine, 1 Ki. 21:19; thee, Pro. 22:19; see Lehrs b. p. 727. (Instead of the doubled Tav, in Arabic and Ethiopic there is *nt*, أنت f. أنت vulg.

אנתי, אנת: fem. אנת: in Syriac there is Nun occult אנת f. אנת; and the same appears also in Egyptian in *hōok* f. *hōo* thou. ["All of which are compounded of the demonstrative syllable *en*, and the simple pronouns *ta*, *to*, *tok*. (See in אנת note; Hebr. Gram. p. 293, 13th ed.)" Ges. add. omitting the following paragraph.] The principal letter however is *n*, and this alone predominates in the Indo-Germanic stock of languages. (See the Sanscrit. *tuam*, the stock of which is *tu*, Pehlev. and Pers. *tu*, Gr. *τὸ*, *σὺ*, Lat. *tu*, Goth. *thu*, Germ., Dan. and Swed. *du*.)

אנת f. a she-ass, so called from its slowness; see the root אנת. (Arab. *أنا* a she-ass, and the female of the wild ass; Aram. *אנת*, *אנת* id.) Nu. 22:23, seq. אנת "the son of his ass," i.e. his ass. Gen. 49:11. Pl. אנת Gen. 12:16; 32:16.

אנת comm. Chald. a furnace, i. q. Syr. *أنت*. Dan. 3:6, 11, 15, seq. The form אנת is for אנת, from the root אנת to smoke; like אנת for אנת.

אנת Eze. 41:15, in כחב for אנת.

אנת i. q. אנת pers. pron. 2 pers. sing. fem. *thou*. Although this form is rare in the Old Test. (it is found only seven times in כחב, 1 Ki. 14:2; 2 Ki. 4:16, 23; 8:1; Jud. 17:2; Jer. 4:30; Eze. 36:13; and wherever it occurs, the *ἀκρίσια* of the Masorites takes away the Yod, so as to read אנת, so that in the text there appears אנת), yet there can be no doubt that it is genuine (comp. Arab. *أنتى* and Syr. *أنتى*); and it is even primary and a more ancient form, which afterwards the more negligent pronunciation of the common people shortened into אנת. Yod added at the end is a mark of the feminine, as in אנת; nor should we listen to Ewald (Ileb. Gramm. page 177), who, apart from all analogy, conjectures אנת to be for אנת, of which no trace exists in the Phœnicio-Shemitic languages.

אנת (perhaps, "neighbouring," from אנת nearness, and the termination *-ai*), [*Ittai*], pr. n.—(1) of one of David's generals, 2 Sa. 15:19, 22; 18:2.—(2) of a Benjamite, 2 Sam. 23:29; also written אנת (which see).

אנת m. Eze. 41:15 (קר), 16, 42:3, 5, a kind of columns [see below]; (see especially Eze. 42:5 comp. verse 6). LXX. and Vulg. chap. 42, render it *περίστυλον*, porticus. Root אנת.

["A term in architecture, signifying a decrement; where a story or portico is drawn in, an offset, ledge, terrace. It is a verbal Hiph. from אנת to tear away, cut off. So Böttcher recently (Proben, page 350); but so too Abulwalid long before, i. q. *نصیل* segment, increment. See his words quoted in Thes. Append. s. h. v." Ges. add.]

אנת pers. pron. 2 pers. pl. *you*, m. Inaccurately joined to a feminine, Eze. 13:20. It comes from אנת which see, with the addition of *ם*, the mark of multitude. Arab. *أنتم*; Aram. *אנתם*.

אנת Ex. 13:20; Nu. 33:6, [*Etham*], the name of a place on the borders of Egypt and the Arabian desert, from which the neighbouring part of the desert, as far as Marah, received the same name. Nu. 33:8. LXX. *Ὀθώμ*. Jablonsky (Opuscc. ii. 157) regards it as the Egyptian *ΑΤΙΟΗ*, i.e. boundary of the sea.

אנת & אנת, once אנת 1 Sa. 10:11 i. q. אנת with Aleph prosthetic, adv.

(1) *yesterday*, 1 Sa. 4:7; 14:21; 19:7; Ps. 90:4.

(2) *formerly*, used generally of time long past, Mic. 2:8; Isa. 30:33. The same form is also found in Syr., Ch., and in Cod. Nasar. ["There exists likewise a form אנת, which see. Also, Syr. *أنتى*; Chald. *אנת*, *אנת*. The form seems compounded from אנת with, at, and אנת i. q. *forepart*, *front*; hence of time, *antea*, *aforetime*." Ges. add.]

אנת an unused root. Arab. *أنتل* i. q. *to wall with short steps*. Conj. IV. to stand, to stand still; compare אנת to delay. Hence אנת a she-ass.

אנת in some MSS. and printed editions for אנת constancy, Mic. 6:2; Job 33:19.

אנת pers. pron. 2 pers. pl. f. *you*, *ye*. Once found Eze. 34:31, where other copies have אנת. With ה parag. it is written אנת Gen. 31:6; Eze. 13:11, 20; 34:17; and ibid. 13:20, אנת, according to the analogy of the forms אנת, אנת. Nun at the end, like Mem, is a mark of multitude, especially in the fem.; comp. אנת, אנת.

אנת f. a gift, reward, specially as given to a harlot, Hos. 2:14. Root אנת.

אַתְנִי ("beautiful," "munificent," from **אַתְנָה** a gift), [*Ethni*], pr. n. m. 1 Ch. 6:26.

אֶתְנִן Eze. 16:34, 41, and אֶתְנִן m. (for תִּנֵּן with
 א prosthet. from תִּנֵּה), with suff. אֶתְנִי.

(1) *gain of a harlot*, absol. Eze. 16:31, 34; and with the addition of מְנַחֵם Deu. 23:19. Metaph. used of the produce of the fields, which the idolators looked on as gifts from the idols, Hos. 9:1; Mic. 1:7; comp. Isa. 23:17, 18.

(2) [*Ethnan*], pr. n. m. 1 Ch. 4:7.

אֶתֶק an unused root, perhaps i. q. **עֶתֶק**, **עֶתֶק** to be beautiful. Hence **אֶתֶק**.

[Rejected in Ges. corr.; the deriv. being referred to **נָחַץ**.]

אֶתֶר with suff. אֶתְרָה m. Ch.—(1) **A PLACE** Dan. 2:35; Ezr. 5:15; 6:5, 7. (In Targg. very frequently; Syr. and Samarit. אֶתְרָה id.) אֶתֶר "the place in which," Ezr. 6:3; by a pleonasm, much used in Aramaean; Syr. : אֶתְרָה; compare אֶתֶר מְקוֹם (see מְקוֹם).

(2) perhaps, *track*, i. q. Arab. اَثَرٌ; Æthiop. ሐረር. Hence דַּחֲרָה for דַּחֲרָה Dan. 7:6, 7, *after*; i. q. اِثْرٌ عَلَى in the track; with affix דַּחֲרָה Dan. 2:39. Syr. and Samar. حَكَا.

אַתְרִים ("places," "regions"), pr.n. of a place to the south of Palestine. Nu. 21:1, דֶּרֶךְ אַתְרִים "in the way which leads to Atharim."

ב

Beth (בֵּת), the second letter of the alphabet; when used as a numeral, i. q. *two*. The Hebrew name is contracted from בֵּית *a house, a tent*, and the most ancient form of this letter (whatever it may have been) appears to have imitated this figure. [“See Heb. Gramm. p. 291, 13th edit.; Monumen. Phœn. p. 21.”] The form of a tent is still that which it bears in the Æthiopic alphabet, ቤ.

As to its *permutation*, ב changes into other labials, namely—(1) into פ, as פָּוֶר and פָּוֶר to disperse, פָּקַע and פָּקַע to cleave, פָּרָל Aram. פָּרָל iron, פָּנֶר and פָּנֶר to be feeble.—(2) rarely into ו, as וָבֶרֶב, וָבֶרֶב great, and even into a quiescent ו, as וָבֶרֶב for וָבֶרֶב; compare in the western languages *bosca*, *vescor*, *pascor*, *πάσσω*, *vado*.—(3) into מ, which letters are pronounced very much alike by the Orientals, as מָרִיא and מָרִיא fat, מָרִיא and מָרִיא an idol of the Babylonians, מָחַן to search, מָחַן time, מָחַן to prune a vine, מָחַן and מָחַן pr.n. of a river, מָחַן i. q. מָחַת a writing, a poem, Arabic مَحَن for مَحَن Mecca; compare *βλίσσω* for *μελίσσω* (from *μέλι*, honey); *scannum*, *scabellum*, *marmor*, French *marbre* [Engl. *marble*], etc.

ב, sometimes before monosyllables ב (see this more particularly stated, Lehrs. p. 528); with suff. בִּי, בָּךְ, rarely בָּךְ Ps. 141:8; in pause and fem. בָּךְ, בּוֹ, בָּהּ, בָּנִי, בָּכֶם, בָּךְ, בָּךְ, בָּךְ, fem. בָּךְ (Arab. ب, rarely ب, Æth. ቤ: rarely ብ) ["Syr. ب"], a prefixed pre-

position, prop. and originally (see the note as to its origin) denoting *tarryance in a place* (Greek *ἐν*, Latin *in*), afterwards applied to neighbourhood and association (Germ. an, mit), *at*, *by*, *with*, and joined with verbs of motion. The various significations of this much-denoting word, in part proper, in part figurative, may be arranged in three classes, which are called by the Rabbins בית הכלי (Germ. in [Engl. *in*]), בית הנייעה (Germ. an [Engl. *at, by*]), בית העור (Germ. mit [Engl. *with*]), although it is not to be denied that the third class depends upon the second (see below). Thus it denotes—

(A) pr. *in*, with ablat. Gr. *ἐν*. Specially—(1) *in*, pr. of place [“which might be more fully and precisely expressed by בֵּיתָךְ, בְּנֶהְרֶךְ, as בָּעִיר in the city, בְּבֵית in the house, בְּבֹר in the pit, בְּאֶרֶץ in the land or province, בְּאֶשֶׁר in (a place) which=where; then used of time: בְּשָׁנָה הַהִיא Jud.10:8; בְּרֵאשִׁית Gen.1:1; comp. בְּזֶמַּר, בְּעוֹר, בְּעוֹר Jud.10:8; also of the condition in which we are: בְּשָׁלוֹם 1 Sa. 29:7; and, in the later Hebrew, it is even prefixed pleon. to adverbs: בְּכֹחַ, בְּכֹחַ. By a peculiar idiom of language, it is used of the fountain, origin, and material whence any thing is drawn, is made, or comes forth; as—(a) in the phrase, “to drink in a cup,” i.e. to drink what is in the cup; for “out of the cup” (like the French “boire dans une tasse;” Gr. *ἐν χρυσῷ, ἐν ποτηρίοις πίνειν*, Xenoph. Anab. vi. 1, § 4); Gen. 44:5; Am. 6:6; comp. Chald. Dan. 5:2.—(b) of the material, as the German ein Münze in Gold, ein Stoff in Wolle, in Grz gegossen. 2 Ch 9:18, בְּהֶחָב בְּרֶשֶׁת “a footstool of gold.” Ex. 38:3 Lev. 13:52; 1 Ki. 7:14; Eze. 7:20. Metaph.—(c, ד) יָדַע, to know by any thing, Ex. 7:17.

(2) When it refers to a multitude, in the midst of which one is, i. q. *among, in*. Lament. 1:3, בְּנוֹיָם "among the nations." 2 Ki. 18:5, בְּכָל-מַלְכֵי יְהוּדָה, "before all who go in at the gate of his city," more fully בְּכָל-בָּנֵי, בְּגֵעֵי, בְּאֶזְנֵי; comp. Gr. *ἐν ὁφθαλμοῖς*, Il. ii. 587; Lat. *in oculis*, Curt. ix. 4. 1 Sa. 15:31, "Alithophel is among the conspirators." Ps. 118:7, יְהוָה בְּעֶנְרִי, "Jehovah is among my helpers," i. e. is my helper (comp. Lat. *in magnis viris est habendus*); Job 15:10; Jer. 6:18. Cant. 1:8, הַיָּפָה בְּנָשִׁים, "fair (fairest) among women." Lam. 1:1; Josh. 14:15; comp. Luke 1:25, 28, 42. Specially it signifies a part excepted from a whole number (as in No. 1). Ps. 139:16, "my days were determined before I was born," when as yet not one among them (of them) existed." Ex. 14:28. 1 Sa. 11:11, "two of them;" Lev. 26:36; Deu. 1:35. Hence, when used with some verbs, it shews that they refer to only a part of the predicate; as בָּ הִכָּה to smite (several) of them, to cause a slaughter among enemies (different from הִכָּה with an acc. to smite them), 2 Sa. 23:10; בָּ הָרַג, 2 Sa. 78:31, comp. בָּ נִשָּׂא Job 7:13; בָּ an *etwas* bauen, to build on, Zechariah 6:15; בָּ נִבְּרָה, Pro. 9:5.

(3) When it refers to the limits by which any thing is bounded, *within, in*; בְּיָסְעֶרֶךָ "within thy gates," Ex. 20:10; בְּחֻלּוֹתַי "within my walls," Isa. 56:5. Often used of time, בְּשָׁלֹשׁ שָׁנִים "within three years," binnen drey Jahren, Dan. 11:20; Ecc. 11:1; also so used that the close of the limit is especially regarded, and so used of time already past, Nu. 28:26.

(4) Rarely after verbs of motion; *in*, with acc., *eis* (Eng. *into*), as after verbs of going, Gen. 19:8; 31:33; sending, Lev. 16:22; Deu. 7:20; also giving (Jer. 12:7); placing (comp. Lat. *ponere in aliquo loco*), Gen. 27:17; inserting (Deu. 15:17), etc.; *among, inter*, with acc., Deut. 4:27; 1 Ki. 11:2. Compare Winer, Exeget. Studien, i. p. 48, seq.

(B) The second class comprehends those species of significations, which designate either *nearness and vicinity* (No. 1—3), or *motion to a place*, so as to be *at or near* it; Germ. *an* (No. 4—6); and these are partly proper, and partly figurative (No. 7—10).

(1) *ad, apud, at, by, near, on*. בְּעֵיִן "at a fountain," 1 Sa. 29:1; בְּנְהַר צָבָר "by the river Chebar," Eze. 10:15 (Gr. *ἐν ποταμῷ*, by a river). *at or on the sky*, *am Himmel*, Pro. 30:19. מֵאָה בְּאַמָּה a hundred by the cubit, i. e. a hundred cubits, see אָמָה (Comp. Lat. *in verubus*, Virg. Georg. ii. 396; French, *avoir les souliers dans les pieds*). Here also are the phrases to be referred, יוֹם יוֹם *Tag an Tag*, day by day, daily (as if, so that day touches day); חֹרֶשׁ בְּחֹרֶשׁ in every month, 1 Ch. 27:1; שָׁנָה בְּשָׁנָה yearly, Lev. 25:53.

a) *before, in the presence of*, Genesis 23:18;

—(2) *before all who go in at the gate of his city*, more fully בְּכָל-בָּנֵי, בְּגֵעֵי, בְּאֶזְנֵי; comp. Gr. *ἐν ὁφθαλμοῖς*, Il. ii. 587; Lat. *in oculis*, Curt. ix. 4.

(3) *at or in, for upon*, בְּחֵרֶב 1 Ki. 8:9; בְּאֹהֶל מוֹעֵד "upon the tabernacle of the congregation," Nu. 14:10; Isa. 66:20, בְּפִסְיֹה "on horses."

(4) of motion to a place: *ad*, *an* (εἰς) *hin, to, unto, upon*. This *Beth* differs from אֶל in this signification properly and generally, in that אֶל implies motion to a place, whether the end be arrived at or not, nach (εἰς) *hin*. בָּ in this sense signifies the reaching the end and remaining at it. It nearly approaches in meaning to *usque ad, unto*, which is however properly used, when the termination and end of the motion or action has to be more accurately stated: bis *an* (εἰς) *hin*; although the later writers appear to like to use *עד* for אֶל; Gen. 11:4, "a tower, whose head may reach unto heaven" (not less correctly Jer. 51:9; "her judgment reacheth unto heaven," מִשְׁפָּטִים אֶל comp. Winer, Exeget. Stud. p. 53). בְּקִיר *mingens ad parietem*, "upon a wall," 1 Ki. 16:11. Hence after verbs and nouns of touching, reaching (בָּגָע), adhering (בָּדַק), going to, especially to ask something (בָּרַשׁ, שָׁאַל, comp. *an fragen*, in upper Germany, an *einen etwas begehren*, for after common verbs of going, אֶל is more frequently used), falling upon (בָּפָגַע), taking hold on (בָּחֲזוּ, אָחַז), inclination and affection (בָּהֶב, בָּהַר, מָאָס, רָצָה), all of which are in Latin compounded with the particles *ad, in*. (Many of these, however, are joined in the same sense also with אֶל, as בָּדַק, נָגַע, בָּרַשׁ.) Since בָּ in this signification is a particle of *transition*, it is not to be wondered at that it should give a transitive power to some verbs, and even a causative power; such as is elsewhere expressed by the conjugation *Hiphil*. So בָּנִיחָה to borrow, leihen (cognate perhaps בָּנִיחָה to take), בָּנִיחָה to lend, an *jem. binten* (comp. *חָלַל* to take, *أعطى* to give), בָּעָבַר = *עָבַר* to impose servitude, *סִחַם jem. bedienen* (according to Winer, to labour through any one; so that the בָּ is instrumental, see C, 2). Specially, בָּ in this sense—(a) when joined to verbs of seeing, gives the sense of *looking upon*, commonly with the added notion of pleasure, with which one remains looking (see בָּרָא, רָאָה, הִבִּיט, הִזָּה); sometimes also of grief (Gen. 21:16), pity (29:32), envy (1 Sa. 1:11). So also after verbs of hearing (see שָׁמַע), of smelling (חָרַח).—(b) in oaths, it is prefixed to the person or thing *by* which, i. e. turned *to* which, one swears, Gen. 21:23; 22:16; so in curses, 1 Sa. 17:43 (comp. Arab. *بِالله*, by God).—(c) It is used when single species are referred to

their genus, Gen. 7:21, "all animals וְכָל־הַבְּהֵמָה וְכָל־הַטֶּמֶאֱרֶץ which belonged to the birds, and to the cattle," etc. Gen. 8:17; 9:2, 10; Hos. 4:3. Germ. an Vieh, an Widgel, etc.

(5) of motion down to, upon; in, upon, over, super, with accus. (comp. No. 3). 1 Ki. 2:44, "God turned וַיַּחַל מַלְכוּתְךָ upon thy own head." Lev. 20:9, דָּמְיוֹ בּוֹ "his blood (come) upon him." So after the verbs דָּרַךְ, מָשַׁל, to tread, to reign over; בָּרַח to trust upon.

(6) of motion, against, in for contra, adversus, gegen (ethas) an. Gen. 16:12, יָדוֹ כַּבֵּל וְיָד כָּל־בּוֹ "his hand against every man, and the hand of every man against him." 2 Sam. 24:17. So after verbs of fighting (לָחַם בְּ), sinning (הָקִיט בְּ), being angry (הִתְעַבֵּר בְּ), acting perfidiously (see בָּגַד, מָרָה, מָעַל, בָּגַד, etc. There follow various metaphorical uses, as—

(7) near, nigh (pr. neben-an), according to, i. q. בְּ. Gen. 1:26, בְּצַלְמֵנוּ בְּדֹמֹתֵנוּ "in our image, according to our likeness." Gen. 1:27. Comp. Gen. 5:1, 3, "and Adam begat a son בְּדֹמֹתָיו בְּצַלְמוֹ." Gen. 21:12, "after Isaac (בְּיָחֶק) shall thy seed be called." בְּדֶרֶךְ according to the way or manner, Amos 4:10; Isa. 10:24, 26. בְּעֵצַת רְשָׁעִים by or according to the counsels of the ungodly, Ps. 1:1. בְּכִכָּר according to the command of. Hence (and there was no need for Winer to have called in question this signification, Exeg. Stud. page 43)—

(8) as, like as, in the manner of, i. q. בְּ Job 34:36, "because of answers אָנוּ בְּאִשְׁתֵּי אָנוּ given in the manner of the wicked" (LXX. ὡσπερ οἱ ἄφρονες. Two MSS. בְּ). Job 37:10 (some MSS. בְּ); Isa. 44:4, בְּבֵין הָעֵצִי "as in the grass" (LXX. ὡς. MSS. and Editt. בְּ). Isa. 48:10 (Jerome, "quasi argentum"). Psa. 37:20; 39:7; 102:4; Zec. 10:5 (MSS. and Targ. בְּ); Hos. 10:15. (So the Arab. في, e. g. يمشى في البرنسا to walk in the manner of the common people. Schult. Opp. Min. page 71.)

(9) for, at, used of price, reward, exchange (a signification which springs from its local sense; comp. Lat. loco, and pro for ante; Germ. anstatt and für, in the more ancient language for vor, and vice versa). Gen. 29:18, "I will serve thee seven years for Rachel," בְּרָחֵל; verses 20, 27; Isa. 7:23, "a thousand vines בְּכֶסֶף at a thousand pieces of silver," Ecc. 4:9; Lam. 1:11; 2 Sa. 24:24; Hos. 12:13; Cant. 8:7, 11. Deu. 19:21, נָפֶשׁ בְּנָפֶשׁ "life for life, eye for eye" (comp. Koran 5:49). Hence בְּנִפְשָׁם "with peril of their lives," 2 Sa. 23:17; comp. Josh. 23:11; בְּיָ pr. for sufficiency for necessity. (So often ب in Arabic)

(10) It implies having respect to any thing, having regard of any thing:—(a) in respect to, 1 Ki. 5:22.—(b) on account of, Gen. 18:28, בְּחַשְׁשָׁה "on account of those five;" Ex. 10:12; 2 Ki. 14:6; Jon. 1:14; בְּמָה wherefore? בְּאִשְׁרֵי in that, on account of (that) which בְּדֶרֶךְ, בְּגִלְל, for any thing or cause, on account of.

(Arab. ب on account of, Koran 81:9; بِمَا because that.)—(c) about, concerning, after verbs of rejoicing (שָׂמַח, נָגַל, שָׂמַח), hearing (שָׁמַע Job 26:14), knowing (Jer. 38:24), especially speaking, as בְּ דִבְרֵי to speak concerning any one, especially (that) which φιλανθρωπία of mortals), to one's disadvantage; בְּ אֵנָה to bear witness concerning any one, especially against him, to his harm and injury.

(C) The third class—which may be rendered in Germ. by mit, Eng. with, which may be called Beth of accompaniment and instrument (the appellation of the Rabbins being too circumscribed)—equally with the second, springs from the notion of nearness; and it comprehends the following significations:—

(1) with—(a) of accompaniment; Num. 20:20, בְּעַם "with much people;" Isa. 8:16, בְּקִמְרִי "with my worshippers [disciples]," i. e. having them present; 1 Ki. 10:2; Jer. 41:15; 11:19, בְּלִחְמוֹ "a tree with its fruit." Often used of what we carry in our hands; Gen. 32:11, "with my staff (בְּמַטְלִי) I passed over this Jordan;" Ex. 8:1, 13; Isa. 7:24. Hence בְּלֵא, בְּאֵין, בְּלֵא without. Specially—(a) when placed after verbs of going, it gives them the power of carrying, as בָּא to come with any thing, i. e. to bring it; בָּ to go to meet with any thing, i. e. to take it. See יָרַד, בָּרַךְ, and de Sacy, Gram. Arabe, i. 355.—(β) It is even said "with many (בְּרַבִּים) they come against me" (Ps. 55:19), and "ye are left with very few" (Deu. 28:62), i. e. a few of you are left; these are manifest instances; also there is said, Nu. 13:23, "they carried it (the cluster) on a staff (בְּעֵצִים) with two" (zu zwey, selbst zweyte), where two only carried it. (Vulg. duo viri.)—(b) of aid; Ps. 18:30, בְּיָדִי "with thee I will run through a troop;" Ps. 60:14; Isa. 26:13; Ps. 44:10, בְּצִבְאוֹתֵינוּ "thou wilt not go out to battle with our armies."—(c) When prefixed to substantives signifying attributes, especially virtues and vices, it serves to form periphrastic adverbs, as בְּחֶפְזוֹ "with haste," hastily, Ex. 12:11; בְּתָמִים "with uprightness," uprightly; בְּתוֹכָהּ "prudently;" בְּאַשְׁרֵי "with my happiness," i. e. happily, Gen. 30:13; Psal. 29:4, "the voice of Jehovah is with strength," i. e. endued with strength.

(2) It is used of the instrument, where in Latin the ablative is used, as בְּחֶרֶב with the sword, Josh.

10:11; with the feet, Eze. 34:18; to cry with the throat (בְּנִירָה), Isa. 58:1; used of an *agent*, one standing between (Lat. *per*), as בְּמִשְׁחָה by Moses, one standing between (Lat. *per*), as בְּמִשְׁחָה by Moses (Arab. بالشيء); also used of the *efficient cause*, e.g. to faint with hunger (בְּרָעָב), Lam. 2:19; to be consumed with fire (בְּאֵשׁ), Lev. 8:32; to be commanded by Jehovah (בְּיְהוָה), Nu. 36:2; to be prophesied by God, by Baal, i. e. God or Baal being the inspirer; also after a passive, Nu. 36:2; Isa. 45:17.

(3) *with*, for *although*, as the Germ. *bei aller dem*, Lat. *in summa bonorum civium copia*. בְּכָל־זֶאת with all this, i. e. *for all this*, this not hindering, nevertheless; Isa. 9:11, 16, 20; 10:4; 47:9; Job 1:22. Nu. 14:11, בְּכָל־הָאֲמָרוֹת אֲשֶׁר עָשִׂיתִי "notwithstanding all the signs which I wrought;" comp. the Arab. *بما* although, Koran 9:25. Kindred is the phrase בְּזֶאת־זֶה with this, i. e. *on this condition*, Gen. 34:22; 1 Sa. 11:2.

(D) It will be well to treat separately that peculiar idiom in Arabic and Hebrew, of which the origin is uncertain, of the *Beth essentialis* or pleonastic (بَا اَلْ يَدَا). In Arabic it is commonly put before the predicate, especially when this is expressed by a participle or adjective, whether negative, interrogative, or positive; it is more rarely prefixed to a substantive (Ham. ap. Schult. on Pro. 3:26), never to the subject. Its use is therefore much the same as the use of an accusative put after the verb substantive, and it may be said promiscuously *ما الله غافلا* and *ما الله بغافل* "God is not remiss;" the former may be explained, God (does not act) as if remiss (compare French *en—en honnête homme*), the latter may be explained, God (does) not (act) the remiss one.

Similarly are by far the greater number of instances in the Old Test. to be explained; and this use of the particle *בְּ* nearly approaches to its use in comparing (B, 8); Ex. 6:3, "I appeared to Abraham *בְּאֵל שַׁדַּי* as God Almighty;" Isa. 40:10, הִנֵּה הוֹאֵה *בְּהִקְוֶה* "behold the Lord shall come as a mighty one;" Ex. 32:22, "thou knowest the people *בְּרָעָה הוּא* that they are evil" (Vulg. *promus ad malum*); Ecc. 7:14, *בְּיוֹם טוֹבָה הֵיחָה בְּטוֹב* "in a joyful day be joyful;" Pro. 3:26, *יְהוָה יִהְיֶה בְּכִסְלֶךָ* "Jehovah shall be thy hope;" Ps. 68:5, *בְּיָהּ שֵׁמוֹ* "his name is Jah" (Jon. [Targ. of R. Joseph] יָה שֵׁמִיָּה. Also LXX., Syr., Vulg. omit *בְּ*, compare Isa. 47:4; 48:2). Isa. 48:4, *בְּיָהּ יְהוָה* "for Jah (i. e. eternal, unchangeable) is Jehovah." Of some particular examples others may judge otherwise; but it is vain to reject the idiom altogether from the Hebrew language, as has been endeavoured by Ewald (Heb. Gram. p. 607), and by

Winer, who has followed him in Heb. Lex. p. 109; although it is certain, that not a few examples which have been referred to this idiom do not belong to it and ought to be otherwise explained. So in Hos. 13:9. *יִשְׂרָאֵל כִּי בִי בָעֲוֹרָה*, the Vulg. indeed renders, *perditio tua, Israël; tantummodo in me auxilium tuum*; but by comparison with Hos. 7:13, it should be rendered, "this hath destroyed thee, Israel, that thou (wast, or hast rebelled) against me thy helper." In 1 Ki. 13:34, render "and for that cause (בְּדָבָר הַזֶּה) the house of Jeroboam fell into sin." There are three instances found in the later Hebrew, in which *בְּ* seems clearly to be prefixed to a subject: Ezr. 3:3, *אִמָּה עֲלֵיהֶם בְּאִמָּה עֲלֵיהֶם* (unless two constructions *אִמָּה עֲלֵיהֶם* and *בְּאִמָּה עֲלֵיהֶם* have coalesced); 1 Ch. 9:33, *בְּיָמָם* (where however it may be rendered, "it was incumbent on them to be in the work"); 1 Ch. 7:23, *בְּיָמָיו הָיְתָה בְּבֵיתוֹ* "because there was calamity in his house." Perhaps this was a solecism of the later age of the language.

Followed by an inf. *בְּ* forms a periphrasis for the gerund, as *בְּשֹׁחֵק* in *ridendo*, Pro. 14:13, and is commonly expressed by conjunctions, namely—(a) *while*, *when* (*in that*, comp. A, 1 used of time), Num. 35:19, *בְּהִנֵּעוֹ* "when he lighteth upon him." Pro. 30:32; Cant. 5:6; Est. 2:8.—(b) *when, after that* (comp. A, 3 of completed time), followed by a pluperf. where the infinitive has the power of a preterite; Gen. 33:18, *בְּבֹאוֹ מִפְּנֵי אֲרָם* "when he had come out of Mesopotamia;" 2:4; Ex. 3:12; Isa. 20:1; Job. 42:10.—(c) *because* (comp. B, 9), *בְּעֲזָבָם* "because they had forsaken;" 2 Ch. 28:6.—(d) *if, though, even if* (comp. C, 3), Ps. 46:3, *בְּהִמְרִי אֲרָץ* "though the earth be removed;" Isa. 1:15.

Note. The old opinion of Grammarians is sufficiently probable, that *בְּ* is shortened from *בֵּית*, *in the house*, *in* (like *לְ* from *אֶל*, *מִן* from *מִן*), for—(1) *בְּ* itself (Syr. *ܒܝܬ*) is not only a house, but it also has sometimes in the Targums, the sense of the particle *in*, as Cant. 1:9; 2:15.—(2) Even now in the East the word *بيت* is often in geographical names abbreviated into *بيت* *زمار* for *بيت زمار*, as *ب. ز.* (see my note in Burekhardt's Travels in Syria, i. 491).—(3) An example of such a contraction is found in the Old Test. itself in *בֵּית עֲשֶׂתָּה* for *בֵּית עֲשֶׂתָּה* house of Astarte, comp. *Beheten* in Euseb. and Jerome, for *Beth Beten*.—(4) A similar analogy is found in Persic, in which promiscuous use is made of the separate forms *به* *in*, *و* *with*, and the inseparable *ب.* Also Arab. *بِ*

prob. for **בִּי**, and other words contracted not less violently, as **בִּן** (see **בְּדָקָר**), and **נִיא**, whence **נִיא הֵנָּם**, **נִיא הֵנָּה**.

Chaldee ܚܕܝܐ, Arab. جهنم. Some rather regard it as derived from ܚܐ, but there is not any other trace of this word being contracted, neither is the signification sufficiently suitable. Further as to the origin of the prefixed particles, see my Heb. Gramm. 9th edit. § 87. As to the ܐ initial sprung from ܐ (son), see under ܐܕܪܐ, which is itself rendered by the Syriac translator ܐܕܪܐ (son of piercing through, piercer through).

Ch. i. q. Heb. as, "in heaven," "in a dream," Dan. 2:19, 28; "to drink in vessels," Dan. 5:2; "to give into the hand," "by the aid of hands," 2:34, etc.

בֹּאֵה fem. *entrance*, Eze. 8:5, from the root **בָּא** to enter.

רָעָה adj. Ch. *bad, wicked*, Ezr. 4:12. Root **רָעָה**.

בָּאֵר not used in Kal. Arab. **بَار** to DIG, specially a well, a pit. Kindred roots are **בּוּר**, **פָּרַר**, Arab. **فَار** to dig (rather more remote, **פָּרַה**, **פָּרָה**, Lat. *fovere*, Germ. *bohren* [Engl. to bore]). Comp. **בָּאֵר**, **בּוּר**, **בּוֹר**.

PIEL.—(1) *to engrave* letters on a stone. Followed by לָּ Deut. 27:8: Hab. 2:2.

(2) *to explain, to declare*, pr. to dig out the sense, and to set it forth when dug out, Deut. 1:5. The derivatives follow immediately, except פִּירוֹתָהּ, פִּירִי, בּוֹר or בְּרוֹתִי.

בְּאֵרֹת pl. בְּאֵרוֹת const. (Gen. 14:10), f.

(1) *a well* (Arab. ^{أُف} بئر, Syr. ^{ܐܘܢܐ} ܠܐܢܐ id.), Gen. 24: 11, 20; 26:19, 20, 21, etc.; often more fully בְּאֵר מַיִם (Gen. 21: 19; בְּאֵר מַיִם חַיִּים, 26: 19. It is distinguished from a fountain (עַיִן) on the surface of the ground or flowing from a rock; *a well* (בְּאֵר) may however be also called a fountain (עַיִן), see Gen. 16: 7, comp. ver. 14; 24 11, 13, 16. Used of wells of bitumen, Gen. 14: 10.

(2) *a pit*, Ps. 55:24; 69:16.

(3) [*Beer*], pr. n.—(a) of a station of the Israelites on the borders of Moab; Num. 21:16—18, prob. the same place which in Isa. 15:8, is more fully called **בְּעֵר הַיְּהוּדִים** [*Beer-elim*], “the well of heroes.”—(b) a town of Palestine, Jud. 9:21 [see Job. ii. 132].

see בַּאֲר No. 3, a.

בְּאֵר לַחַי רָאִי ("well of the life of vision," i.e. where after the vision of God, my life is nevertheless preserved, comp. Jud. 6:22, seq.), pr. n. of a well in the southern borders of Palestine; Gen. 16:14; 24:

62; 25:11. The etymology above stated is given by the sacred writer himself, Gen. 16:14 [which is of course of absolute authority]; by rejecting the vowels one might have conjectured the name of the well to have been בְּאֵר חַיִּיתָה "the well of the conspicuous jaw-bone," i. e. rock (Jud. 15:19), or region (comp. ^ע_ו ^ס_ו ^ל_ו ^ב_ו ^א_ו ^נ_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י_ו ^ד_ו ^ה_ו ^ו_ו ^ז_ו ^ח_ו ^ט_ו ^י_ו ^כ_ו ^ל_ו ^מ_ו ^נ_ו ^ס_ו ^פ_ו ^צ_ו ^ק_ו ^ר_ו ^ש_ו ^ת_ו ^י

בְּאֵר שֶׁבַע ("the well of the oath," according to Gen. 21: 31; 26: 33; but see below [?]), [*Beer-sheba*], pr. n. of an ancient town situated on the southern border of Palestine (2 Sa. 24: 7), whence the limits of the Holy Land are described, מִן בְּאֵר שֶׁבַע, Jud. 20: 1; the limits of the kingdom of Judah are said to be מִן בְּאֵר שֶׁבַע, 2 Ki. 23: 8. At present Seetzen states that there are found there five or seven wells called *Szabēa*, with a valley of the same name (see Zach, Correspondenz, xvii. 141). [Robinson, i. 303.]

בְּאֵר (‘‘well,’’ ‘‘fountain’’), [*Beera*], pr.n. m
 1 Ch. 7:37.

בִּיְאֵרָה (id.), [*Beerah*], pr.n. m., 1 Ch. 5:6.

בְּאֵרוֹת ("wells"), [*Beeroth*], pr. n. of a town of the Gibeonites (Josh. 9:17), afterwards of the Benjamites (Josh. 18:25; 2 Sa. 4:2), still in being and inhabited after the exile (Ezr. 2:25; Neh. 7:29). The Gentile noun is בְּאֵרֹתַי 2 Sam. 4:2; 23:37, and contr. בְּרֵתִי 1 Ch. 11:39. Comp. below בְּרוֹתִי. [Now prob. called el-Bīreh, المبرد, Rob. ii. 132.]

בְּאֵרוֹת בְּנֵי יַעֲקֹן ("wells of the sons of Jaakan"), pr. n. of a station of the Israelites in the desert, Deut.10:6; in the parallel place, Num.33:31, **ellipt.** בְּנֵי יַעֲקֹן.

בְּעֵרִי (as if, "belonging to a fountain"),
[Beeri], pr.n. m.—(1) the father of Hosea, Hos.
1:1.—(2) Gen. 26:34.

בֹּאֵר (by a Syriacism for בְּאֵר, i. q. בּוֹר, which form is more used, *a cistern*, 2 Sam. 23:15, 16, 20, in כְּתִיב, where the קרי, and 1 Ch. 11:17, 18, 22, בּוֹר, compare Gesch. der Hebr. Sprache, p. 40, Note 46. Pl. בְּאוֹרֵי Jer. 2:13.

בַּחֹשׁ fut. יִבְחֹשׁ—(1) TO HAVE A BAD SMELL, TO STINK, EX. 7:18, 21; 8:10; 16:20. Comp. **בָּחַשׁ**

(2) i. q. Ch. *to be evil, to be of an evil nature*,
see בָּאֵשׁ, בְּאֵשׁ, בְּאֵשׁ, and Hiphil No. 3; Arab.

بوس to be bold, daring (prop. evil), German. *böse*.
Amongst the Orientals, the signification of smelling
badly, is often applied to a bad disposition, just as on
the contrary, a good smell is applied to goodness and

pleasantness; comp. **בש** to smell well, and **חם** to be pleasant, **טוב** to be good, and **טאב** to smell well, etc.

NIPHAL, to become *fætid*, and metaph. to become *hateful, odious*, construed with **ב** and **אח** (**אח**) of pers., 1 Sa. 13:4; 2 Sa. 10:6; 16:21, comp. *être en bonne, en mauvaise odeur*.

HIPHIL—(1) to make *fætid*, Ecc. 10:1, and metaph. to make *hateful, odious*; with **ב** of pers., Gen. 34:30. More fully, Ex. 5:21, **הַבְּשִׁיתִם אֶת־רִיחֵנוּ** "ye have made our savour to be abhorred," i.e. have made us to be hated.

(2) intrans. to *stink* (pr. however, to produce, to excite stench, *Œstant ériger*). Exod. 16:24; Psal. 38:6, metaph. to be hateful; with **ב**, 1 Sa. 27:12.

(3) to act wickedly, like the Syr. **أَحَام**. Pro. 13:5, "a righteous man hates false words, **רָשָׁע וְיָדָאִישׁ** the wicked man acts wickedly and causes shame" (by his falsehoods).

HITHPAEL, i. q. **NIPHAL**, constr. with **עם**, 1 Ch. 19:6. Derivatives follow, except **בְּאִישׁ**.

בְּאִישׁ Ch. to be evil, followed by **על** to displease, Dan. 6:15. [Derivative **בְּאִישׁ**.]

בְּאִישׁ (*bēosh*) m. *stench*, Am. 4:10; with suffix **בְּאִישׁוֹ**, **בְּאִישִׁים**, Joel 2:20; Isa. 34:3.

בְּאִישָׁה f. a bad, useless plant, untraut, Job 31:40.

בְּאִישִׁים only in pl. Isa. 5:2, 4, *bad grapes*, sour and unripe, *labrusce*, as rightly rendered by Jerome, Jarchi, *lambrusques*. Kimchi, **ענבים נבאשים**, Saad. **ענבים רעים**. Aqu. *σαπριαί*. Symm. *ἀτελεῖ*. The same use of the word is found in Mishnah Maaseroth i. § 9, where for **אבשים**, we should read **באשים**, as may be seen from the MSS. Gloss of Tanchum of Jerusalem. I have treated on this more at large in Comment. on Isa. i. p. 230; ii. p. 364, and I have shewn that the opinion commonly received among moderns, by which they understand the *aconite*, rests on a mere error of Ol. Celsius (Hierobot. ii. p. 199).

בְּאַחֵר Ch. *after*; see under the word **אַחֵר**.

בְּבֵרָה f. (with Kametz impure), pr. *cavity, aperture* (from the root **בב**, for **בְּבֵרָה**, hence a gate, like the Arab. **باب**). This word is used in Hebrew in one phrase **בְּבֵרַת עֵינַי** "the gate of the eye," i. e. the pupil, which is really the entrance or gate of the inner eye; Zec. 2:12. To this accords **בְּבֵרָה**

בְּבֵרָה, Ch. **בְּבֵרָה**, **בְּבֵרָה**. I formerly followed another etymology which may also be defended. For **בְּבֵרָה**

may be for **בְּבֵרָה** i. q. **בְּבֵרָה** a little boy, Syr. **ܚܒܪܐ** (from the onomatop. **ܚܒܐ** *παπάζειν*), and this may be applied to the pupil, in the same manner as **בְּבֵרָה**, which see.

בְּבֵרָה pr. n. m. [*Bebai*], Ezr. 2:11; 8:11; Neh. 7:16. (In Pehlev. *bab* signifies father.)

בְּבֵרָה (i. e. "confusion," for **בְּבֵרָה** from the root **בבל**, Gen. 11:9; compare Syr. **ܚܒܐ** confusion of speech, stammering, and as to the casting away of the second letter, see **בְּבֵרָה** for **בְּבֵרָה**, Lehrgeb. 134, 869; others [who reject the Scripture account as to the origin of the name, and follow their own fancies] make it i. q. **בַּב** gate, i. e. hall of Belus), pr. n. [*Babel*], *Babylon*, a very ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10:10; 2 Ki. 17:24; 20:12, seq.; Mic. 4:10, etc., situated in Lat. 32°, 32', on both banks of the Euphrates; its ruins still exist in the neighbourhood of the city of

IIella (**ܚܒܐ**), and they have been of late accurately and learnedly described. See Herod. i. 178, 183. Strabo, xvi. 1, § 6. Ker Porter, Travels, ii. p. 283, seq. Heeren, Hist. Werke, xi. 158, seq. Germ. Encycl. v. Babylon. The name of the city was applied to the province of *Babylonia*, Ps. 87:4; 137:1; Isa. 14:4; whence there is often mentioned **מֶלֶךְ בְּבֵרָה** "the king of Babylonia;" a name also given to the kings of Persia, as to Cyrus, Ezr. 5:13; to Artaxerxes, Neh. 13:6; compare **בְּבֵרָה**.

בְּבֵרָה Ch. pl. emphat. **בְּבֵרָה** *Babylonian*, Ezr. 4:9.

בְּבֵרָה a Persic word denoting *food* (**בד**), written in Arab. **باج**; comp. *φάγειν*, and Phryg. *βέκος*, bread, Herod. ii. 2), found in the compound word **בְּבֵרָה** (which see): and also Eze. 25:7, **כְּתִיב**, "I will give thee as food for the nations." The textual reading however appears to be not more genuine than the reading in Eze. 47:13, where **בְּבֵרָה** is written for **בְּבֵרָה** (this); and from the comparison of similar phrases, Jer. 15:13; 17:3, especially Eze. 26:5; 34:28, I have no doubt but that with the ancient versions we should read **בְּבֵרָה** "for a spoil." [So the **ב**.]

בְּבֵרָה fut. **יְבִירָה**; once **יְבִירָה** (Mal. 2:10), properly to cover (whence **בְּבֵרָה** covering, garment); hence—(1) TO ACT COVERTLY, FRAUDULENTLY, PERFI-
DIOUSLY. (For verbs of covering, hiding are often

applied to fraud and perfidy; compare *ليس* to cover, to clothe, to dissimulate, Sam. 22:20 to defraud, construed with *ב* Ex. 21:8; *קבע* to cover, to hide oneself, whence *קבע*, also to defraud; compare *קבע*, *קבע* (חבל, דגל and דגל). It is put absol. 1 Sa. 14:33; Job 6:15; more often followed by *ב* of pers. (comp. *ב* B, 6), "to forsake (some one) perfidiously," Jud. 9:23; Lam. 1:2; namely, a friend, Lam. loc. cit.; a consort, Ex. 21:8; God, Hos. 5:7; 6:7; rarely followed by *מן* Jer. 3:20; and an acc. Ps. 73:15, *הנה* "behold I should deal falsely with the generation of thy children;" part. *בוגר*; pl. *בוגרים* "those who perfidiously depart (from God)," i.e. the wicked (LXX. *παράνομοι*); Pro. 2:22; 11:3, 6; 13:2, 15; Ps. 25:3; 59:6; Jer. 9:1.

(2) to oppress, to afflict, to spoil, i. q. *נזל*, *עשק*, construed with *ב*; Isa. 21:2, *הבוגר בוגר וְהַשׁוּדֵר שׁוּדֵר*, "the spoiler spoils, and the waster wastes;" Isa. 24:16, *בוגרים בוגרו וְבוגר בוגר* "the spoilers spoil, and the spoilers spoil a spoiling," Isa. 33:1. Used of impudence, Hab. 2:5.

Hence the following words—

בגור in pause *בגור*; with suff. *בגור*, *בגור* (as if from *בגור* ["the *ב* without dag. lene contrary to the rule, Lehrs. p. 94"]); pl. *בגורים*, *בגורי*; once *בגורתי* Ps. 45:9, m. (once fem., Lev. 6:20).

(1) a covering, cloth, with which anything is wrapped up, Nu. 4:6—13; used of the coverings of a bed, 1 Sa. 19:13; 1 Ki. 1:1.

(2) a garment ["usually the outer garment of the Oriental"], Gen. 39:12, 13, 15; 41:42; especially a precious one, 1 Ki. 22:10; 2 Ch. 18:9; LXX. *ἱμάτιον*, *στολή*.

(3) perfidy, Jer. 12:1.

(4) rapine, a spoiling, Isa. 24:16.

בגרות pl. fem. *treacheries*, Zeph. 3:4, of the form *אבר*; Lehrs. § 120, 4.

בגור (with Kametz impure, Lehrs. § 120, 3) f. *בגורה* adj. *perfidious, treacherous*, Jer. 3:7, 10.

בגור [*Bigvat*], pr. n. of a man, a leader who returned from the exile with Zerubbabel, Ezr. 2:2, 14; 8:14; Neh. 7:19, perhaps husbandman, gardener, Ch. *בגור* husbandman, *בגור* garden, which has also passed into the Persic, *باغ* *bagh*, a garden ["or i. q. Pers. *Bayatios*, Herod. iii. 128; according to Bohlen, Sanscr. *bagi, bagasan*, happy." Ges. add.]

בגור (perhaps "garden," "gardener;" see

בגור), [*Bigtha*], pr. n. of an eunuch in the court of Xerxes, Est. 1:10. ["For the etymology, see *בגור*."]]

בגור (id.), [*Bigthan*], id., Est. 2:21, and *בגור* [*Bigthana*], Est. 6:2. ["Compare Pers. and Sanscr. *Bagudāna*, 'gift of fortune,' Bohlen."]

I. *בגור* m., prop. *separation, something separated*, from the root *בגור* No. I. Hence—

(1) a part, Ex. 30:34; *בגור בגור* *part like to part*, i. e. in equal portions. In pl. *בגורים* specially parts of the body, i. e. *members*, Job 18:13; 41:4; of a tree, i. e. *branches* (comp. Greek *κῶλα*), Eze. 17:6; 19:14; hence, *staves* for bearing, Ex. 25:13, seq.; Nu. 4:6, seq. Metaph. *the staves of a city*, used of the princes Hos. 11:6. In sing. with pref. *לבגור*—(a) adv. *separately, apart*, French *à part*; Ex. 26:9, "six curtains separately (*לבגור*), and six curtains separately (*לבגור*)," Ex. 36:6. Often in this signification there is added a pronominal suffix; Gen. 21:28, "Abraham set seven ewe lambs (*לבגור*) by themselves;" Gen. 30:40; 32:17; 43:32, etc. More frequently also—(b) *לבגור* with suff. is, i. q. *alone*; Gen. 2:18, *לא אדם לבדו* "it is not good that man should be alone," prop. in his separation; *אני לבד* I alone only, Nu. 11:14; *אפה לבד* Ex. 18:14; *אני לבד* Gen. 32:25; *הפניהם לבדם* (Gen. 47:26; also after oblique cases, as a dat. *לבדך* "against thee only," Ps. 51:6; genitive, Ps. 71:16, *לבדך* prop. "the righteousness of thee, of thee only," i. e. "thy righteousness, thine only."—(c) adv. of restraining, *only*, found in the later Hebrew, Ecc. 7:22; Isa. 26:13.—(d) followed by *מן* it becomes a prep. *apart from, besides*; Ex. 12:37, "besides children;" Nu. 29:39; Josh. 17:5; followed by *על* Ezr. 1:6. Of the same power is *מלבד* Gen. 26:1; Nu. 17:14; with suff. *מלבדו* besides him, Deu. 4:35; *מלבד אשר* besides (that) which, Nu. 6:21.

(2) Specially a thread, collect. *thread, yarn*, Germ. *Swirn, Garn* (compare *אטון*), especially of linen, hence, fine white *linen*, Ex. 28:42; 39:28; Lev. 6:3. Pl. *בגורים* linen garments, Eze. 9:2, seq.; Dan. 10:5. (Arab. *بج* *byssus*.)

II. *בגור* Pl. *בגורים* (from the root *בגור* No. II).—(1) *trifles, falsehoods, great words*, Job. 11:3; Isa. 16:6; Jer. 48:30.

(2) i. q. *בגורים* *liars*, used of the soothsayers and false prophets. Isa. 44:25; Jer. 50:36.

בגור (1) prop. TO FORM, TO FASHION, used of a potter; this sense is preserved in the Zabian dialect in *بج*.

should be celebrated for producing it. On this account the opinion of the Jews is not to be rejected, which has been learnedly supported by Bochart (Hieroz. ii. 674—683), that *pearls* are to be understood, of which a very large quantity are fished up in the Persian gulf and in India, and with these it would not be unsuitable to compare the grains of manna. Bochart gives also the etymology, quadril. *בדל* from the root *בדל*, as signifying an *excellent*, *selected* pearl. Compare Arab. *فريد* a pearl, from the root *فرد* i. q. *בדל*.

בדן [Bedan], pr. n.—(1) of an Israelitish judge not mentioned in the book of Judges, if the reading be correct, 1 Sa. 12:11, where probably we should with the LXX., Syriac (and Arabic) read *בדק* Jud. 4:9. Chald. renders it *Samson*, as if *בדן* were i. q. *בדן* *Danite*, see *בדן*.—(2) m. 1 Ch. 7:17. [In 1 Sa. 12:11, in Thes., Ges. regards *בדן* as for *בדן*, by rejection of the prosthetic א, and interchange of ז and ד. However, “*בדן* is doubtless i. q. *בדן*, Jud. 12:13, 15, the ז being dropped as was often the case among the Phœnicians in the word *עבר*, e. g. *בדאטמן* for *עבר* *אשמן* *Bodostor*, for *עבר* *אשתר*. See the author's Monum. Phœnic. pp. 174, 175.” Ges. add.]

בדק—(1) TO CLEAVE, TO MAKE BREACHES, whence *בדק*. (Comp. under *בדד* No I.)

(2) denom. from *בדק* to *repair breaches*, to *restore the ruins of a building*; 2 Ch. 34:10; Syr. *ܚܒܐ* and *ܚܒܐ* id.

בדק with suff. *בדקך* m. *fissure, breach*, in a building, 2 Ki. 12:6, seq.; in a ship, Eze. 27:9, 27.

בדקר [Bidkar], (i. q. *בדקר* “son of piercing through”) i. e. piercer; *בדק* like *בית* see p. xcix, B, being abbreviated into a prefixed ב; comp. *בדקל*, *בדקלם*, *בדקלם*, (and as to a similar contraction in Arabic, see Tebrisi Schol. ad Ham. page 3, edit. Freytag), pr. n. of a centurion of king Jehu, 2 Ki. 9:25.

בדר Ch. PAEL *בדר* TO SCATTER, Dan. 4:11, i. q. Heb. *בדר*, *בדר*.

בדוה an unused root, which properly appears to have had the signification of *purity*, which in Arabic is partly applied to *brightness* and *ornament* (to be bright, to be beautiful), partly to *emptiness*, whence *בדוה* to be void and empty, as a house. Hence—

בדוה m. (for *בדוה*, of a segolate form), *emptiness, voidness*, and concr. *something void and empty*. It is

three times joined paranomastically with the word *בדוה*, Gen. 1:2; Jer. 4:23; Isa. 34:11 [which are all its occurrences].

בדוה an unused root, perhaps i. q. Arab. *بد* to lie [“i. q. Aram. *בדוה*; Heb. *בדוה*, pr. to be white, shining. Redslab”]. Hence—

בדוה Est. 1:6, a kind of marble of which pavements were made. LXX., Vulg. *σμαραγδίνης, smaragdites*. Arab. *بد* according to the Kamûs, page 176, is a species of stone; and from the etymology, it may be gathered that a spurious marble is intended, so called because it falsely puts on the appearance of marble [“or else white marble”].

בדוה f. Ch. *haste*, Ezr. 4:23. Root *בדוה*.

בדוה adj. *splendid, bright*; of the sun, Job 37:21.

בהל or *בהל* not used in Kal, pr. TO TREMBLE, TO BE IN TREPIDATION, comp. transp. *בהל*, *בהל*. *בהל*: to put in terror, ל and ר being interchanged.

NIPHAL.—(1) to tremble. Used of bones, Ps. 6:3; hands, Eze. 7:27; figuratively to the mind, Ps. 6:4. Hence—

(2) to be terrified, confounded, struck with fear, terror; Ex. 15:15; 1 Sa. 28:21; 2 Sa. 4:1; Ps. 48:6; 90:7; Eze. 26:18; followed by *בדוה*, Gen. 45:2; Job 23:15; Ecc. 8:3. It includes also the idea of despondency, Job 4:5; Isa. 21:3.

(3) to flee in trepidation, Jud. 20:41, and generally to hasten after, or to any thing, followed by ל. Prov. 28:22, *בדוה להו איש רעעו*, “the man of an evil eye (envious man) hastens to riches,” i. e. anxiously seeks for riches. [“Ecc. 8:3, *בדוה מפיני חלד*, be not hasty to go out of his sight, i. e. depart not arrogantly, perversely.” Ges. add.]

(4) to perish suddenly, Ps. 104:29, “thou hidest thy face, *בדוה* and they (thy creatures) suddenly perish.” Comp. *בדוה*. Part. f. *בדוה* subst. *sudden destruction*, comp. *בדוה*; Zeph. 1:18.

PIEL—(1) to strike with terror, to terrify, Ps. 2:5; 83:16; Dan. 11:44; Job 22:10; hence, to cause to despond, Ezr. 4:4 קרי.

(2) to hasten, Est. 2:9; and—

(3) followed by a gerund, i. q. *בדוה* to hasten (as if, to tremble) to do any thing, Ecc. 5:1; 7:9.

PUAL, to be hastened. Prov. 20:21 קרי *בדוה* “a hastened possession,” i. e. too anxiously and hastily acquired. Hence *בדוה* swift, Est. 8:14

HIPHIL—(1) i. q. PIEL No. 1, Job 23:16.

(2) i. q. PIEL No. 2, Est. 6:14.

(3) *to thrust* any one from a place [or "Causat. of Kal No. 3"], 2 Ch. 26:20.

[Derivative בָּהַלָה.]

בָּהַל Ch. not used in Peal.

ITHPEAL. Inf. הִתְבַּהֵּל subst. *haste, speed*; and with the pref. בָּ adv. *quickly*, Dan. 2:25; 3:24; 6:20.

PAEL, *to terrify*, Dan. 4:2, 16; 7:15.

ITHPAEL pass. Dan. 5:9.

Derivative בָּהִיל.

בָּהִיל f. *terror, fear*, Lev. 26:16. Pl. Jer. 15:8.

With the art. *terror*, κατ' ἐξοχῆν, *sudden destruction*, Isa. 65:23.

בָּהֵם an unused root, pr. *to shut*, specially *the mouth*; hence *to be mute, dumb*. Arab. بَم IV. *to shut*, X. *to be mute, dumb*. (This signification is found in very many roots which end in the letter מ, which expresses a sound uttered with the mouth shut, as בָּהֵם, בָּהֵם, בָּהֵם, בָּהֵם; comp. Lat. *hem*, Gr. *μύω*. Other roots which end with the same letter, denote murmuring, humming sounds, also uttered with the mouth shut (summen, brummen), as נָהֵם, נָהֵם, נָהֵם, נָהֵם; Arab. بَم, بَم, بَم, بَم.) [Hence—]

בָּהֵם constr. בָּהֵם with suff. בָּהֵם (as if from בָּהֵם), pl. בָּהֵם, constr. בָּהֵם fem. *a beast* (so called from being unable to speak), used of *large land quadrupeds* (see however Pl. No. 2); Arab. بَم. Opp. to birds and reptiles, Gen. 6:7, 20; 7:2,

8, 23; 8:20; Ex. 9:25; Lev. 11:2; Pro. 30:30, לֵאשׁ בָּהֵם "the lion is a mighty one amongst beasts." Specially signifying—

(1) *domestic animals, cattle*, used collect., like the Latin *pecus* [or Eng. *cattle*]. Opp. to הַיָּרְיָן Gen. 1:24; הַיָּרְיָן Gen. 2:20; 3:14; הַיָּרְיָן Gen. 7:14, 21; Lev. 25:7, *beasts of the field, wild beasts*. It embraces לֵאשׁ בָּהֵם Gen. 47:18; Lev. 1:2. Elsewhere—

(2) it signifies only *beasts of burden*, as asses, camels; opp. to מִקְנֵה Gen. 34:23; 36:6; Nu. 32:26; 2 Ki. 3:17. Compare Isa. 30:6; 46:1.

(3) poet. used also of *beasts of the field and wild beasts*. So in pl. בָּהֵם Deu. 32:24; Hab. 2:17; especially when followed by הַיָּרְיָן Deu. 28:26; Isa. 18:6; הַיָּרְיָן 1 Sa. 17:44; Joel 1:20; Mic. 5:7.

Pl. בָּהֵם (1) *beasts, quadrupeds*, see above.

(2) pl. majest. (and therefore followed by sing. m.), *a large, great beast*, by which name, Job 40:15, the *hippopotamus* is designated. I regard the description

as being of this animal, and not the *elephant*, as thought by Drusius, Grotius, Schultens, J. D. Michælis, on the place, Schoder in Hieroz. specially i. p. 2, seq.; in this I follow the judgment of Bochart (Hieroz. ii. p. 754, seq.), and Ludolf (Hist. Æthiop. i. 11). But it is probable that the form בָּהֵם really conceals an Egyptian word, signifying the hippopotamus, but so inflected as to appear Phœnicio-Semitic (see אֶבְרֵי P-ehe-mout) denotes *water-ox*, by which name (*bomarin*) the Italians also call the hippopotamus (see Jablonski: Opuscul. ed. te Water, i. 52). ["It is true that the word so compounded is not now found in the remains of the Coptic language; but the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of language, is not valid. It is said indeed, that *ehe*, ox, is of the fem. gender, and that the word for water is *mou*, and not *mout*. But *ehe* is of the comm. gender, and is frequently used as masc., see Peyron, page 46; and the *t* in *mout* can be an article postpositive, see Lepsius, Lettre à Rosellini, page 63." Ges. add.]

בָּהֵן an unused root, prob. i. q. בָּהֵם Conj. IV. *to shut, to cover*. [Hence the two following words—]

בָּהֵן m. *the thumb*, Ex. 29:20 (so called because it shuts the hand); also, *the great toe*, according as it is followed by יָד or רֶגֶל Lev. 8:23, seq.; 14:14, 17, 25, 28. Pl. constr. בָּהֵן Jud. 1:6, 7, from the unused sing. בָּהֵן. Arab. أَصْبَعٌ, and in the common language بَم id.

בָּהֵן ("thumb"), [Bohan], pr. n. of a son of Reuben, whose name was applied to אֶבְרֵי בָּהֵן a place on the borders of the tribes of Judah and Benjamin, Josh. 15:6; 18:17.

בָּהֵק an unused root; Syr. حَسَمَ *to be white*, specially with leprosy, Ch. לָבֵהק *to be bright*, בָּהֵק bright. (Comp. בָּהֵר.) Hence—

בָּהֵק m. *vitiligo alba*, an eruption which in the East is not of rare occurrence, consisting of spots of palish white (בָּהֵק לְבָנוֹת), like the leprosy, but harmless, and neither contagious nor hereditary.

Arab. بَيْق in Avic.; Lev. 13:39. See more in TLea p. 183.

בָּהֵר an unused root. Arab. بَيَّرَ *to shine, to be bright*, figuratively *to be conspicuous*. Æthiop transp. ቢህ: *to shine, to be bright*, ቢህ: *light*

לְלֹחֶץ: luminary, (the primary idea lies in vibrating, glancing, shining, compare בְּהֶלֶק). Hence בְּהֶרֶר and—

בְּהֶרֶת pl. בְּהֶרֶת f. a spot in the skin, especially a white spot, which when it is lower than the rest of the skin, and has white hairs, is the symptom of the Oriental leprosy (Lev. 13:2—4, 18—23, 24—28); but if not, it is harmless, whether it be cicatrix, or it arise from burning, or it be vitiligo, verse 38, 39. Jahn (Archæol. i. § 215), incorrectly regards this word בְּהֶרֶת as being the special name of a certain disease, the λεύκη of Hippocrates; בְּהֶק differs from this as being the special name of a disease consisting of whitish spots.

בּוֹא pret. בָּא (once בָּנִי Milêl for בָּא 1 Sa. 25:8), imp. בּוֹא, bis בָּאָה (Milêl), 1 Sa. 20:21; 1 Ki. 13:7, inf. בּוֹא once בָּאָה (Milrâ), 1 Ki. 14:12; fut. יָבֹא, once יָבֹא, 1 Ki. 12:12; כתִּיב with ה parag. and suff. sometimes irregularly תְּבַאֲתָה Deut. 33:16; תְּבַאֲתָךְ Job 22:21; תְּבַאֲתָה קרי, תְּבַאֲתָה 1 Sa. 25:34 (see ind. analyt.).

(1) to come in, to enter (Æth. ቤላ: id. Arab. بَلَ to return. Kindred to this is בָּל cœundi sensu. To this answers the Sansc. *bal*, to go, Gr. *βάω*, whence *βαίνω*, *vado*; see signif. No. 3, which, although less common, is perhaps primary). Opp. to יָצָא Josh. 6:1; 2 Ki. 15:17. The place which any one enters, as a house, city, country, ship, is construed with בָּ, Gen. 19:8; Deut. 23:25, 26; אֶל Gen. 6:18; 7:1; 19:3; Esth. 6:4; with ה parag. Gen. 12:11, 14; and poet. with an acc. Ps. 100:4; Lam. 1:10 (comp. *ingredi urbem*), whence Gen. 23:10, 18, בָּא שַׁעַר עִירוֹ "those who enter the gate of his city;" Prov. 2:19. The person to whom one enters is preceded by אֶל Gen. 6:20; 7:13. Followed by בָּ to enter into (one's body). Eze. 2:2, וַתָּבֵא בִי רִיחַ, "the spirit entered into me" (comp. μένος ἄνδρος ἐσέρχεται, Il. xvii. 157). 2 Ki. 18:21. Specially—(a) בּוֹא אֶל-אִשָּׁה to enter unto a woman—honeste dicitur de coitu, Gen. 6:4; 16:2; 30:3; more rarely followed by עַל Gen. 19:31. Arab. بَلَ and بَلَ id.—(b) to enter into the house of a husband; said of a bride, Josh. 15:18; followed by אֶל Dan. 11:6. Comp. HIPHIL, No. 1.—(c) בּוֹא בְּמִשְׁפַּח עַם to enter into judgment with any one, i.e. to bring before a tribunal. Isa. 3:14; Job 22:4; Ps. 143:2.—(d) יָבֹא to go out and to come in, a phrase describing the general course of life and action. 1 Sa. 29:6; Deut. 28:6; Ps. 121:8. Different from this is "to go out, and come in before the people," i.e. to lead the peo-

ple to war; used of a leader and commander, Num. 27:17; 1 Sa. 18:16; 2 Ch. 1:10; also without לְקִי Josh. 14:11; 1 Ki. 3:7; comp. Deut. 31:2 (of Moses). Comp. HIPHIL.—(e) בּוֹא בָּ to have intercourse with any one (וְחָם עִינָאִים mit jem.). Josh. 23:7, 12. Hence בָּאָה, and with acc. אֶל, to enter into an oath (see אֶל, בְּבְרִית a covenant (see בְּרִית), to be acquainted with a secret counsel, Gen. 49:6. ["With אֶל, Genesis 15:15, בּוֹא אֶל-אֲבוֹתָיו, to go unto one's fathers, i. q. to be gathered unto one's fathers, to enter into Hades, see אֶל, Niph."].—(f) to enter upon an office, 1 Ch. 27:1. Opp. to יָצָא 2 Ki. 11:9.—(g) to enter (into a chamber, Ps. 19:6), spoken of the sun, i. q. to set. LXX. δύω, Gen. 15:12, 17; 28:11, etc. Opp. to יָצָא.—(h) to come in, to be brought in, into the barn, used of annual produce, Lev. 25:22; hence, to come in, to return, used of produce and revenues; 1 Ki. 10:14; 2 Ch. 9:13. Comp. תְּבַאֲתָה. Opp. to יָצָא to go out, to be expended as money.

(2) to come, very frequently in the Old Test. opposed to הֵלֵךְ. Followed by אֶל of person or place, Gen. 37:23; Ex. 18:23; עַד 2 Sa. 16:5; 1 Sam. 9:12; Isa. 49:18; also acc., hence Lam. 1:4, בָּאֵי מוֹעֵד "those who come to the feast." Often used of inanimate things, Job 37:9; 38:11; especially of time, Jer. 7:32; hence הֵבֵאִים in future times, Isa. 27:6 (compare אֶתָּה). Specially—(a) בּוֹא בָּ to come with anything, i.e. to bring it, to offer it (see בָּ C, 1), 1 Ki. 13:1; Ps. 66:13; Ecc. 5:2, עֲנֵנוּ בְּבָרָה, "for a dream brings many things." videl. vain, trifling. Ps. 71:16, אֲבֹא בְּגִבּוֹרֹת אֲדֹנָי "I will come with the mighty acts of the Lord," i.e. I will narrate, or praise (parall. אֲזַכֵּיר); compare Pers. آوردن to bring and to tell, and Lat. *ferunt*.—(b) עַד לְבָא until thou comest, Jud. 3:3; and ellipt. לְבָא Nu. 13:21; 34:8, for *usque ad, until, unto, as far as*, in geographical descriptions; the same is עַד-בָּאָה Gen. 19:22; בָּאָה, Gen. 10:19, 30; 13:10.—(c) followed by עַד to reach, arrive at (a place), Ex. 22:8; and metaph. to reach any person, i.e. "to equal him," to be equal to him, 2 Sa. 23:19; followed by אֶל 2 Sa. 23:23. (Arab. بَلَ to be equal, like, prop. gleichkommen).—(d) to come upon any one, to fall upon any one, especially suddenly; used of an enemy, Gen. 34:27; 1 Sa. 12:12; Job 15:21; of calamity, Job 20:22. In prose commonly followed by עַל Gen.; 1 Sa. locc. cit. and אֶל Gen. 32:9; in poetry followed by an acc., and Job 3:25; Isa. 47:9. Rarely used of anything good and desired, followed by עַל Josh. 23:15; acc. Job 22:31; Ps. 119:41, 77. (Arab. بَلَ with acc. to come

upon any one, to fall upon any one.)—(e) i. q. to *come to pass, to be fulfilled, accomplished*, of desire, Prov. 13:12; especially of prophecies, 1 Sam. 9:6; Deu. 13:2; 18:22; Jud. 13:12; of a sign given by a prophet, 1 Sa. 10:7. Opposed to נָפַל, נָשַׁב.—(f) נָשַׁבּוּ to *come*, i. e. to be recounted by names, mit Namen auf- oder angeführt werden, 1 Ch. 4:38.

(3) It more rarely signifies to *go*, i. q. הָלַךְ ["the place where being usually expressed"]; Gen. 37:30, אָנָּה אֵינִי בָּא "whither shall I go?" whither shall I turn? Jon. 1:3, "he found a ship תַּרְשִׁישִׁי which was going to Tarshish," Isa. 7:24; 22:15; 24:62; Nu. 32:6; Jud. 19:3; Isa. 7:24. Followed by a dat. pleon. לְךָ 1 Sa. 22:5. Specially—(a) metaph. to *live*, i. q. הָלַךְ Ps. 40:8; followed by אִתְּ and עִמָּ with any one, i. e. to have intercourse, Ps. 26:4; Pro. 22:24.—(b) בּוֹא אֶל־אֲבוֹתָיו "to go to one's fathers," Gen. 15:15, i. q. הָאֲסַף אֶל־אֲבוֹתָיו to be gathered to one's fathers, to go to Hades (see אָסַף Niph. No. 1).

HIPHIL הִבְאִיתִי 2 pers. הִבְאִיתָ with suff. הִבְאִיתִי Ps. 66:11; הִבְאִיתִי Eze. 23:22; more frequently הִבְאִיתִי הִבְאִיתִי, הִבְאִיתִי הִבְאִיתִי, הִבְאִיתִי Lev. 23:10, and הִבְאִיתִי 1 Sa. 16:17; inf. הִבְאִי Ruth 3:15; gerund לְהִבְאִי twice לְבִיא 2 Ch. 31:10; Jer. 39:7; fut. יִבְאִי, rejecting the אִי, 1 Ki. 21:29; causat. of conj. Kal, in almost all of its significations.

(1) to *cause to come in, to lead in, to bring in*, e. g. to a house, Gen. 43:17; a ship, Gen. 6:19; a land, Ex. 6:8; specially, to *take a wife*, Jud. 12:9 (see Kal 1, b); הִבְאִי בְּמִשְׁפָּט "to bring into judgment," Job 14:3; Ecc. 11:9 (see Kal 1, c); הוֹצִיא וְהִבְאִי "to lead (a people) out and bring them in," i. e. to and from war; used of a king or other military leader, Nu. 27:17; 1 Ch. 11:2 (see Kal 1, d); "to cause (the sun) to enter," i. e. "to set," Amos 8:9 (see Kal 1, g). Used of inanimate things, to *bring in* produce to the barn, 2 Sam. 9:10; to *bring in, to carry in* (LXX. εἰσφέρειν), Gen. 27:10; Lev. 4:5, 16, etc.; to *put in, to insert*, as the hand into the bosom, Ex. 4:6; carrying bars into rings, Ex. 25:14; 26:11.

(2) to *bring to*, prop. used of living things; followed by אֶל, לְ to any person, Gen. 2:19, 22; 43:9; 44:32; to *call for, to admit*, Est. 5:10, 12. It is applied to inanimate things—(a) to *bring to*, Gen. 27:10; 30:14; 31:39; 33:11; 2 Ch. 9:10; Gen. 37:2, הִבְאִי אֶת־דִּבְתָּם רָעָה אֶל־אָבִיהֶם er trug dem Vater böse Gerüchte über sie zu, "he brought to his father an evil report concerning them."—(b) to *bring a present*, 1 Sa. 9:7; 25:27; a sacrifice, Gen. 4:4.—(c) followed by אֶל to *bring upon any one* evil, or anything hurtful, as the flood, Gen. 6:17; calamity, Jer. 4:6; 5:15. More rarely followed by לְ Jer. 15:8; and אֶל 32:42.—(d)

to *cause to come to pass, to fulfil*, words, counsel, prophecy, Isa. 37:26; 46:11; Jer. 39:16 (compare Kal 2, e).

(3) to *bring, to bring away, to carry with oneself*, 2 Ch. 36:7; Dan. 1:2 (LXX. ἀποφέρειν); hence—(a) simply to *carry*, i. q. נָשַׁבּ Job 12:6, "who carries his God in his hand" (see אָלֹהִים p. XLIX, A); Ps. 74:5, בְּיָדָם ... מַעֲלָה "as one who carries up ... axes," lifts up as a woodman.—(b) to *bring back* (compare Arab. بَا, to return, IV. to bring back). Deu. 33:7, "hear, O Jehovah, the voice of Judah וְאַל־עֲמֹל תְּבִיאָנוּ and bring him back to his people."—(c) to *bring away* anything, i. e. to *procure, to get, to acquire*; compare Arab. بَا followed by ب; Ps. 90:12, וְנִבְיָא לְבַב חֲכָמָה "that we may acquire a wise heart."

HOOPHAL הוּבְאָה—(1) pass. Hiph. No. 1. to *be led in*, Gen. 43:18; Ps. 45:15; to *be brought in*, Lev. 10:18; 2 Ki. 12:10, seq.; to *be inserted, put in*, Ex. 27:7.

(2) pass. of Hiph. No. 2, to *be brought to any one*, Lev. 13:2, 9; 14:2; to *be brought to*, Gen. 33:11. Derived nouns are בְּאָה, מְבֹא and מְבֹאָה.

בֹּרַב The words which are commonly referred to this root, נָבַב and בָּבָה, I refer to the root נָבַב.

בֹּרַב fut. יָבִיב TO CONTEMN, TO DESPISE, kindred to בָּהַ. (Both of these are properly as it appears to me i. q. בָּסַם to trample with the feet, which is applied to contempt, comp. Pro. 27:7.) Const. followed by an acc. Pro. 1:7; more often by לְ 11:12; 13:13; 14:21; 23:9. Cant. 8:1, 7; Pro. 6:30, לֹא יָבִיבוּ לְנָב, i. e. "they do not despise a thief," i. e. "they do not let him go unpunished," comp. 30:17; Zech. 4:10, בֹּרַב in 3 pret. stands for בָּהַ, as if from בָּהַ. Hence the following words—

בֹּרַב m.—(1) *contempt*, Job 12:5; 31:34.

(2) [Buz], pr. n.—(a) of the second son of Nahor Gen. 22:21; also of a people and region of Arabia Deserta, Jer. 25:23. The Gent. noun is בֹּרַב Job 32:2;—(b) m. 1 Ch. 5:14.

בֹּרַב f. *contempt*, hence "he who is, or they who are contemned," Neh. 3:36.

בֹּרַב ("sprung from Buz," compare בֹּרַב No. 2, a) pr. n. Buzi, the father of Ezekiel the prophet and priest, Eze. 1:3.

בֹּרַב [Bavai], pr. n. m. perhaps of Persian origin, i. q. בָּבִי.

בֹּרַב a root not used in Kal, which had the

signification of *turning, rolling*, and hence of *disturbing, perplexing*, comp. אָנַךְ, אָנַךְ and הָפַךְ to turn, to turn about, Arab. بَاكَ to be confused, disturbed, used of any affair, נָכַךְ to involve oneself in evil.

NIPHAL בָּבֹךְ Part. pl. נִבְכִּים (Ex. 14:3), *to be entangled*, Est. 3:15; *to wander* in perplexity, Joel 1:18; Ex. loc. cit.; hence מְבִיכָה.

בֹּל for יָבֹל from the root יָבַל (1) *rain, showers* (see the root No. 1), hence *the month of showers*, the eighth of the Jewish months, from the new moon of November, to that of December, 1 Ki. 6:38.

(2) *produce*, i. q. הַבִּינָה Job. 40:20; with the addition of עֵץ *the stock of a tree, the trunk*, as in Chaldee. Isa. 44:19.

בִּים an unused root, which appears to have had the notion of *height*, whence בָּמָה a high place, which see. The other Phœnicio-Shemitic languages have not this root (see however Syr. حَمَدٌ 1 Sa. 10:23, Pesh.), but its traces are manifest in the Indo-Germanic stock of languages, as the Pers. بام the top of any thing, roof, βωμός, altar, mound, and βούρος, hill, *pomus*, used of taller trees; in the Germanic languages Bom, Boom, Baum, whence fid tāumen. [Derivative בָּמָה.]

בִּין with its derivatives see בִּין.

בִּינָה ("prudence"), [Bunah], pr. n. m. 1 Ch. 2:25.

בִּנְיָ see בִּנְיָ.

בִּים fut. יָבִים TO TREAD WITH THE FEET, TO TRAMPLE ON, as a thing neglected and despised, Pro. 27:7, also *to trample to pieces*, as enemies, i. e. thoroughly to subject, Isa. 14:25; 63:6; Ps. 44:6; 60:14. Part. בֹּמֵם Zec. 10:5. (To tread with the feet is expressed in many languages by the syllable *pat* variously inflected; see Sanscr. *pati*, a way, *pad*, *pada*, foot ["path, to go"], Zend. *pethō*, *pâte*, a path, (Pers. پا, foot), Gr. πάτος, πατέω, ποῦς for ποδός, gen. ποδός, Lat. *pes*, *pelis* and *petere*, lower Germ. *padden*, *reddin* = πατεῖν, *pfad*, Engl. *path*, Fuß (foot), *t* being changed by the Hebrews into a sibilant *pas*, *bas*. Kindred, in the sense of stamping in, is אָבַם, of despising, as the Gr. πατέω, Il. iv. 157; בָּזָה, Compare אָבַם, אָבַם, אָבַם.)

PIEL בִּיַם *to tread with the feet* a holy place or land, Jer. 12:10; Isa. 63:18. with the added sig-

nification of *polluting and profaning*, compare *sara parain* i. q. βεβηλοῦν, 1 Mac. 3:45, 51; Apoc. 11:2 and ῥύς.

HOPHAL, part. מִבְּכָם *trodden under foot* (used of a corpse), Isa. 14:19.

HITHPALEL הִתְבִּיַם *to be thrown out to be trampled on*, Eze. 16:6, 22. Compare הִתְרַבֵּם.

I-rived nouns are, מְבִיכָה, מְבִיכָה and pr. n. יָבִים.

בִּיעַ an unused root, which with the kindred words בָּעַ, בָּעַ and בָּעַ, has the sense of *swelling up*; this is afterwards variously applied to *water gushing up, boiling up*; to *ulcers breaking forth*, and *pustules rising in the skin*. See אֲבַעָעַת.

בִּיץ an unused root, i. q. Arab. بَاض Med. Ye, *to be white* (with an acc. to surpass in whiteness). II. to make white. IX. and XI. to be of a white colour, whence أَبْضَ white, bright. ["Cognate are Ch. אֲבִין, אֲבִין, אֲבִין, stannum, tin, also בִּיץ." Ges. add.] To this answers the Pers. بَیژ, white, bright; Germ. Engl. weiß, white; higher Germ. bicß. Hence זֵיץ an egg, and—

בִּין m. *byssus*, and *cloth made of byssus*, i. e. fine cotton of a bright, white colour (see the etymology and Apoc. 19:8, 14, compare the remarks in Thes. p. 190). It was very fine in texture, and most costly, used as the clothing of kings (1 Ch. 15:27), of priests (2 Ch. 5:12), and of those who were very rich (Est. 1:6; 8:15). The word is of Aramaean origin, and it is therefore specially used of the Syrian byssus (Eze. 27:16), which appears to be distinguished from the byssus of the Egyptians, called بَيْض (ibid. verse 7); in other places it does not differ from بَيْض, and it is used for it in the later Hebrew, 1 Ch. 4:21; 2 Ch.

3:14; compare Ex. 26:31. (So חֶסֶד and Ch. חֶסֶד in the Old and New Test. Heb. חֶסֶד and Gr. βύσσοις.) See J. R. Forster on the Byssus of the Ancients, Lond. 1776. Celsii Hierob. ii. 167, seq. J. E. Faber on Harmer's Observatt. ii. 382, seq.

["After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, recent minute investigations at London, with the aid of the microscope, have decided the controversy, and shewn that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, iii. p. 115." Ges. add.]

בִּוּץ ("shining," from בָּשַׁ to shine), [Bozez], pr. n. of a rock near Gibeah, 1 Sa. 14:4.

בִּוּק i. q. בָּקַק *to empty* Hence מְבִיכָה and—

בוקה *f. emptiness, emptying*, i.e. devastation, depopulation (comp. **בָּקָה**). Once found Nah. 2:11; **בוקה** and **בוקה**, used of the greatest devastation, like **שָׂחָה** **שָׂחָה**, from the roots **שָׂחָה** and **שָׂחָה**.

בוקר pr. *a herdman* (denom. from **בָּקַר** which see); in a wider signification also used of *a shepherd*, Am. 7:14. Of equally wide use is the Lat. *armentarius* (Virg. Georg. iii. 344), which is well used in the Vulgate.

I. **בֹּר** pl. **בִּוּרֹת** m. (for **בָּאָר**, **בָּאָר**, from the root **בָּאָר**) *a pit*; Arab. **بُور** 1 Sa. 13:6; 1 Ch. 11:22.

(2) specially *a cistern*. Gen. 37:20, seq. **בִּוּרֹת** **הַצִּיּוֹנִים** "cisterns cut in stone," Deu. 6:11. Cisterns without water were used for prisons (Zec. 9:11; Jer. 38:6, seq.). Hence—

(3) i. q. *prison*, Isa. 24:22, more fully **בֵּית הַבִּוּר** Jer. 37:16; Ex. 12:29.

(4) *sepulchre*. Of frequent occurrence is the phrase **יֹרְדֵי-בִוּר** "those who go down to the sepulchre," i.e. the dead, Psal. 28:1; 30:4; 88:5; Isa. 38:18. Isa. 14:19, **יֹרְדֵי אֶל-אֲבִנֵי-בִוּר** "those who are to go to the stones of the sepulchre," i.e. to be buried in the more costly sepulchres of stone; **עַד בֹּר** "unto the sepulchre," Prov. 28:17; Isa. 14:15, **יִרְכְּטוּ-בִוּר** "the recesses of the sepulchre," i.e. the lowest sepulchre.

II. **בֹּר** i. q. **בֹּר**, which see.

בֹּרֵךְ i. q. **בֹּרֵךְ** TO EXPLORE, TO SEARCH OUT, once found, Ecc. 9:1, where there is the infinit. [KAL] **לְבֹרֵךְ**, to search out (comp. Ecc. 3:18, **לְבָרֵךְ**).

בוש pret. **בושתי**, part. pl. **בושים**, fut. **יבוש**, TO BE ASHAMED. (It answers to the Syr., Ch. **ܒܫܬܐ**, **ܒܫܬܐ**, also Arab. **بُشِيَ**, **بُشِيَ** to be astonished, confounded, put to silence, and Lat. *pudere, pudor*. The origin should not apparently be sought in the idea of blushing, but rather in that of paleness and terror, so that **בושתי** and **בָּעַת** are kindred to this.) Ezr. 8:22, **בושתי** and **בָּעַת** "I was ashamed to ask;" Ezr. 9:6; once with a fin. verb, Job 19:3, **לֹא-תִבְשׁוּ-תַּהְרִירוּלִי** "ye are not ashamed, ye shun me." Followed by **מִן** of the thing of which one is ashamed, Eze. 36:32 (comp. Eze. 43:10, 11). Specially it is—

(1) *to fail in hope and expectation*, which is joined with shame and blushing, Jer. 14:3; Job 6:20. It is applied to enemies and wicked men put to flight after their endeavours are frustrated, Ps. 6:11; 25:3; 31:8; 35:4; to men overwhelmed with unexpected

calamity, Jer. 15:9; 20:11; to a husbandman deprived of hope of harvest, Jer. 14:4; comp. Isa. 19:9. and **הוֹבִישׁ**. On the other hand those are said *not to be put to shame*, who place their confidence in God. Ps. 22:6; 25:2, 3. Followed by **מִן** of a thing which disappoints the hope, Jer. 2:36.

(2) It is applied to *the mind*, in whatever way *troubled, disturbed, confused* (compare Arab. **بُشِيَ**). So especially in the phrase **עַד בֹּשׁ** Jud. 3:25, "they waited **עַד בֹּשׁ** until they were confounded;" 2 Ki. 2:17.

(3) It appears to be once used of a thing which disappointed the hopes of others set upon it (comp. **בִּשְׁת**). Hos. 13:15, **יְבוֹשׁ מְקוֹרוֹ** "his fountain shall be ashamed" (compare Jer. 14:3), i.e. shall dry up. Followed by **יִהְיֶה**. But it is more probable that **יְבוֹשׁ** h. l. is the same as **יִבֹּשׁ**.

(This word is of frequent use in poetry, but rare in prose, see No. 1, 3; in the Pentateuch never found in Kal, but see Hithpalel.)

PILEL **בִּשְׁת** to delay, followed by a gerund, Ex. 32:1; Jud. 5:28. Properly to put to shame one who waits, by detaining him too long. Comp. **עַד בֹּשׁ** Jud. 3:25.

HIPHIL **הִבִּישׁ** 2 pers. **הִבִּישׁוּ**—

(1) *to put any one to shame*, especially on account of frustrated endeavours. Hence used of God, to cause efforts to be vain, Psalm 14:6; 44:8; 110:31, 116.

(2) *to disgrace*, Pro. 29:15.

(3) intransitive, *to do shameful things, to act shamefully* (comp. **הִיבִישׁ**, **הִרְעָה**). Part. **מְבִישׁ** base, shameful, wicked, Prov. 10:5. As in this place, so Prov. 14:25; 17:2, it is opposed to **מִשְׁכִּיל**. For wickedness also comprehends folly, as elsewhere words implying folly (**נְבִלָה**, **נְכִסִּיל**) are applied to wickedness. Fem. **מְבִישָׁה** Pro. 12:4; opposed to **חֵיל** **אִשָּׁה חֵיל**.

Another form of the conjugation Hiphil, **הוֹבִישׁ**, is found under the root **בִּשׁ**.

HITHPALEL, *to blush, to be ashamed*, Gen. 2:25. This appears to be a word used in prose, comp. **וַיִּתְבַּשְׂם**, **הִתְבַּשְׂם**.

Derivatives are **בִּשְׁתָּה**, **בִּשְׁתָּה**, and—

בוש *f. shame*, Ps. 89:46; Eze. 7:18; Obad. 10. Mic. 7:10.

בִּוּרֹת Ch. TO PASS THE NIGHT, Dan. 6:19. In Targg. often for **לָן**. Syr. **ܠܝܢ** id.; and, to delay. to remain. Arab. **بَات** Med. Ye; **ἄει** **ἄει**: to pass the night, to remain. Hence is commonly derived **בֵּית** house; but see under that word.

בָּזָה with suff. **בָּזָה** m. *prey, spoil* It is used of persons and cattle carried away in war (elsewhere **שָׁבִי** (מִלְחָמָה), also of wealth taken from an enemy, Nu. 14:3; Jer. 15:13; 49:32. **בָּזָה** see **בָּזָה**. Of frequent use are the phrases **לָבוֹז הָיָה** to become a prey, to be carried away as a prey, Nu. 14:31; Deu. 1:39; Isa. 42:22; sometimes with the addition of a dative, Eze. 26:5; 34:28; **לָבוֹז** to give for a prey, Jer. 17:3; Eze. 25:7 קרי.

בָּזָה ἀπαξ λεγόμεν, no doubt having the sense, TO CUT IN PIECES, DIVIDE. Isa. 18:2, "a people ... **בָּזָה** **בְּזָוָה** **נְהָרִים** **אֲשֶׁר** whose land the rivers divide" [or "rend (**בָּזָה**) i. q. (**בָּזָה**)"]. It signifies *Æthiopia*, see my Comment. on the passage. The root **בָּזָה** is softened from the harder forms **בָּזַע** (to cleave), **בָּצַע**, **פָּצַע**, all of which have the power of dividing. It lies not only in the syllables **בָּז**, **בַּז**, **בִּז** (comp. under the root **פָּצַח**), but also, as imitating the sound of cleaving, in many others ending with a sibilant, as **קָץ**, **כָּס**, **נָז**; **חָז**, **חָס**, **חָץ**; **חָזוּ**; also in **ז**, as **קָטַז**, which latter is frequent in the Indo-Germanic languages; compare Sanscr. *bhidh*, to cleave, *tshid*; Pers. *tshiden*, *σχίζω*, *scindo*, etc.

בָּזָה i. q. **בָּזָה** TO DESPISE, TO CONTEMN, pr. to trample with the feet, see **בָּזָה**, **בָּזָה**. Constr. followed by an acc. Num. 15:31; Ps. 22:25; 102:18; more rarely followed by ? 2 Sa. 6:16, and (suitably to the etymology) **עַל** Neh. 2:19. Opp. to **בָּזָה** 1 Sa. 2:30. Pro. 19:16, **בָּזָה** **דְּרָכָיו** "he who makes light of (i. e. neglects) his course of living." Est. 3:6, **בָּזָה** **יָדָיו** "and he despised to lay hand;" Ps. 73:20.

NIPHAL part. **בָּזָה** *despised*, Isa. 53:3; Ps. 15:4. HIPHIL i. q. Kal, Est. 1:17.

Derivatives, **בָּזָה**, pr. n. **בָּזָה**.

בָּזָה verbal adj. of an intransitive (and passive) form, *despised*. Isa. 49:7, **בָּזָה** **בָּזָה** "despised by men," i. q. **בָּזָה** Ps. 22:7.

בָּזָה i. q. **בָּזָה** *prey, spoil* (from the root **בָּזָה**), but only found in the later Hebrew (compare the Aram. **בָּזָה**, 2 Chr. 14:13; 28:14; Ezr. 9:7; Neh. 3:36; Est. 9:10, seq.; Dan. 11:24, 33. Often joined to the synonyms **שָׁבִי** and **שָׁלַל**.

בָּזָה plur. **בָּזָה**, **בָּזָה**, once **בָּזָה**, inf. **בָּזָה**, fut. **בָּזָה**; TO SNATCH AWAY, TO PREY, TO TAKE A PREY, TO SPOIL (Arab. **بَزَا** Conj. I. VIII.; Aram. **בָּזָה**, id. **בָּזָה**). The primary power appears to be that of *to pull in pieces*, compare the kindred roots **בָּזָה**, **בָּזָה**, **בָּזָה**.

Hence the Ch. **בָּזָה** to bring to decay, to dissipate; from which commonly is derived **בָּזָה** a liberal gift, see under that word.) It is construed—(a) absol. Num. 31:53; 1 Sa. 14:36.—(b) with an acc. of the prey, *to take any thing for a prey, to seize and carry away what is seized*. Gen. 34:29; Nu. 31:9; Deu. 2:35; 3:7. **בָּזָה** to seize a prey, Isa. 10:6; 33:23. **בָּזָה** id. 2 Ch. 28:8.—(c) with accus. of the city, country, persons spoiled, Gen. 34:27; Eze. 39:10; 2 Ki. 7:16; 2 Ch. 14:13; Isa. 42:22.

NIPHAL **בָּזָה**; plur. **בָּזָה**; inf. and fut. **בָּזָה**, **בָּזָה**, *be spoiled*, pass. of Kal, letter c; Amos 3:11; Isa. 24:3.

PUAL, id., Jer. 50:37.

Derivatives, **בָּזָה**, **בָּזָה**.

בָּזָה m. (from the root **בָּזָה**), *contempt*, Esth. 1:18.

בָּזָה ("contempt of Jehovah"), [*Bizjoth jah*], pr. n. of a town in the south of Judah, Josh 15:28.

בָּזָה an unused root, prop. *to scatter, to disperse*, like the Syr. **ܒܙܐ**; Arab. **بَزَا** is, *to spit, to sow seed*, also *to arise* (as the sun); prop. *to scatter rays*, in which signification of radiating and shining forth it appears to be kindred to the root **בָּזָה** (as to **ז** and **ז** being interchanged, see **ז**). Hence ἀπαξ λεγόμεν.—

בָּזָה m., Eze. 1:14, i. q. **בָּזָה** *lightning, flash of lightning*. So all the ancient versions, also Abulwalid and Kimchi.

בָּזָה ("lightning"), [*Bezek*], pr. n. of a city of the Canaanites, where Adoni-bezek was king, Jud. 1:4, seq.; 1 Sa. 11:8.

בָּזָה TO SCATTER, TO DISPERSE, TO DISSIPATE, i. q. **בָּזָה**, Dan. 11:24. Arabic **بَزَا** Conj. II. and **بَزَا** to sow seed; compare Aram. **בָּזָה**.

PIEL, *to disperse, to put to flight* (enemies), Ps. 68:31.

בָּזָה [*Biztha*], pr. n. of an eunuch in the court of Xerxes, Est. 1:10; perhaps Pers. *bente*; *ligatus*, sc. *membro*, i. e. *spado*.

בָּזָה m., verbal adj., i. q. **בָּזָה** a trier (of metals), Jer. 6:27.

בָּזָה (with occult Dag. forte) m., a watch-tower, a tower built for besieging a city, Isa. 23:13 קרי.

בְּחֹרֶר pl. בְּחֹרִים, בְּחֹרִי (of the form בְּחֹרֶר with occult Dag. forte to distinguish it from בְּחֹרִים, m., *a youth, young man*, so called from beauty of form, see below, part. בְּחֹרֶר No. 2); unless, indeed, it be thought that its signification is taken from the kindred בְּכָר No. 3, whence Arab. بَكْر a virgin, Jud. 14:10; 1 Sa. 8:16. It denotes a young man of mature age, but unmarried, Ruth 3:10; Isa. 62:5; often connected with בְּחֹרֶה Deu. 32:25; Lam. 1:18; 2:21, etc. Especially *youths*, used for *young warriors*, Isa. 9:16; 31:8; Jer. 18:21; 49:26; 51:3; Am. 4:10 (comp. יָלֵרֹת and יָשָׁלֵל).

בְּחֹרֶר see בְּחֹרִים.

בְּחִין Isa. 23:13 כְּחִיב; see בְּחִין.

בְּחִיר m., adj. verb, *elect. chosen*, ἐκλεκτός: only in the phrase יְהוָה בְּחִיר chosen of God, 2 Sam. 21:6; of Moses, Ps. 106:23; of the people of Israel, Isa. 43:20; 45:4 (parall. יְהוָה יֵחֶר; עֶבֶר יְהוָה); of the pious and prophets, Isa. 42:1 (according to others, of the Messiah [this is of course the true application]); pl. of the pious, Isa. 65:9, 15, 22; Ps. 105:43.

בָּחַל I. i. q. בָּעַל No. 3; followed by בָּ, TO LOATHE; compare Syr. حَسِلَ nauseating, suffering from nausea. Zech. 11:8, נִפְשָׁם בָּחַל בִּי "their soul loathed me." This signification is either taken from the cognate בָּעַל, or from בָּחַן and בָּחַר, but with the sense of *rejecting*.

II. i. q. Arab. بخل to be greedy, avaricious. Hence PUAL, Proverbs 20:21, in כְּחִיב, בְּחִלָּה מִבְּחָלָה, "a possession obtained by avarice;" see Schult. animadv. ad h. l. The ancient versions express the בְּחִלָּה in translating.

בָּחַן fut. יִבְחֵן.—(1) TO SEARCH OUT, TO EXAMINE, TO TRY, TO PROVE, especially metals (like the syn. צָנַף, Jer. 9:6; Zec. 13:9; Ps. 66:10; whence metaph. Job 23:10, אֶחָד בָּחֵן אֶצְאָה "let him prove me, I shall go forth like gold;" and neglecting the primary power, Job 12:11, מִלֵּין תִּבְחֵן, "doth not the ear try words?" Job 34:3. Often—(a) used of God examining the hearts of men, Ps. 7:10; 17:3; Pro. 17:3; Ps. 81:8; especially by sending calamities upon them, Job 7:18.—(b) used of men tempting God (i. q. נִסָּה), i. e. of unbelievers, Mal. 3:10, 15; Ps. 95:9.

(2) to look out, to watch, i. q. צָפֵה; whence בָּחֵן, watch-towers. (Ch. בָּחֵן, Syr. حَسِبَ to examine.

The Arabs have in this sense حَسِبَ Conj. I, VIII مَكْن and م being interchanged; which prop. has the meaning, to rub, to rub upon; used in the sense of trying, proving by rubbing on the lapis Lydius, called in the Greek βάσανος, which appears to be a word formed from the Oriental בָּחַן.)

NIPHAL, to be proved, tried, Gen. 42:15, 16; Job 34:36.

PUAL בָּחֵן id., Eze. 21:18, כִּי בָחֵן "because a trial is made;" compare Schnurrer on the passage; LXX. δοκιμασθῆναι. Others take בָּחֵן as a noun, trial, proof, sc. is made.

Derived nouns besides the following are בְּחִינָה, בְּחִי, בְּחִין.

בָּחַן m., watch-tower (see the root No. 2), Isa. 32:14, עָלָה יִבְחֵן "the hill (Ophel) and the watch-tower on it." It seems to denote a tower built on the hill Ophel, as to which see Neh. 3:26, 27.

בָּחֵן m., trial, proof; Isa. 28:16, אֶבֶן בָּחֵן "a tried stone," i. e. of proved stability, so as to be suitable for the foundation of a building.

בָּחַר fut. יִבְחֵר.—(1) TO PROVE, i. q. TO TRY, TO EXAMINE, like the Syr. حَسِبَ i. q. Heb. בָּחֵן. (I place this signification first, although it is the less frequent, and particularly belongs to the later Hebrew[?]; because trial, proof, precedes choice. The primary idea is either that of rubbing on a touchstone, so that it is the same as בָּחֵן, or in dividing in pieces and examining; comp. בָּחַר No. 1. To this answer Greek περιπαύω, Lat. perior, whence experior, comperior, periculum, peritus). Isa. 48:10, אֶבֶן בָּחֵר עָלַי "I have proved thee in the furnace of affliction," Job 34:4; 2 Chron. 34:6; where the כְּחִיב should be read בָּחֵר בְּבֵיתֵיהֶם "he proved (searched) their houses," (of the idolators).

(2) to approve, i. q. to choose, to select. It answers to the Arab. حَسِبَ VIII. to select the best, to have the best, to take the better part of a thing, حَسِبَ, حَسِبَ, something select, what is chosen. Job 9:14; 15:5; 29:25. Often with a dat. לִי to choose for oneself, Gen. 13:11; Ex. 17:9; Josh. 24:15. The thing chosen is put in the accus. (see the instances cited), and more often also with ב prefixed; (comp. בָּ B, 4). Deu. 7:6; 14:2; 18:5; Nu. 16:5; 17:20; 1 Sa. 10:24; 16:8, 9, etc.; once לִי (which denotes desire of any thing, and see לִי No. 4), Job 36:21; also לִי (in the sense of preference) Ps. 84:11. Participle בָּחֵר

pl. constr. בְּחָרִי 1 Sa. 26.2—(a) *beloved, chosen*, Ex. 14:7—(b) *excellent, surpassing*, Cant. 5:15.

(3) *to love any one, to delight in any thing* (both of which are significations taken from that of choosing), *to desire*, construed with an acc. Gen. 6:2; Isa. 1:29. 2 Sam. 15:15, אֲשֶׁר-יִבְחַר אֶלַי "according to all that my lord shall desire;" Pro. 1:29; 3:31; followed by בְּ Isa. 14:1, וַיִּבְחַר עוֹד בְּיִשְׂרָאֵל "and he will again love Israel;" Zech. 1:17; 3:2; and לְ 1 Sa. 20:30 (where however, many copies have בְּ). Once pregn. על of pers. is added, 2 Sa. 19:39, כָּל אֲשֶׁר-לִי תִבְחַר עָלַי "whatever thou desirest (and layest) on me (to do) I will do it for thee."

NIPHAL—(1) *to be chosen, preferable, excellent*; followed by מִן preferable to any thing, Jer. 8:3; part. בְּחָר choice, בְּחָר, בְּחָר Pro. 10:20; 8:10, 19; followed by מִן more choice than, Pro. 16:16; 22:1.

(2) followed by לְ *to be chosen by any one, to please any one*, Pro. 21:3.

PUAL, *to be chosen*, only Eccl. 9:4 כְּחֵיב.

Derived nouns are בְּחִיר, בְּחִיר, בְּחִיר, בְּחִיר, מְבַחֵר, pr. n. בְּחִיר and—

בְּחִירִים ("village of young men"), [Bahurim], a small town of the Benjamites, 2 Sa. 3:16; 16:5; 17:18; 19:17; 1 Ki. 2:8. Jo. Simonis derives from this the Gent. n. בְּחִירִי 1 Ch. 11:33; with the letters transposed בְּחִירִי 2 Sa. 23:31.

בְּחִירִים (of the form בְּחִירִים), m. pl. Nu. 11:28, and בְּחִירִים Ecc. 11:9; 12:1, *youth*.

בְּטָה & בְּטָה i. q. בָּרַד No. II. βαρρολογεῖν, blaterare, to babble, to talk idly; βλαβερὸν, to talk rashly and inconsiderately, an onomatop. word, like the Greek and Latin. Part. בּוֹטָה babbler, idle talker, Pro. 12:18.

PIEL, id. Lev. 5:4; Ps. 106:33. In each of these places the addition of בְּשִׁפְתֵי increases the force of this phrase, see שִׁפְתִּים.

Deriv. מְבַטֵּא.

I. בְּטָח—(1) *TO CONFIDE IN any one, TO SET ONE'S HOPE AND CONFIDENCE upon any one*. (Ch. and Samar. id., but of rare occurrence. Arab. بَطَحَ to throw one down on his back, to throw in the face; whence Heb. בָּטַח perhaps pr. to throw oneself or one's cares on any one; compare בָּטַח Ps. 22:9). Followed by אֶל Prov. 11:28; Ps. 28:7; עַל 2 Ki. 18:20, 21, 24; אֶל Ps. 4:6; 31:7. Sometimes with a dat. pleon. Jer. 7:4, אַל-תִּבְטְחוּ לָכֶם אֶל-דִּבְרֵי "set not your hope in lying words." Jer. 7:8; 2 Kings 18:21. It is rarely put absol. Job

6:20. In such cases, it is mostly equivalent to—

(2) *to be secure, to fear nothing for oneself*. Jud. 18:7, 10, 27; Jer. 12:5. Job 40:23, יָדָן אֶל-פִּיהוּ "he fears nothing, although Jordan should break forth at his mouth." Pro. 11:15, שָׁמַר חֻקָּיו "he who hates sureties lives securely," has no cause of fear. Opp. to יָרֵעַ. And so—(a) it is used in a good sense of the security of the righteous, Isa. 12:2; Pro. 28:1; Job 11:18.—(b) in a bad sense, of men who set all their hope and confidence in worldly things, and do not fear God and the Divine displeasure. Isa. 32:9, 10, 11; Pro. 14:16. Comp. שָׁלַח, שָׁלַח.—Part. בְּטוּחַ trusting, with an active signification, Isa. 26:3, בְּטוּחַ "because he trusteth in thee;" Ps. 112:7.

HIPHIL, fut. apoc. יִבְטֹחַ—(1) *to cause to trust, or confide, to persuade to trust*, followed by אֶל and לָל Isa. 36:15; Jer. 28:15; 29:31.

(2) absol. *to make secure*, Ps. 22:10.

Derived nouns, בְּטָח, בְּטָח, בְּטָחוֹן, מְבַטֵּחַ.

II. בְּטָח transp. i. q. טָבַח, طَبَخَ to cook, * ripen, whence בְּטָח melon, which see.

בְּטָח m.—(1) *confidence*, and adv. *confidently*, with confident mind, Gen. 34:25.

(2) *security*, Isa. 32:17. In other places always בְּטָח and בְּטָח adv.—(a) without danger and fear, safely. יָשָׁב בְּטָח, יָשָׁב לְבָטָח "to dwell safely," 1 Sa. 12:11; Lev. 25:18, 19; 26:5; Deut. 33:12.—(b) without fear, securely, Mic. 2:8. Sometimes used of one who is in too great security and without caution, Jud. 8:11.

(3) [Betah], pr. n. of a town of Syria abounding in brass, situated on the borders of Hadadezer, 2 Sa. 8:8, called in the parallel place, 1 Ch. 18:8, טְבַחַת.

בְּטָחָה f. *confidence*, Isa. 30:15.

בְּטָחוֹן m. *confidence*, Isa. 36:4; *hope*, Ecc. 9:4.

בְּטָחוֹת f. pl. Job 12:6, pr. *securities*, i. e. secure tranquillity.

בָּטָל *TO BE EMPTY, VACANT* (compare בָּטָל), especially *TO BE FREE* from labour; hence *TO CEASE*, *TO REST FROM*, Ecc. 12:3. Arab. بَطَلَ and أَتَى (to be empty, vain; more rarely, to cease).

בָּטָל Ch. id., Ezr. 4:24.

PAEL, *to cause to cease, to hinder, to forbid*, Ezr. 4:21, 23; 5:5; 6:8.

בָּטָן an unused root, pr. *to be empty, hollow* vain, i. q. بَطَلَ. Hence—

בִּטְנִי f. (as being a female member, see No. 2, compare Arab. رحم and Lat. *cunus*, which are fem. for the same reason), with suff. בִּטְנִי.

(1) *the belly*, so called as being hollow and empty, compare Gr. *κενών, λαγών, κοιλία*. (Arab. بطن id., بدن body, especially a corpse; Æth. ቤን: a corpse.) Used of the exterior belly of men, Cant. 7:3; or of beasts, Job 40:16; but mostly used of the inside of the belly, both as the place filled with food, Pro. 13:25; 18:20; Job 20:20; Ecc. 11:5; Eze. 3:3, and as the place where the fetus is conceived and formed. Hence—

(2) *the womb*; Genesis 25:23, 24; מִן־הַבֶּטֶן Jud. 13:5, 7; מִבֶּטֶן Isa. 48:8; 49:1, and more fully מִבֶּטֶן אִמִּי Ps. 22:10; Jud. 16:17 from the womb and onward; and hyperbol. for, from tenderest years, Job 31:18. בֶּטֶן offspring, progeny, Gen. 30:2; Deu. 7:13; Isa. 13:18; Mic. 6:7, always used of the offspring already born, not of the fetus also followed by a genit. of the father (Mic. loc. cit.) ["uterus gravidus"]. Used of a single son, בֶּר בֶּטְנִי "son of my womb," Prov. 31:2, where the suffix refers to the mother; but Job 3:10, בֶּטְנִי "my womb," is "the womb of my mother;" and בֶּטְנִי Job 19:17, is not apparently to be understood of Job's sons (for they were dead, Job 1:19, compare Job 29:5); but prob. his uterine brothers, ἀδελφοί (compare Ps. 69:9).

(3) *the inside, inmost part, of any thing*, i. q. הַבֶּטֶן the lowest part of Hades, Jonah 2:3. Especially used of one's inmost breast; Job 15:35; 32:18; Prov. 22:18. הַבֶּטֶן the lowest depths of the breast, Pro. 18:8; 20:27, 30; 26:22; Hab. 3:16, וַיִּתְרַגְּזוּ בִּטְנִי "and my bowels trembled." Compare κοιλία, Sir. 51:21; Joh. 7:38.

(4) *a protuberance of a column*, like a belly, 1 Ki. 7:40.

(5) [*Beton*], pr. n. of a town of the Asherites (perhaps "valley," i. q. κοιλάς), Josh. 19:25.

בִּטְנִים pl. Gen. 43:11, *pistacia*, an oblong species of nuts; so called from being flat on one side, and *bellying out* on the other; it grows on a tree very like a terebinth (*Pistacia vera*, Linn.), which is common in Syria (Plin. N. H. xiii. 10). This word is unknown to the other cognate languages, but حَبْدَا, as used for the terebinth (*Pistacia terebinthus*, Linn.), a tree sometimes confounded with the *pistacia*.

בִּטְנִים ("pistacias"), [*Betonim*], pr. n. of a town of the Gadites, Josh. 13:26.

בִּי (for בָּעִי from the root בָּעָה, as בָּל for בָּעַל), *prayer, asking*, and by the usage of the language in the acc., as a part of entreaty, or rather of asking pardon, always followed by אֲרִנִּי, אֲרִנִּי, prop. *with a petition, with asking*, or with asking, requesting, we come to thee; as if *pace tua*, Germ. *bitte! mit Erlaubnis*. Gen. 44:18, בִּי אֲרִנִּי עֲבָדְךָ דָּבָר בְּאֲזִנִּי אֲרִנִּי "I pray, O lord, let thy servant speak one word to thee;" Ex. 4:10, 13; Num. 12:11; Josh. 7:8; Jud. 6:13, 15; 13:8; 1 Sam. 1:26; 1 Ki. 3:17, 26; also when more than one speak, Gen. 43:20, בִּי וַיֵּאמְרוּ בִּי "and they said, we pray, O lord! we went down," etc. Of the ancient versions, LXX. excellently δέομαι and ἐδέμεθα, Vulg. *obsecro, oramus*, Targg. בִּבְעִי, Syr. حَحَّه, Jud. 13:8, *with asking, asking*; all of which answer exactly to the Hebrew בִּי, and remarkably confirm the etymology proposed by me, and afterwards approved by Hartmann, Winer, and others. The opinions of others are discussed in Thes. p. 222.

בִּין pret. בִּנְתָּ Psalm 139:2, and בִּין Dan. 10:1, בִּינְתִי Dan. 9:2, inf. imp. בִּין, fut. בִּין, apoc. and conv. בִּין, בִּין (see note on Hiph.) pr. TO DISTINGUISH, TO SEPARATE (comp. בִּין, בִּין, and Arab. بَانَ Med. Ye intrans. *to stand apart, to be separate and distinct*; metaph. Conj. I. V. X. *to be easily distinguished, distinct, manifest*); hence, *to consider, to understand*, which depends upon the power of discerning; comp. *spiro, cerno, intelligo, for intelligo*; German *merken*, compare *Marfe, מצר, מצר*, etc. Specially—

(1) *to discern, to perceive*—(a) with the eyes, i. q. *to see*. Constr. with an acc. Pro. 7:7; 3 Neh. 13:7; Job 9:11; 23:8.—(b) with the ears, i. q. *to hear*, Job 23:5; Pro. 29:19.—(c) with the touch, i. q. *to feel*, used of inanimate things, Ps. 58:10.

(2) Elsewhere it signifies some counsel and purpose, *to turn the mind to any thing, to attend*; with an acc. Dan. 10:1; Ps. 5:2; 94:7; Deu. 32:7; Prov. 23:1; 3 (which seems to be peculiar to the later Hebrew, see above, No. 1) Ezr. 8:15; Dan. 9:2, 23; Ps. 28:5; Ps. 73:17; Job 14:21; Deu. 32:29; Isa. 32:4; Dan. 11:30, 37; absol. Ps. 94:7.

(3) *to understand*. Dan. 12:8, וְלֹא אֲבִין "I heard indeed, but I understood not;" Isa. 6:9, followed by בִּי 1 Sa. 3:8; 2 Sa. 12:19; Isa. 43:10.

(4) *to regard as a thing understood, to know, to be acquainted with*; followed by an acc. Ps. 19:13; Job 38:20; ? Ps. 139:2. *בין מִשְׁפָּט* to know what is right, Job 32:9; Prov. 28:5; *בין דָּעַת* Prov. 29:7 (compare *בִּינָה* דָּעַת).

(5) absol. *to have understanding*, Job 42:3; 18:2, "understand, afterwards speak." Hos. 4:14. Part. plur. *בְּנִים* the wise, understanding ones, Jer. 43:7.

NIPHAL *בִּנּוֹן* *to be intelligent, prudent*, Isa. 10:13. Part. adj. *בְּנוֹן* intelligent, skilful; often joined with *חָכֵם* Gen. 41:33, 39; Deu. 1:13; 4:6; Isa. 5:21; opp. to words signifying folly, Pro. 10:13; 14:33. *בִּנְיָנוֹן* skilful of speech, eloquent, 1 Sa. 16:18.

PILEL *בִּלּוֹן* i. q. Kal No. 2, Deut. 32:10, *יְסִבְבֶּנּוּ* "he led him about, (and) took care of him."

HIPHIIL *הִבְנִין*, infin. *הִבְנִין*, imp. *הִבְנִין* (see note), part. *הִבְנִין*; it has a signification—

(1) proper to itself and causative, viz.—(a) causat. of Kal No. 3, *to declare, to explain*. Dan. 8:16, 27; Neh. 8:8; *בִּינֵינוּ בְּפִקְדָּא*, —(b) causat. of Kal No. 4, *to teach, to instruct*, with an acc. of person, Neh. 8:9; Ps. 119:34, 73, 130; Isa. 40:14; also with an acc. of the thing, Ps. 119:27, *בְּרִדְךָ פִּקְדֵיךָ הִבְנֵנִי* "teach me the way of thy precepts." Pro. 8:5. Elsewhere with an acc. of the thing and dat. of pers. Job 6:24; Dan. 11:33; and with acc. of pers. and dat. of thing, Neh. 8:7. Used also of things which are divinely disclosed to men, Dan. 10:14.—(c) causat. of Kal No. 5, *to cause to understand*, Job 32:8.

(2) it is i. q. Kal No. 1, *to perceive*, as a rumour, Isa. 28:19; No. 2, *to turn the mind to any thing*; construed with *בְּ* Dan. 9:23; 10:11; Neh. 8:12; *אֵל* Ps. 33:15; and absol. Dan. 8:5, 17; No. 3, *to discern, to understand*, 1 Ki. 3:9; No. 4, *to know, to be acquainted with*, Job 28:23; Mic. 4:12. *הִבְנִין* Dan. 1:4; Pro. 1:2, *to be skilled in any thing*; followed by *בְּ* Dan. 1:17, and acc. Dan. 8:23; Pro. 1:6; also, absol. Isa. 29:16; No. 5, *to have understanding*, Isa. 57:1. Part. *הִבְנִין* Pro. 8:9; 17:10, 24; 28:7, 11.

Note. In the examples cited under No. 2, there are always found Preterites, Infinitives, Imperatives, and Participles, which only can be safely referred to this conjugation. The forms of the future *יִבְנֶה*, *יִבְנֶה*, etc., are placed under the first conjugation [Kal], and only a few examples are found which have a causative power (Isa. 28:9; 40:14; Job 32:8).

HITIPALEL *הִתְבִּינּוּ*—(1) pr. *to show oneself attentive*, hence mostly, i. q. Kal No. 2, *to consider, to attend, to remark*, absol. Jer. 2:10; 9:16; Job 11:11; followed by *אֵל* 1 Ki. 3:21; Isa. 14:16; *אֵל* Job

31:1; Ps. 37:10; *אֵל* Job 32:12; 38:18; *בְּ* Jer. 30:24; Job 30:20, and (from the power of the conjugation being made transitive), also with an acc., Job 37:14; hence—

(2) *to perceive* ["e. g. to hear"], with an acc. Job 26:14.

(3) *to have understanding*, pr. *to show oneself wise*, Ps. 119:100.

Hence are derived the nouns *בִּינָה*, *בְּנוֹן*, and those which immediately follow, *בִּינָה*.

בֵּין const. *בֵּין* pr. i. q. Arab. *بين* *interval, space between* (see Dual), only in const. and followed by suffixes *בֵּינִי*, *בֵּינֶךָ*, *בֵּינוּ*, also pl. *בֵּינֵינוּ*, *בֵּינֵיכֶם* and *בֵּינוֹתֵינוּ*, *בֵּינוֹתֵיכֶם*. It becomes a preposition—

(1) *between*, Arab. *بين* "between brothers," Prov. 6:19; *בֵּין שִׁחִים* "between bushes," Job 30:7; *בֵּין עֵינַיִם* "between the eyes," for in the forehead (see *עַיִן*). ["So *בֵּין אוּלַי* 'between the Ulai,' i. e. among its windings and branches, Dan. 8:16. After verbs of motion, i. q. *אֵל*, Jud. 5:27."] When doubled, *inter...inter*, *between...between*, there is *בֵּין...בֵּין*, Gen. 26:28; Ex. 11:7; Josh. 22:25, etc.; more rarely *בֵּין...בֵּין* (pr. an interval...unto), Gen. 1:6; Lev. 20:25; Deu. 17:8; *בֵּין...בֵּין* Isa. 59:2; *אֵל...אֵל* Joel 2:17. When followed by words of seeing, understanding, teaching, they signify to see, to understand, to teach, *the difference between*; Mal. 3:18, *וְיִרְאוּ בֵּין צַדִּיק וּבֵין רָשָׁע* "and ye shall see the difference between the righteous and the wicked," comp. *בֵּין* 1 Ki. 19:36; Jon. 4:11; *בֵּין...בֵּין* 2 Sa. 19:36; *בֵּין...בֵּין* 1 Ki. 3:9; *בֵּין...בֵּין* Eze. 44:23.

(2) *intra, within*, Job 24:11, *בֵּין שִׁוְרָתָם* "within their walls," Prov. 26:13, *בֵּין הָרְחֹבוֹת* "within the streets," i. q. in the streets, comp. Zec. 13:6. Used of time, Neh. 5:18, "within ten days" (comp. Arab. *بين ذلك*). Sometimes—

(3) *בֵּין...בֵּין* and *בֵּין...בֵּין* are disjunctively used for *sive...sive, whether...or*; 2 Ch. 14:10, *אִם עֲזָרָה לְעֹזֵר* "it is the same to thee to help, whether the strong, or the weak," prop. with thee, O God, in aiding there is no difference between the strong and the weak. The origin of this phraseology may be seen also from Lev. 27:12, "and the priest shall value it (the beast), *טוֹב וְרָע* whether it be good or bad," for, in distinguishing between good and bad, LXX. *εἴτε καλὴ, εἴτε σαπρά*. 2 Sa. 19:36. (So in the Rabbinic *בֵּין...בֵּין* *sive...sive, tam...quam*.)

It is compounded with other prepositions—(a) *בֵּין...בֵּין*, *inter*, with acc. *into between, amongst*, Eze. 31:10, 14, and *אֵל-בֵּינוֹת* 10:2.

16; 44:1 but see below, No. 2. **בְּתֵי חָמֶר** "houses of clay," Job 4:19, a name given to human bodies as being frail and transitory (compare 2 Cor. 5:1, and commentators on that passage). The *house of God* is once used of the whole world [?], Ps. 36:9. In acc. const. **בֵּית** is often used for **בְּבֵית** in any one's house, Gen. 24:23; 38:11; elsewhere *in the house, at home*; **הִכְנִיחָהּ** into the house. Gen. 24:32. Specially it is —

(1) a moveable house, a *tent*, Arab. **بَيْت** Gen. 27:15; 33:17; used of tents consecrated [to idols], 2 Ki. 23:7; compare **בֵּית הַמִּזְבֵּחַ** No. 3, 4; **בֵּית הָאֱלֹהִים**, יהוה; **בֵּית הַמִּלְכּוּת** the tabernacle of the covenant, Ex. 23:19; Josh. 6:24; Jud. 18:31; 1 Sa. 1:7, 24; 3:15; 2 Sa. 12:20; Ps. 5:8. ["In other places **בֵּית** and **אֶהָל** are opposed."] **בֵּית הַמֶּלֶךְ**

(2) a royal house, a *palace, fortress*; more fully, **בֵּית הַמֶּלֶךְ** 2 Sa. 11:2, 9; 1 Ki. 9:1, 10; 14:26; 15:18, and **בֵּית הַמִּלְכּוּת** Est. 1:9, *κατ' ἐξουχίαν* **הַבֵּית**; whence **אֵינֶר עַל הַבֵּית** the prefect of the palace, one of the king's friends, who was entrusted with the key of the royal citadel (Isa. 22:22), and who was superintendent of the king's household at large (about equivalent to *maréchal du palais*, Hofmarſhall), 1 Kings 4:6; 2 Ki. 10:5; 15:5; Isa. 22:15 (compare Dan. 2:49); in the later Hebrew **בֵּית הַמֶּלֶךְ** Esth. 1:8 (see No. 1). **בֵּית דָּוִד** the palace of David, Isa. 22:22; **בֵּית פַּרְעֹה** the citadel, or palace of Pharaoh, Gen. 12:15. Sometimes used of particular parts of the royal citadel, which, however, consisted of entire houses; **בֵּית הַנְּשִׁים** Esth. 2:3, 9.

(3) the house of God, i.e. *temple*; used of the temples of idols, Isa. 37:38; 44:13; 1 Sa. 5:2, 5; and of the temple of Jehovah at Jerusalem, called **בֵּית אֱלֹהִים** **בֵּית יְהוָה** 1 Ki. 6:5, 37; 7:12; Isa. 66:1, and very frequently (compare No. 1).

(4) a *sepulchre*, especially one much adorned, Isa. 14:18; compare **בֵּית הַנְּשִׁים** Isa. 22:16. More fully called **בֵּית הָעוֹלָם** "eternal house," Ecc. 12:5.

(5) *dwelling, abode, habitation, place* of any kind.—(a) of men, e.g. of Hades, Job 17:13. ["**בֵּית הָעָם** collect. "houses of the people," i.e. of the citizens, Jer. 39:8, i. q. **בְּתֵי יְרוּשָׁלַם** Jer. 52:13; **בֵּית עֲבָדִים** "house of servants," i.e. workhouse, prison, spoken of Egypt, Ex. 20:2."]—(b) of beasts, Job 39:6; Ps. 84:4; 104:17 (compare Virg. Georg. ii. 209, *antiquasque domos avium*); **בֵּית עֲרָבִישׁ** "the house of the spider," Job 8:14; Arab. **بَيْت العنكبوت**; "the house of the moth," Job 27:18.—(c) *receptacle, place for inanimate things*; **בְּתֵי נִפְשׁ** perfume boxes, Isa. 3:20; **בְּתֵים לְבָדִים**, places to receive the carrying bars, Ex. 26:29. 36:34; 37:14; 38:5; 1 Ki. 18:32,

"and he made a trench **בְּתֵי סֵאתִים** **וְרַע** of the content of two seahs of seed." **בֵּית אֲבָנִים** a stony place (in the earth), Job 8:17; Neh. 2:3; Eze. 41:9; **בְּתֵי צִלְעוֹת** **אֵינֶר לְבֵית** "the content of the side chambers of the temple."

(6) *the inner part, what is inside, within* (opp. to **חוּץ** outside, without). **בֵּיתָהּ** Ex. 28:26; **בֵּיתָהּ** Gen. 6:14; Exod. 25:11; 37:2, and **בְּבֵיתָהּ** 1 Ki. 6:15 (compare **בֵּית** No. 3), inside, within. Opp. to **חוּץ**. **בֵּיתָהּ** Eze. 1:27; **בְּבֵיתָהּ** 1 Ki. 6:16; **בְּבֵיתָהּ** Num. 18:7, within (some space). **בְּבֵיתָהּ** within, 2 Ki. 11:15; comp. **בְּבֵיתָהּ** A, 9. (From this signification is formed Ch. **בֵּית** in, whence the prefix **בְּ** has been derived above.)

(7) used figuratively for "persons living together in a house," *family* (comp. Arab. **أَهْل**) i.e. wife and children and all the domestics, Gen. 7:1; 12:17; 35:2; 36:6; 42:19. So "the king's house," is used of the courtiers, Isa. 22:18; **בֵּית פַּרְעֹה** i. q. **עֲבָדֵי פַרְעֹה** Gen. 50:4. Hence—

(8) *those sprung from any family, descendants, offspring, progeny*, i. q. **בְּנֵים** (in which sense it is joined with a pl. Isa. 2:5) Gen. 18:19; **בְּנֵי לֵוִי** i. q. **בְּנֵי לֵוִי** Ex. 2:1; **בְּנֵי יוֹסֵף** Josh. 17:17; **בְּנֵי דָוִד** Isa. 20:16; Isa. 7:2, 13 (*οἶκος Δαβὶδ*, Luke 1:27). Like **בְּנֵי** it is used figuratively, as **בְּנֵי מִלְחָמָתִי** i. q. **בְּנֵי מִלְחָמָתִי** my adversaries, my enemies, 2 Ch. 35:21; **בֵּית מָרִי** a stubborn race, Eze. 2:5; and on the other hand **בְּנֵי יְהוָה** sons, family of God, i. q. Israel, Nu. 12:7; Hos. 8:1; like *οἶκος Θεοῦ* [The Church], 1 Tim. 3:15. In some other phrases the figure of a *house* is preserved. Ruth 4:11, of Leah and Rachel, "they built the house of Israel," i. e. founded the Israelitish nation. **בְּנֵי בֵית** to build a house for any one, i. e. to give him offspring, progeny; said of a levir (i. q. **הַקֵּים**) Den. 25:9; of God, 1 Sa. 2:35; 25:28; 2 Sa. 7:27; of the same meaning is **בֵּית עֵשָׂה** 2 Sa. 7:11.

(9) it is also applied to *wealth, property*, what is kept in a house, and all that belongs to a family; Esth. 8:1, **בֵּית הָקֵן**, LXX. *ὅσα ὑπάρχει Ἀμάρ*, comp. 2:7; Gen. 15:2; Ex. 1:21; so Gr. *οἶκος, οἶκος*.

(10) **בֵּית אָב** pr. "a father's house," Gen. 24:23: "a father's family," 31:30. In the enumerations of the Hebrews, the particular *tribes* (**שִׁבְטִים**) were divided into *families* (**מִשְׁפָּחוֹת**), the families into "fathers' houses," **בֵּית הָאֲבוֹת**. In this signification in pl. for **בְּתֵי אָב** there is often used **בְּתֵי אֲבוֹת**, a mode of forming the pl. of compound nouns which is more used in Syriac [Hebr. Gram. § 106, 3, c.]. Nu. 1:2, "number the children of Israel **לְבֵית אֲבוֹתָם**"

אֲבוֹתָם according to their families and their fathers' houses:" Nu. 1:18, 20, 22, 24, 26, seq.; 2:2, seq. Over the fathers' houses were אֲבוֹתָם בֵּית רָאשֵׁי Ex. 6:14; רָאשֵׁים לְבֵית אֲבוֹתָם 1 Ch. 5:24; generally by ellipsis, רָאשֵׁי הָאֲבוֹת Nu. 31:26; Josh. 14:1; or נְשֵׂי הָאֲבוֹת 1 Ch. 29:6; נְשֵׂי הָאֲבוֹת 2 Chron. 5:2, "princes of houses," patriarchs.

בֵּית is very often ["especially in later writers"] prefixed to the proper names of towns, sometimes as a constituent part of the name, sometimes so that it may be omitted (see letters *e, h, i, l, u, v*), most frequently in writers of a later age, like the Syr. ܠܬܝܬ, compare Germ. *hausen* in *Nordhausen*, *Mühlhausen*. Of this kind are—

(a) בֵּית אֵוָן ("house of vanity," i.e. of idols, see אֵוָן No. 1), [Beth-Aven], a town of the tribe of Benjamin, to the east of the city of Bethel, Josh. 7:2; 1 Sa. 13:5; with a desert of the same name, Josh. 18:12. The Talmudists have confounded this town with the neighbouring city of Beth-El (letter *b*), from the latter having been sometimes called by the prophets in contempt בֵּית־אֵוָן, see אֵוָן.

(b) בֵּית אֵל ("house of God"), [Beth-el], a very ancient city of the Canaanites, afterwards of the Benjamites; until the time of Joshua called לָוִי (Josh. 18:13, and compare לוֹ), although once (16:2) the two names are distinguished from the writer speaking more accurately. It was situated on a mountain (1 Sa. 13:2; Josh. 16:1; compare Gen. 35:1), where the tabernacle of the covenant was placed [?] (Jud. 20:18, 26, 27; 21:2; 1 Sa. 10:3), and where afterwards Jeroboam set up the worship of the calves (1 Ki. 12:28, seq.). Compare בֵּית אֵל and אֵלָּן. Various and discrepant [not so!] traditions of the origin of this city are given, Gen. 28:10, seq.; 35:1, seq. 9, seq., which are discussed by de Wette (*Kritik der Israel. Gesch.* i. 124). [The inspired account is plain enough, and contains neither discrepancy nor contradiction]. (Gent. n. is בֵּית הָאֵלִי 1 Ki. 16:34. [Now called *Beithin* بيتين, Rob. ii. 126.]

(c) בֵּית הָאֵצֶל ("house of firm root," i.e. of fixed seat), [Beth-ezel], a town of Judea or Samaria, Mich. 1:11, where allusion is made to this etymology.

(d) בֵּית אֲרֵבָּאֵל ("house of the ambush of God"), [Beth-arbel], Hos. 10:14; prob. "Αρβηλα of the Galileans (1 Macc. 9:2); situated between Sepphoris and Tiberias (Josh. Arch. xii. 11, § 1, xiv. 15, § 4; De Vita Sna, § 66). [Perhaps Irbid, Rob. iii. 282.]

(e) בֵּית בַּעַל מְעוֹן [Beth-baal-meon], Josh. 13:17; elsewhere בַּעַל מְעוֹן Nu. 32:38, and בֵּית מְעוֹן ("house of habitation"), Jer. 48:23; a town assigned to

the tribe of Reuben, but which afterwards passed into the hands of the Moabites. Its ruins called מֵעוֹן [Mi'un], are mentioned by Burekhardt, *Travels in Syr. p.* [365] 624, Germ. trans. It appears to be the same as מְעוֹן (for מְעוֹן) Nu. 32:3.

(f) בֵּית בְּרָאִי ("house of my creation"), [Beth-birei], a town of the Simconites, 1 Ch. 4:31; perhaps corrupted from בֵּית לְבָאוֹת Josh. 19:6.

(g) בֵּית בָּרָה [Beth-barah], Jud. 7:24, a place on the Jordan, pr. for בֵּית עֲבָרָה ("house of passage"). compare Βηθαβαρα, Joh. 1:28, in many copies.

(h) בֵּית גִּלְגָּל ("house of the wall"), [Beth-gader], a town of the tribe of Judah, 1 Ch. 2:51, i. q. גִּלְגָּל which see.

(i) בֵּית גִּלְגָּל ["the house of Gilgal"], Neh. 12:29, i. q. גִּלְגָּל which see.

(k) בֵּית גָּמוּל ("house of the weaned"), [Beth-gamul], a town of the Moabites, Jer. 48:23.

(l) בֵּית דִּבְלָתַיִם [Beth-diblathaim], Jer. 48:22, and דִּבְלָתַיִם Num. 33:46 ("two cakes of figs"), a town of the Moabites.

(m) בֵּית דָּגוֹן ("house of Dagon"), [Beth-dagon], a town—(a) of the tribe of Judah, Josh. 15:41. —(b) of the Asherites, Josh. 19:27.

(n) בֵּית הָרֶם ("house of the lofty"), [Beth-aram], Josh. 13:27, a city of the Gadites; Num. 32:36, called בֵּית הָרֶן, afterwards Julius, Livias; see Joseph. Ant. xviii. 2, § 1; Jerome voc. Betharam.

(o) בֵּית הַנֶּלֶה ("house of the partridge"), [Beth-hoglah], a town of the Benjamites on the borders of Judah, Josh. 15:6; 18:19, 21 [now Hajlah حائل. Rob. ii. 268].

(p) בֵּית הַנָּן ("house of favour"), [Beth-hanan], a town of the tribe of Judah or Dan, 1 Ki. 4:9.

(q) בֵּית הָרוֹן ("place of the hollow," perhaps "of the hollow way"), [Beth-horon], m. two towns of the tribe of Ephraim, one of which called "the upper" was situated in the northern part of that tribe (Josh. 16:5; 21:22); the other, "the nether," was situated on the border of Benjamin (Josh. 16:3; 18:13). Twice (Josh. 10:11; 2 Ch. 25:13) Beth-horon is mentioned κατ' ἐξοχην, and in Joshua it is clear that the nether is intended. Near to this was a very narrow declivity, Josh. loc. cit. (comp. 1 Macc. 3:16, 24), famous for the slaughter of several hosts.

(r) בֵּית הַיַּשְׁמוֹת ("house of the deserts"), [Beth-jeshimoth], a town of the Reubenites, on the Jordan Nu. 33:49; Josh. 12:3; 13:29; afterwards belonging to the Moabites, Eze. 25:9.

(s) בֵּית פָּר ("house of pasture"), [Beth-car]

1 Sa. 7:11, perhaps a garrison of the Philistines, in the limits of the tribe of Judah.

(t) *בֵּית הַנֶּחֱם* ("house of the vineyard"), [*Beth-haccerem*], Jer. 6:1; Neh. 3:14; a town of Judah, according to Jerome on Jerem. loc. cit., situated on a mountain between Jerusalem and Tekoa.

(u) *בֵּית לְבָחֹת* see above, letter (f).

(v) *בֵּית לְעֶפְרָה* see *עֶפְרָה*.

(w) *בֵּית לֶחֶם* ("house of bread"), [*Beth-lehem*], m. Mich. 5:1.—(a) a town of the tribe of Judah, more fully *בֵּית לֶחֶם יְהוּדָה* Jud. 17:7, 9; Ruth 1:1, 2; and *אֶפְרָתָה* Mic. 5:1. Ephrathah (see p. LXXIII, B) was not only the ancient name of the town (see Gen. 35:19), but it appears to have denoted the circumjacent region. It was the abode of the family of David (see Ruth loc. cit.), and the birth-place of our Saviour, on which account *בֵּית לֶחֶם*, about six English miles from Jerusalem is still celebrated. Gent. noun *בֵּית לֶחֶמִי* [*Beth-lehemite*], 1 Sa. 16:1, 18; 17:58.—(b) a town in the tribe of Zebulun, Josh. 19:15.

(x) *בֵּית מְלוּא* see *מְלוּא*.

(y) *בֵּית מַעֲוֹן* see letter (e).

(z) *בֵּית מַעֲכָה* ("house of Maachah"), [*Beth-maachah*], a town at the foot of Hermon, 2 Sam. 20:15; comp. *מַעֲכָה* and *בֵּית מַעֲכָה*.

(aa) *בֵּית הַמִּרְחָק* ("house of remoteness"), a place on the brook Kidron, 2 Sa. 15:17.

(bb) *בֵּית הַמִּרְכָּבוֹת* ("house of chariots"), [*Beth-marcaboth*], a town in the tribe of Simeon, Josh. 19:5; 1 Ch. 4:31.

(cc) *בֵּית נִמְרָה* ("house of limpid and wholesome water," comp. נִמְרָה), [*Beth-nimrah*], Nu. 32:36; Josh. 13:27; and *נִמְרָה* Nu. 32:3, a town of the Gadites, called *Nimrah* in the time of Eusebius, now Nemrin; see Burekhardt's Travels in Syria, 661. The waters near it are called *נְיֵי נִמְרָה* Isa. 15:6.

(dd) *בֵּית עֵדֶן* ("house of pleasure"), [*the house of Eden*], a royal city of Syria on mount Lebanon, (Amos. 1:5), called by the Greeks *Παράδεισος* (Ptol. 5:15).

(ee) *בֵּית עֲזַמְוֶת* [*Beth-azmaveth*], Neh. 7:28, and simply *עֲזַמְוֶת* ib. 12:29; Ezr. 2:24, a village of the tribe of Judah or Benjamin.

(ff) *בֵּית הַעֲמֵק* ("house of the valley"), [*Beth-emek*], a town of the Asherites. Josh. 19:27.

(gg) *בֵּית עֲנוֹת* ("house of response" perhaps "of echo"), [*Beth-anoth*], a town of the tribe of Judah, Josh. 15:59.

(hh) *בֵּית עַנַּת* (id.), [*Beth-anath*], a town of the tribe of Naphtali, Josh. 19:38; Jud. 1:33

(ii) *בֵּית עֶקֶר הָרָעִים* ("house of the farm of the shepherds," compare *عقد* village, farm), a place near Samaria, 2 Ki. 10:12; and without *הָרָעִים* verse 14.

(kk) *בֵּית הָעֲרָבָה* with art. *בֵּית הָעֲרָבָה* ("house of the desert"), [*Beth-arabah*], a town on the borders of the tribe of Judah and Benjamin, Josh. 15:6; 18:22; without *בֵּית* Josh. 18:18.

(ll) *בֵּית פִּלֵּט* ("house of escape"), [*Beth-phalet*, *Beth-palet*], a town in the south of Judah, Josh. 15:27.

(mm) *בֵּית פְּעוֹר* ("temple of (Baal) Peor," see *פְּעוֹר*). [*Beth-peor*], a city of the Moabites allotted to the Reubenites, celebrated for the worship of Baal-peor, Deu. 3:29; 34:6; Josh. 13:20.

(nn) *בֵּית פִּצִּיז* ("house of dispersion"), [*Beth-pazzez*], a town in the tribe of Issachar, Josh. 19:21.

(oo) *בֵּית צוּר* ("house of the rock"), [*Beth-zur*], a town in the mountain country of Judah, Josh. 15:58; fortified by Rehoboam, 2 Ch. 11:7; and yet more by the Maccabees, 1 Macc. 14:33.

(pp) *בֵּית רְחֹב* ("house" or "region of breadth") [*Beth-rehob*], Jud. 18:28; 2 Sa. 10:6; elsewhere *רְחֹב* (unless perhaps *Beth Rechob* denotes a region, *Rechob* a city), a city of the Asherites on the northern borders of Palestine (Nu. 13:21), and there situated in the valleys of Lebanon, not far from the springs of Jordan (Josh. 19:28, 30; 21:31; Jud. 1:31). The neighbouring part of Syria is called *בֵּית רְחֹב* 2 Sa. 10:6; *אֶרֶץ רְחֹב* ib. verse 8.

(qq) *בֵּית שֵׁאֵן* ("house of rest"), [*Beth-shean*], Josh. 17:11, 16; contr. *שֵׁאֵן* 1 Sam. 31:10, 12; 2 Sa. 21:12, a city of the tribe of Manasseh, long held by the Canaanites and Philistines (Jud. and Sa. l. l. c. c.), situated on this side Jordan, afterwards called *Seythopolis* (LXX. Jud. 1:27), by the Rabbins *בֵּישָׁן*, now by the Arabs *بيسان* [*Beisan*].

(rr) *בֵּית הַשִּׁטָּה* ("house of the acacia"), [*Beth-shittah*], a town situated on the Jordan between Bethshan and Abel-meholah, Jud. 7:22. [Perhaps the place now called *Shūṭṭa*; شطّا, Rob. iii. 219.]

(ss) *בֵּית שֶׁמֶשׁ* ("house of the sun"), [*Beth-shemesh*], a town—(a) of the Levites, Josh. 21:16, on the borders of the tribes of Judah and Dan and the land of the Philistines (Josh. 15:10; 1 Sa. 6:12, seq.; 2 Ch. 28:18); large and populous (1 Sa. 6:19), 1 Ki. 4:9; 2 Ki. 14:11. Constr. with a pl. 1 Sa. 6:13, where the inhabitants are intended. Gent. noun *בֵּית שֶׁמֶשׁ* id. ver. 14, 18. [This town appears to be now called 'Ain Shems عين شمس, Rob. ii. 339.]

—(β) of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.—(γ) of the tribe of Issachar, Josh. 19:22.—(δ) i. q. **בְּכָה** Heliopolis of Egypt, Jer. 43:13; compare page LXIX, A.

(*tt*) **בֵּית תַּפּוּחַ** ("house of apples"), [*Beth-tappuah*], a town of the tribe of Judah, Josh. 15:53. [Now Teffüh **تفح**, Rob. ii. 428.]

בֵּית emphat. **בֵּיתָה**, **בֵּיתָה**, constr. **בֵּית** with suffix **בֵּיתָה**, pl. **בֵּיתִין**, Chald. m. i. q. Heb. *house*, Dan. 2:5; **בֵּית מַלְכֵּךְ** Ezr. 6:4; **בֵּית מַלְכֵּךְ** Dan. 4:27, royal house, palace; **בֵּית אֱלֹהִים** house of God, temple, Ezr. 5:2, seq.; also, simply **בֵּיתָה** id. ver. 3, 9, 11.

בֵּיתָן m. constr. **בֵּיתָן** great house, *palace*, Esth. 1:5; 7:7, 8.

בָּכָה an unused root, i. q. **בָּכָה** prop. *to drop, to distil*; hence, *to weep, to shed tears*. (Arab. **بَكَ** to pour milk drop by drop.)

בָּכָה—(1) *weeping, lamentation*; Arab. **بَكَ**. **בְּכַתְּ הַבָּכָה** **לְמַקְדָּם** *the valley of weeping*, or of lamentation, Sammerthal, pr. n. of a valley in Palestine, so called from some reason connected with its name; probably, gloomy and sterile. An allusion is made to its etymology, Psa. 84:7, **עָבְרִי בְּעֵמֶק הַבָּכָה** **מִצֵּן יִשְׁתַּחֲוֶהוּ** "passing through the valley of lamentation, they (the sacred pilgrims) make it fountains."

(2) pl. **בָּכָהִים** 2 Sam. 5:23, 24; 1 Chr. 14:14, 15, *some tree*, so called from its *weeping, dropping*, according to Celsius (Hierobot. i. 335—340), Arab.

בָּכָה like the balsam-tree, whence *white drops* distil of a cold and pungent taste.

בָּכָה fut. **יִבְכֶּה** convers. **יִבְכֶּךָ** pr. i. q. **בָּכָה** TO DISTIL, TO FLOW BY DROPS (the primary syllable **בָּ** imitates the sound of falling drops, comp. the roots ending with **הָ**); see **בָּכָה**, specially, *to weep*, a root common to all the cognate languages and dialects, Ex. 2:6; Gen. 43:30; 2 Sa. 19:2; often used of the people lamenting in public calamities, Num. 11:10; 25:6; used of the mourning of penitents, Ezr. 10:1. Followed by an acc. *to weep for, bewail* any one, especially the dead. Gen. 23:2; 37:35; 50:3; also followed by **עַל** of the person or thing wept for, Lam. 1:16; Jud. 11:37; **עַל** 2 Sa. 1:24; Eze. 27:31; and **עַל** Jer. 22:10; Job 30:25. **בָּכָה** followed by **עַל** is also *to come to any one weeping*, Num. 11:13; Jud. 14:17; and, *to weep upon* any one, i. e. in his embrace, Gen. 45:15; 50:1.

PIEL, *to bewail, weep for* the dead, with an acc. Jer. 31:15; Eze. 8:14.

Derived nouns are **בָּכָה**, **בָּכָה**, **בָּכָה**.

בָּכָה m. *weeping*, Ezr. 10:1, from the root **בָּכָה**.

בְּכֹרֶה m. (from the root **בָּכָה**), *first-born*, whether of men, Gen. 25:13; 35:23; or of animals, Ex. 11:5. 12:29; 13:15. In the former case, it refers to the eldest son of a *father*. Gen. 49:3. As the eldest son, in many things, took precedence of the rest (see **בְּכֹרֶה** No. 2)—

(2) metaph. it is used of *any thing* which is *chief, first* of its kind. Job 18:13, **בְּכֹרֶה מָוֶת** "the first-born of death," i. e. "the greatest of deadly maladies." For disease may fitly be called by a Hebraism, "the son of death," as being its precursor and attendant; as in Arabic **بنات المنية** *daughters of fate, or of death*, used of fatal fevers; and the most terrible death is here figuratively called the first-born of brethren. Isa. 14:30, **בְּכֹרֶה יָדָיִם** "the first-born of the poor," the poorest; as if the chief amongst the sons of the poor, or the first-born of this wretched age; see my Comment. on the passage.

In fem. of an eldest daughter is used **בְּכִירָה** which see.

בְּכֹרֶה in sing. Isa. 28:4, according to the Masor. (see **בְּכֹרֶה**), elsewhere always in pl. **בְּכֹרִים**, *first-fruits*, used of fruits and of grain, the firstfruits gathered from the field and the trees, Nu. 13:20, especially of the firstfruits offered to God, Lev. 2:14; 23:17; Neh. 10:36. There is sometimes added **לֶחֶם הַבְּכֹרִים** Ex. 23:19; 34:26; **לֶחֶם הַבְּכֹרִים** "bread baked from the firstfruits," Lev. 23:20; **יּוֹם הַבְּכֹרִים** "the day of firstfruits," used of the feast of Pentecost, Nu. 28:26.

בְּכֹרֶה, **בְּכֹרֶה** f.

(1) *firstborn, firstling*; pl. **בְּכֹרֹת** *firstborn offspring*; of men, Neh. 10:37; of the young of beasts, Gen. 4:4; Deut. 12:6, 17; 14:23.

(2) subst. *primogeniture, birth-right*, Gen. 43:33. Opp. to **יְצִירָה** **הַבְּכֹרֶה** "the right of primogeniture," or birth-right, Deut. 21:17. As to the same ellipt. **בְּכֹרֶה** Gen. 25:31, 34; 27:36.

בְּכֹרֶה f. *an early fig*, regarded as a delicacy on that account, Mic. 7:1; Hos. 9:10; Isa. 28:4 (where it is better with some copies to read **בְּכֹרֶה** with **הָ** without Mappik, than **בְּכֹרֶה**, with the Masor. and edit. as the suffix. is weak); in Morocco now called **بُكَورَة** *boccôre*, Spanish *Albacora*.

בְּכֹרֶה id. Pl. **בְּכֹרֹת** Jer. 24:2.

בְּכוֹרֹת ("offspring of the first birth"), [*Bechorath*], pr. n. m. 1 Sa. 9:1.

בְּכוֹת fem. *weeping, mourning*, Gen. 35:8; **בְּכוֹת** "the oak of weeping." Root **בָּכָה**.

בָּכָה in pause, **בָּכִי** with suff. **בָּכִי** m.

(1) *weeping*, from **בָּכָה**, Gen. 45:2; Isa. 15:3; 22:4, etc. **בָּכָה בָּכִי גָדוֹל** "to make a great lamentation," 2 Sa. 13:36; also a *dropping, a distilling* of water in mines, Job 28:11. Comp. *flere*, for *rorare*, *stillare* in Lucret. i. 350, Gr. *δάκρυον* and *רִמְעָה*.

בָּכִים ("weepers"), [*Bochim*], pr. n. of a place near Gilgal; Jud. 2:1, 5.

בְּכוֹרֶה adj. fem. *first-born*, Gen. 19:31; 29:26; 1 Sa. 14:49. Answering to **בְּכוֹר**.

בְּכוֹת fem. *weeping, mourning*, Gen. 50:4; from the root **בָּכָה**.

בָּכַר a root not used in Kal, pr. TO CLEAVE, to break forth, i. q. the kindred word **בָּקַר**, to *be, or come first, to do anything first* (as if die *Bahn* brechen), and to *be early, seasonable, to do any thing early, seasonably*. It is applied—

(1) to the day, hence **בָּכַר** to rise early, to do any thing in the morning, **בָּכַר** the morning time, comp. the kindred **בָּקַר**.

(2) to the year and its produce, **בְּכוֹרִים** first-fruits, **בְּכוֹרֶה** early fig, **בְּכוֹרֶה** early fruit.

(3) to the time of life, especially birth, **בְּכוֹר**, first-born, **בְּכוֹרֶה** and **בְּכוֹרֶה** a virgin, a woman who has her first child, **בְּכוֹר**, **בְּכוֹרֶה** a young camel.

PIEL—(1) to *bear early fruit*, used of a tree, Eze. 47:12, comp. Kal No. 2.

(2) to *make first-born, to give the right of primogeniture* to any one, Deut. 21:16.

PUAL, to *be first-born*, Lev. 27:26.

HIPHIL, part. **מְבַכֶּרֶה** a woman who brings forth her first child, Jer. 4:31.

Derivatives, see Kal.

בְּכוֹרֶה a young he-camel, already fit for carrying light burdens (comp. **עָלָה** and **עָלָה**). Pl. const. **בְּכוֹרֶה**, Isa. 60:6. To this answers the Arab. **بَكْر** a young camel, which they observe signifies the same age as **بَكْر** a young man, in men; see Bochart, Hieroz. i. p. 82, seq. See also my remarks in Comment. on Isa.

loc. cit. and in 'Thes. page 236. ["Comp. Root **בָּכַר** No. 3."]

בְּכוֹרֶה (appell. i. q. **בָּכַר** "a young camel"), [*Becher*], pr. n. m.—(1) a son of Ephraim; Num. 25:35. Gent. n. **בְּכוֹרֶה** id.—(2) a son of Benjamin, Gen. 46:21

בְּכוֹרֶה f. a young female camel, in heat; Jer. 23. See **בָּכַר**.

בְּכוֹרֶה (i. q. **בָּכַר** "he is first-born"), [*Bocheru*], pr. n. m. 1 Ch. 1:31; 9:44.

בְּכוֹרֶה ("juvenile"), [*Bichri*], pr. n. m. 2 Sa. 20:1.

בָּל (1) *nothing* (from the root **בָּלָה** No. 3). Ps. 17:3, "prove me, **בָּל תִּמְצָא** thou shalt find *nothing* of evil." ["Unless like LXX. and Vulg. we connect **בָּל תִּמְצָא** 'thou shalt not find my evil thoughts,' i. e. those which perhaps lurk within me."]

(2) *not*, i. q. **לֹא**, but poet. followed by a preterite. Ps. 10:11; 21:3; and a future, Ps. 10:4, 6; 49:13; Prov. 10:30; Isa. 26:14; also *not yet* for *scarcely*, Isa. 40:24 (compare 2 Ki. 20:4), once for **בָּלָה** = **בָּלָה** Ps. 32:9, "be ye not like the horse...to be kept in with rein and bridle, **בָּל קָרֹב אֵלַי**, pr. in not approaching to thee."

(3) *lest*, i. q. **אַל** followed by a fut. Ps. 10:11.

בָּל Ch. m. *heart*, Dan. 6:15. Syr. **ܠܗܠ** heart, mind.

Arab. **بَال** id. for **بَالِي** from **بָلָה** III. to care for, pr. *care*, hence, mind which is agitated with cares.

בָּל contr. from **בָּעַל** i. q. **בָּעַל** *Bel*, a domestic and chief god of the Babylonians, worshipped in the tower of Babel; Isa. 46:1; Jer. 50:2; 51:44, and Dan. chap. 14, LXX. The Greek and Roman writers (Diod. Sic. ii. 8, 9; Plin. xxxvii. 19; Cic. De Nat. Deorum, iii. 16) compare him with Jupiter; but however, we are not to understand this to be the father of the gods, of whom the Orientals knew nothing, but in accordance with the peculiar Babylonian theology, in which all rested on the worship of the stars, the planet Jupiter, *stella Jovis* (Cic. De Nat. Deorum, ii. 20), which [some of] the Shemitic nations worshipped supremely as a good demon and the author and guardian of all good fortune. It is therefore called by the Arabians **السعد الأكبر** "Greater Fortune." The planet Venus was worshipped with this planet (see **עֲשִׂתָּהּ**, **עֲשִׂתָּהּ**). Comp. **בָּל**, **בָּל**, and see **בָּעַל** No. 5. The devotion to this worship is shewn by the proper names of the Babylonians compounded with the name *Bel*, as **בְּלִי־שִׁמְשֵׁן**, **בְּלִי־שִׁמְשֵׁן**, *Belesys, Belibus, etc.*

בלא Ch.i.q. Hebr. בָּלָה. Pael:—TO AFFLICT, TO TROUBLE, Dan. 7:25. Compare Heb. PIEL No. 2.

בְּלָדָן (contr. from בָּעֲלָדָן i.e. "whose lord is Bel," "worshipper of Bel"), [Baladan], pr. n. of the father of king Merodach-Baladan, 2 Ki. 20:12.

בָּלַג not used in Kal. Arab. بَلَغَ TO BE BRIGHT,

TO SHINE FORTH as the dawn. V. TO LAUGH, TO BE CHEERFUL, from the idea of a bright countenance.

HIPHL—(1) *to cause to shine forth*. Am. 5:9, הַמִּבְלִיגִי שֶׁר עָלָיו "causing desolation to shine forth upon the nighty," i.e. suddenly bringing it upon them; a metaphor taken from the dawn quickly and suddenly spreading itself, compare Joel 2:2.

(2) *to make cheerful*, sc. the countenance, *to be made cheerful*, Psalm 39:14; Job 9:27; 10:20. Hence מְבִלִיגִית, and—

בִּלְגָה ("cheerfulness"), [Bilgah], pr. n. m. Neh. 12:5, 18; written in Neh. 10:9, בִּלְגִי.

בְּלָדָן pr. n. (prob. i. q. לָדָן i.e. "son of contention," "contender," from the root לָד to strive, see בְּדָדָן), Bildad, the Shuite, one of Job's friends, who takes the second place in disputing with him, Job 2:11; 8:1; 18:1; 25:1.

בָּלָה a root not used in Kal, pr. TO FEAR, TO BE TERRIFIED, i. q. בָּהַל, comp. בָּלָה to be feeble, modest (pr. timid).

PIEL בִּלְלָה to terrify, to frighten, to cause any one's mind to be cast down, Ezr. 4:4. כתוב In קרי the more common מבהלים. Syriac ܚܠܬ quadril. to terrify.

Derivatives, בִּלְלָה, and pr. n. בִּלְלָה, בִּלְלָה.

בָּלָה fut. יִבְלָה pr. TO FALL, TO FALL AWAY, TO FAIL (like נָבַל, אָבַל, which see), abfallen, einfallen, verfallen, specially used—

(1) of garments fallen away and torn by use and age. Followed by מַעַל. Deut. 8:4, "thy raiment מַעַל לָא קָלָתָהּ פִּעְלִיךָ fell not away from thee" (worn out and torn). Deut. 29:4, and absol. Josh. 9:13; Neh. 9:21. Applied to the heaven and the earth perishing like an old garment, Isa. 50:9; 51:6; Psal. 102:27. (Arab. بَلِيَ to be worn out as a garment.)

(2) of men, who through sickness, age, or cares, waste away; Germ. einfallen, verfallen (compare Gr. αλαιο, and with another flexion, μέλω, curo). Job

13:28, והוא פָּרַקב יִבְקָה "and he (δεικτικῶς for I) as a rotten thing falleth away." wasteth. Gen. 18:12;

Ps. 32:3. (Compare בָּלִי to care for, pr. to be consumed with cares; בָּלִי consumed with cares; בָּלִי. חָלַל the heart, the mind, so called from cares (see בָּל). Æth. ܒܠܐ: to be or become old.) Hence—

(3) *to fail wholly, to be brought to nothing*; whence בָּל, בָּלִי, בָּלִי nothing, not.

PIEL—(1) causat. of Kal No. 2, Lam. 3:4; hence generally, *to consume, to waste* (trans.), Ps. 49:15; Isa. 65:22. Applied to time, as in Lat. *tempus terere*, τριβεῖν βίον. Job 21:13, יָבִלוּ בְטוֹב יְמֵיהֶם "they spend or pass their days in wealth."

(2) *to afflict, trouble*, 1 Ch. 17:9. (Arab. بلى IV. id. بَلَّ and بَلَّاء sorrow, affliction, calamity.) Compare Ch. בָּלָה.

Hence are derived the nouns and particles מְבִלָּה, בָּל, מְבִלָּה, בָּלִי, בָּלִי, בָּלִי, בָּלִי, and the compounds בְּלִיעַל, בְּלִיעַר, בְּלִיעַל.

בָּלָה adj. f. בָּלָה worn out with use and age, of garments, sacks, bottles, shoes, Josh. 9:4, 5. Used figuratively of an adulteress, בָּלָה נָאִפִּים "worn out with adulteries," Eze. 23:43.

בִּלְלָה f. in sing. once, Isa. 17:14; more often in plur.—

(1) *terror, terrors*, Job 18:11; 24:17; 27:20. 18:14, תַּפְעִיעֵיהוּ לְמֶלֶךְ בִּלְלָהוֹת "terrors shall pursue him like a king," or military leader (? here serves for comparison, Job 39:16; compare Job 15:24, and 27:20. It is common, but incorrect, to join בִּלְלָהוֹת מֶלֶךְ king of terrors.)

(2) *sudden destruction*, compare בִּלְלָה No. 2; Ps. 73:19, תִּפְּסוּ מִדְּבִלְלָהוֹת "they perish with sudden destruction;" Eze. 26:21, וְאֵתָנָה וְאֵתָנָה LXX. ἀπώλειάν σε δώσω, καὶ οὐκ ὑπάρξεις ἔτι. Vulg. in nihilum redigam te, Eze. 27:36; 28:19.

בִּלְלָה (perhaps "modesty," see בָּלָה in Kal), [Bilhah], pr. n.—(1) of the handmaid of Rachel, who bore to Jacob Dan and Naphtali, Gen. 30:3, seq.; 35:22.—(2) a town of the tribe of Simeon, 1 Ch. 4:29; called elsewhere בָּלָה (Josh. 19:3), also בְּעֵלָה.

בִּלְחָן (perhaps "modest"), [Bilhan], pr. n. m., —(1) Gen. 36:27.—(2) 1 Ch. 7:10.

בָּלוּ Ch., a species of tribute, prob. imposed on articles consumed, Germ. Consumtionssteuer, Accise, excise, Ezr. 4:13, 20; 7:24; compare also בְּלוּ

בלוא only found in pl. const. **בלואי** Jer. 38:12, and contr. **בלו** ver. 11, *the rags of worn out clothes*. This latter form which should be pronounced *bēlōvê* is prop. from the sing. **בלו** for **בלו**; in other copies however (see J. H. Michaelis) it is read **בלוי** and in edit. **בלוי** (of the form **בלוי**, **בלוי**, from the sing. **בלוי** (of the form **בלוי**)).

בלמ־שֶׁזַר ("Bel's prince," i.e. prince whom Bel favours, compare **בל**; *tsha*, a termination which is added to words in the Zendic as a mark of the genitive, and *zar=sar*, prince), *Belteshazzar*, the Assyrio-Babylonian name of Daniel in Nebuchadnezzar's court, Dan. 1:7; 2:26; 4:5, 6, 15, 16; 10:1.

בל subst.—(1) *consumption, destruction*, Isa. 38:17; Arab. **بلى** id.

(2) *failure, defect, nothing*; hence adv. of negation, i. q. **לא**. It is joined to verbs and nouns, Gen. 31:20; Hos. 7:8; 8:7; Isa. 14:6; 32:10. It is sometimes closely joined to substantives, so that they coalesce into a single idea. **בל־שם** "not fame," i.e. infamy, Job 30:8.

(3) For **בל** without, only poetically, Job 8:11, **בל־מים** "without waters;" 24:10; 31:39; 33:9; 34:6; Ps. 59:5.

With prep.—(a) **בבלי** prop. in defect, without, i. q. **בלא**. **בבלי** imprudently, Deu. 4:42; 19:4; suddenly, Job 35:16; 36:12; compare **בל** No. 2.

(b) **בל־אכל** id. (comp. **ל** letter B) Job 38:41 **בל־אכל** "without food;" 41:25; Isa. 5:14.

(c) **מבלי** pr. because of defect—(a) *in that not, because not*; followed by an inf. Deu. 9:28, **מבלי** יהוה "because Jehovah could not," Isa. 5:13. Followed by a part. "because no man," Lam. 1:4; **מבלי** באי מועד "because none come to the feast." Sometimes pleon. **מבלי** אין; 2 Ki. 1:3, 6, 16; Exod.

14:11 (Syr. **ܠܐ ܕܡܝܢ ܚܝܬܐ** and **ܠܐ ܕܡܝܢ ܚܝܬܐ** in that not).—(β) *so that not*, Job 18:15, **מבלי** **באֶהֱלוֹ** "terror dwells in his tent so that it is no more his," i. e. terror occupies his tent, and the wicked removes thence; 6:6; Deu. 28:55. Followed by a part. *so that none*, **מבלי** ישב "so that no one dwells;" Jer. 2:15; 9:10; comp. Eze. 14:15. Followed by **אֲשֶׁר** (so that it forms a conjunction) and pleon. **לא** Ecc. 3:11, **מבלי** **אֲשֶׁר** **לֹא־יִמְצָא הָאָדָם** "so that man cannot find out."

(d) **בלי** עד *until failure*, i. e. "as long as," Ps. 72:7; Mal. 3:10.

(e) **בל** in that not, followed by a pret. Gen. 31:20.

בל־מֶ m. pr. something mixed, specially *mesla*, provender consisting of several kinds of grain, as wheat, barley, vetches, and other seeds (comp. Varr., De R. R. i. 31; Plin. xviii. 15, s. 41), all of which were sown *mixed together* ["or given to cattle"], Job 6:5; 24:6. It is clear that grain is to be understood from Isa. 30:24.

בל־מָה comp. of **בל** and **מָה** i. q. **לֹא מְהֻמָּה** "not any thing, nothing," Job. 26:7. So indeed LXX., Vulg., Syr., Ch., nor are the Hebrew interpreters to be listened to, who explain **בל־מָה** a *bridle, band*, from the root **בלם**.

בל־יעל (comp. of **בל** not, without, and **יעל** benefit, profit, compare **הוֹעִיל** to be useful, and Arab. **وعلى** and **وعلى** i. q. **شريف** noble, prince; and not as said by

Fischer, in Proluss. De Verss. Græc. p. 93, from **בל** and **על** a yoke, as if impatience of the yoke, contumacy) pr. *unprofitableness, worthlessness, what is useless, of no fruit* (compare Arabic **غیر طایل** useless, of no profit, little worth). Hence—

(1) *wickedness, vileness*; **איש בליעל** "a wicked man," 1 Sam. 25:25; 30:22; **אדם בליעל** Pro. 6:12, and **בן־בליעל** 1 Sa. 25:17 id. Pl. often **בְּנֵי־בְלִיעֵל** 1 Sa. 2:12, and **אֲנָשִׁים בְּנֵי בְלִיעֵל**, **אֲנָשִׁים בְּנֵי בְלִיעֵל** Deu. 13:14; Jud. 19:22; 20:13, **בַּת בְּלִיעֵל** "a wicked woman," 1 Sam. 1:16; **דָּבָר בְּלִיעֵל** "an evil, wicked thing," Ps. 41:9; 101:3; compare Deu. 15:9. **לֹא יִהְיֶה בְּלִיעֵל דָּבָר עִם לִבְכּוֹד בְּלִיעֵל** "lest there arise a wicked thought in thy heart."

(2) *destruction*, Nah. 1:11, **יִזְעַן בְּלִיעֵל** "who plans destruction;" Ps. 18:5, **נְהַל בְּלִיעֵל יִבְעֲתוּנִי** "the streams of destruction make me afraid," a metaphor taken from waves, which is not unfrequent in the sacred writers. LXX. **χειμαρρὸς ἀνομίας**, i. e. enemies rushing like torrents. Some moderns incorrectly render "torrents of hell."

(3) Ellipt. for **איש בליעל** a *wicked man* (see No. 1), 2 Sa. 23:6; Job 34:18, *a destroyer, causer of destruction*.

[*Note.* Hence was derived in later usage and in New Test. the pr. n. *Βελίαλ*, or *Βελιάρ*, *Belial*, i. q. *ὁ πονηρὸς*, *Satan*. The English version also gives *בלִיעֵל* in the Old Test. as a pr. n. *Belial*, but incorrectly[?]. See Thes. page 210.]

בלל—(1) TO POUR OVER (Arab. **بلل** to wet, to moisten, **بلل** to flow as water, **بلل** to sprinkle). Part. pass. **בִּלְלוּ** "poured over with

oil of oblations," Lev. 2:4,5; 7:10,12; 14:21; Nu. 13,19. Intrans. *to be poured over, anointed*. Ps. 92:11, בְּלֹחִי בְּשֶׁמֶן רִצָּנוּ "I am anointed with fresh oil." In the derivatives, see שֶׁבֶלֶל and שֶׁבֶלֶל.

(2) *to pour together* (Gr. συγχέω), *to confound*, especially speech; Gen. 11:7, הָבָה נִרְדָּה וְנִבְלָה שֵׁם שִׁפְחָם, "come we will go down, and there confound their lip," i. e. their speech, which is farther explained "so that one could not understand another;" נִבְלָה for נִבְלָה, see Lehrs. page 372, and verse 9. Comp. בָּלִיל. Arab. تَبَلَّلَ to be confounded, of speech, تَبَلُّلُ اللِّسَنِ confusion of languages, Conj. II. to babble.

(3) *to stain, to soil* (comp. בָּלַל, פָּלַל, mentioned under Kal). So in the derivatives תִּבְלֵל, תִּבְלֵל. (Comp. בָּלַל to mix, and to stain.)

(4) denom. from בָּלִיל *to give meslin or provender to beasts*; Jud. 19:21, וַיִּבְלֵל לְחֶמְרִים; Vulg. *et pabulum asinis praebeat*.

Note. The form בָּלֵל Isa. 64:5, is for בָּלֵל which see; also Index analyt.

HITHPOLEL, *to mix oneself*, followed by בְּ IIos. 7:8.

Derived nouns are בָּלִיל, בָּלֵל, תִּבְלֵל, and the pr. n. בָּלֵל.

בָּלַם *TO BIND TOGETHER, TO SHUT FAST*, specially the mouth of a beast with a muzzle, Ps. 32:9. (Syr. חָכַם id. Ethpe. to be shut, used of the mouth, to be dumb, חָכַם a muzzle.) In form and signification it is kindred to בָּלַם. As to the roots ending in בָּ see בָּלַם.

בָּלַם (denom. from בָּלַם, ΠΑΛΑ: a fig, in Æth. also sycamore), *TO CULTIVATE FIGS* (and *sycomores*), or *to gather*, or *to eat* them, comp. συκάζειν and ἀποσυκάζειν. Am. 7:14, בֹּלֵם טְקִימִים, well rendered by the LXX. κρίζων συκάμυνα. Vulg. *vellicans sycamina*. For ridding, *rellicatio*, belongs to the cultivation of sycamines. ["a process by which they were ripened, πίπτειν οὐ δύναται ἂν μὴ ἐπικρυσθῇ ἀλλ' ἔχοντες ὄνυχας σιδηρεῖς ἐπικρίζουσιν ἃ δ' ἐπικρυσθῇ, τεταρταῖα πίπτειν."] See Theophr. Hist. Pl. iv. 2; Plin. N. II. xiii. 7, § 14. Bochart in Hieroz. i. 348, seq.

בָּלַע fut. יִבְלַע. (1) *TO SWALLOW DOWN, TO DEVOUR* ["with the idea of eagerness, greediness"]. (Arab. بَلَغ and quadril. بَلَع id., Æth. በለዐ: to eat, to eat up. Kindred roots are בָּלַע, בָּלַע and many others beginning with בָּל.) Used of men eating greedily, Isa. 28:4; of beasts, Exod. 7:12; Jon. 2:1; Jer. 51:34; Gen. 41:7, 24. A proverbial phrase,

Job. 7:19, "thou wilt not let me alone בָּלַעֲנִי רִטְי while I swallow down my spittle," i. e. thou givest me no breathing space, not even the least moment wilt thou grant me, that I may rest. (So in Arabic

بَلَعْنِي رَيْتِي "let me swallow down my spittle," i. e. give me so much delay that I may swallow it down. Har. xv. p. 142 Sacy. See more in Schult. on Job loc. cit. So in Persic *آبخور* *swallowing of spittle*, used of delay. Compare PIEL No. 1.)

(2) Metaph.—(a) *to consume, to destroy*, so however that the figure of devouring is preserved, e. g. *to devour riches*, Job. 20:15 (comp. *devoratum pecuniam evomere*, Cic. Pis. 37). Pro. 1:12, "let us devour them, like Hades, alive," i. e. let us consume, kill them; Ps. 124:3. Compare Bָּלַע No. 1, g.—(b) It is applied to inanimate things, to a chasm of the earth, Nu. 16:30, seq.; of the sea, Ps. 69:16, compare Ex. 15:12.

NIPHAL, pass. Piel No. 2, *to be destroyed, lost*, Hos. 8:8, specially used of drunkards. Isa. 28:7, בָּלְעוּ מִן הַיַּיִן "they are destroyed with wine," i. e. oppressed, broken down, overcome with wine. Compare בָּלַע, רָוַן, עָבַר. The Syriac translator retains the word *ܐܠܚܝܬܗܗ ܬܡ ܬܡܚܐ*. The Arabs use, in the same phrase, the verb بَلَغ.

PIEL.—(1) i. q. Kal, *to swallow down*. Once ellipt. Nu. 4:20, "neither shall they come in to see the holy things בָּלְעָה while it is swallowed down," sc. saliva, i. e. not for the least moment of time. Compare Kal No. 1. Excellently, LXX. ἐκδινῶ. Metaph. בָּלַע "to devour wickedness," i. e. to fill oneself altogether with wickedness, Pro. 19:28 (comp. שָׂתָה Job 15:16).

(2) *to destroy*, specially—(a) *to give up to destruction*, Job 2:3; 10:8; Isa. 49:19; Hab. 1:13.—(b) *to extirpate, to take away altogether*, Ps. 21:10; 35:25; followed by מִן Job 8:18.—(c) *to lay waste* a country, 2 Sam. 20:19, 20; Lam. 2:8; also, to waste riches, Prov. 21:20; to destroy, i. e. to frustrate counsel, Isa. 19:3; comp. Ps. 55:10; any one's way, i. e. to cause him to go to destruction, Isa. 3:12.

PUAL, pass. Piel No. 2, *to be destroyed, to perish*. Isa. 9:15, "destruction is prepared," followed by מִן 2 Sa. 17:16.

HITHPAEL, id. Ps. 107:27.

בָּלַע m. with suff. בָּלְעִי—(1) *a devouring, something devoured*, Jer. 51:44.

(2) *destruction*, Ps. 52:6.

(3) [*Bela*¹ pr. n. of a city on the southern shore of the Dead Sea, called also *לַעַר* (little), Gen. 14:2, 8; 19:29, seq.

(4) pr. n. m.—(a) of a king of the Edomites, Gen. 36:32—(b) Gen. 46:21.—(c) 1 Ch. 5:8.

בְּלַעְדִּי with suff. *בְּלַעְדִּי*, *בְּלַעְדִּי* (comp. of *בַּל* not, and *עַד*, until).

(1) pr. *not unto, nothing to*, a particle of depreciating or declining. Gen. 14:24, *בְּלַעְדִּי רַק אֲשֶׁר אָכְלוּ*, “nothing (shall come) to me;” I claim nothing, “only what the young men have eaten,” etc. Gen. 41:16, *בְּלַעְדִּי אֱלֹהִים יַעֲנֵה אֶת-שְׁלוֹם פַּרְעֹה*, “(It is) not I; God will answer as to the welfare of Pharaoh.”

(2) *without*. Gen. 41:44, “without thee (without thy knowledge and consent) no one shall lift up his hand.”

(3) *besides*, Isaiah 45:6. Ellipt. for *בְּלַעְדִּי אֲשֶׁר* besides that which. Job 34:32, *בְּלַעְדִּי אֲחִיזָה אִתָּה*, “(if I have sinned) besides the things which I see, show it to me.” Syr. *حَنَبْ حَنَبْ* id.

בְּלַעְדִּי id. Always with pref. *כִּן*—

(1) *without*. Isa. 36:10, “have I without God (i.e. without God's will and permission) come up against this land?” Jer. 44:19. Comp. *בְּלַעְדִּי* No. 2.

(2) *besides*, Ps. 18:32; Nu. 5:20; Isa. 43:11.

בְּלַעַם (comp. of *בַּל* and *עַם*, *non-populus*, perhaps i.q. “a foreigner”), [*Balaam*], pr. n.—(1) of Balaam the false prophet, Num. 22—24; Deut. 23:5, 6; Josh. 13:22; 24:9; Mic. 6:5. LXX. *Balaam*.

(2) [*Bileam*], of a town of the tribe of Manasseh, situated beyond Jordan, 1 Ch. 6:55; called elsewhere *בִּלְעָם* (עַם), [*Ibleam*], Josh. 17:11; Jud. 1:27; 1 Ki. 9:27.

בִּלְקָה TO MAKE EMPTY, VOID, i.q. *בָּקָה*, and like this onomatop. imitating the sound of a bottle emptied out. Isa. 24:1. Compare Arab. *بَلَقَ* I. IV. *to open* (a bottle).

Pual part. f. *מְבִלְקָה* *made empty*, i.e. desert, Nah. 2:11. [Hence]—

בָּלָק (“empty,” “void”), [*Balak*], pr. n. of a king of the Moabites in the time of Moses, Nu. 22:2, seq.; Josh. 24:9; Jud. 11:25; Mic. 6:5.

בִּלְשַׁאצַּר Dan. 5:1, 2, 9, 22, 29, 30; 8:1; and *בִּלְשַׁצְצַר* 7:1, *Belshazzar*, the last of the Chaldean kings, called by Herodotus (i. 188) *Βαβύνηρος*, by Berossus (in Jos. Cont. Ap. i. 20) *Βαβύρνηδος* (which appears to be the more genuine form, comp. *נְבֹל*). LXX. *Baldrasap*.

בִּלְשָׁן (i. q. *בִּלְשָׁן* “son or tongue” = “eloquent,” compare under *בִּלְשָׁן*), [*Bilshan*], pr. n. of a leader, who returned with Zerubbabel from the exile. Ezr. 2:2; Neh. 7:7.

בְּלָת or *בְּלָת* an unused noun, from the root *בָּלָה* (of the form *פָּחַת* from *בָּקָה*, Lehrgeb. p. 507), pr. *nothing*, or *bringing to nothing*, i. q. *בַּל*, *בְּלִי*, whence with ' parag. marking the construct state—

בְּלָתִי—(1) adv. of negation i. q. *לֹא* 1 Sa. 20:26.

(2) Prep. for *בְּבִלְתִּי* (*בְּלֹא*) *without*, Isa. 14:6; *besides, except* (when a negation has preceded), Gen. 21:26; Exod. 22:19; Nu. 11:6; 32:12; with suff. *בְּלָתִי* “besides me,” Hos. 13:4; Isa. 10:4; *בְּלָתְךָ* “beside thee,” 1 Sa. 2:2; Isa. l. l. translate “without me (i.e. forsaken of me) they shall go bowed down amongst the bound, and shall perish amongst the slain,” compare under *פָּחַת*. [“i. e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their fellows, (comp. *בִּין וּבֵין* Jud. 5:27;) and part of them slain in battle, shall be covered with the corpses of others.”]

(3) Conj. for *בְּבִלְתִּי אֲשֶׁר* *besides that*, Dan. 11:18; *unless that*, Gen. 43:3, “ye shall not see my face *בְּלָתִי* unless that your brother be with you.” Fully *בְּלָתִי אֲשֶׁר* “unless that,” Amos 3:4, and simply *unless*, Jud. 7:14; Gen. 47:18.

Comp. with prep.—(a) *לְבִלְתִּי* followed by an inf., pr. *in that not*, Jud. 8:1. This particle is used in Hebrew wherever the gerund (*לְקַטֵּל*) is to be expressed negatively (*לְבִלְתִּי קָטַל*). It may be rendered in Latin, *ita ut non* (quominus), *so as not*, Exod. 8:25; 9:17; ex. gr. after verbs of resisting, Jer. 16:12; of forgetting, Deu. 8:11; hindering, Nu. 9:7; *ne, lest*, Gen. 38:9; and acc. and inf. after verbs of commanding, Gen. 3:11; of consenting, 2 Ki. 12:9. Once used pleonastically *לְבִלְתִּי* 2 Ki. 23:10, and thrice *לְבִלְתִּי* followed by a finite verb for *אֲשֶׁר* *לְבִלְתִּי* Jer. 23:14; 27:18; Eze. 13:3.

(b) *כִּיבִלְתִּי* *because not*, followed by an inf., Num. 14:16; by a verbal noun, Eze. 16:28.

(c) *עַד בְּלָתִי* *until not*, followed by a pret., Num. 21:35; Deu. 3:3; Josh. 8:22; 10:33; also *so long as*, Job. 14:12; compare *עַד בְּלִי*.

בְּמָה (with Kametz impure), pl. *בְּמֹת*, construct id. and *בְּמֹתֵי* Deu. 32:13; Isa. 58:14; Micah 1:3 *בְּמָה*, but in ירמיהו *בְּמֹתֵי*, and so in the text, Job 9:8; Isa. 14:14; Amos 4:13 (see note), with suff. *בְּמֹתֵי* etc.

(1) *a high place, a height*, a general word including mountains and hills, see the root *בָּיַם*, 2 Sam. 1:19, 25; *בְּמֹת יֵשׁ*, ‘mountains covered with wood,’

Jer. 26:18; Micah 3:12; Eze. 36:2 (compare 1). **בְּמוֹת אֲרֹנוֹן** "mountains by Arnon," Nu. 21:28.

(2) *fortress, castle*, built upon a mountain, (compare Lat. *arx*, Germ. *Burg*). Ps. 18:24, **עַל-בְּמוֹתַי**, "he set me upon my fortress," i.e. set me in safety; Hab. 3:19. The holder of the *fortresses of a region* has also secure possession of the whole land as conqueror, whence the poetic phrase **עָלָה הָרָר עַל-אָרְצִי** "he walked upon the fortresses of the earth," Amos 4:13; Micah 1:3; Deu. 33:29; and figuratively **עַל-בְּמוֹתֵי הַיָּם** Job 9:8 "upon the fortresses of the sea;" **עַל-בְּמוֹתֵי הַשָּׁמַיִם** Isa. 14:14, "upon the fortresses of the clouds;" used of God, as the Supreme Ruler of the world; also **עַל-בְּמוֹתֵי אֲרָץ** הַרְבִּיב Deu. 32:13; Isa. 58:14.

(3) The ancient Hebrews [when they fell into idolatry], like many other ancient nations (see my Comment. on Isa. 65:7; and vol. ii. p. 316), regarded sacred rites performed on mountains and hills as most acceptable to the gods. On this account they offered sacrifices on them, not only to idols, but even to God himself (1 Sa. 9:12, seq.; 1 Ch. 16:29, seq.; 1 Ki. 3:4; "These passages apply only to true worship"; 2 Ki. 12:4; Isa. 36:7), and they erected there *sanctuaries* or *chapels* (**הַבְּמוֹת** 1 Ki. 13:32; 2 Ki. 17:29), and set there priests, and ministers of sacred rites (**הַבְּמוֹת** 1 Ki. 12:32; 2 Ki. 17:32); and not only were the Ten Tribes so tenacious of the old [or rather corrupted] religion (see the passages already cited), but also the Jews themselves, so that even after the building of the temple by Solomon, and in spite of the law, Deu. 12 (if this be ancient [this *doubtful* expression is not to be tolerated, no believer in revelation doubts the antiquity of the Pentateuch]), they erected such sanctuaries on the mountains near Jerusalem, and there they continued to sacrifice; and the kings who in other respects were most observant of the Mosaic law until [Hezekiah and] Josiah, neither put a stop to this forbidden worship as regards the people, nor [in some cases] as regards themselves, 2 Ki. 12:4; 14:4; 15:4, 35; compare 2 Ch. 20:33; 15:17; 2 Ki. 23:8, 9, 19; Eze. 6:3; 20:29; Lev. 26:30. We read that Solomon himself offered sacrifices at such sanctuaries, 1 Ki. 3:2, 3; comp. 11:7 [but in the former case the altar and tabernacle of God were at Gibeon; the latter was mere idolatry].

(4) It very often has the same meaning as **בֵּית הַבְּמוֹת** "a sanctuary built on a mountain" to God or idols (compare No. 3), 1 Ki. 11:7; 14:23; 2 Ki. 17:9; 21:3; 23:15; and it is even applied to *any sanctuary* or *fane*, Jer. 7:31, compare Æthiop. **Ḥ-f-l**: a mountain, also a co ivent, Germ. *Flug*, pr. a grove, hence a church,

or temple there built. It is probable that these *fanes* were tents adorned with curtains (Eze. 16:16), comp. 2 Ki. 23:7; Amos 5:26, a kind of tabernacle which it appears that the Pœni and the ancient Slavi had (Diod. xx. 25. Mone, in *Creuzer Symbol*, v. 176).

(5) It rarely signifies a *sepulchral mound*, Greek *βωμός*. Eze. 43:7; compare verse 8, and the commentators on Isa. 53:9 where this signification may suitably be taken.

Note. The plural construct form is **בְּמוֹתַי**, in which there is a double mark of the plural; similar to **רִאשֹׁנַי** 1 Sa. 26:12; compare *Lehrgeb.* 541. The Masorites however rejected this form and substituted for it **בְּמוֹתַי**. Many read this *bāmōthē*, but as being immutable, cannot be shortened into *Chateph-Kametz*; and some, more correctly, pronounce *bāmōthe* for **בְּמוֹתַי**, from the sing. **בְּמוֹת** (of the form **בְּמוֹתַי**); **ת** being retained in the plural, like **דְּלָת**, **רְלָתוֹת**. However, I suppose that we should reject the criticism of the Masorites, and read **בְּמוֹתַי**, **בְּמוֹתַי**.

בְּמִחָל ("son of circumcision," i.e. circumcised, for **בְּמִחָל**; see **בְּמִחָל**, [*Bimhal*], pr. n. m 1 Ch. 7:33.

בְּמוֹ see **מוֹ**.

בְּמוֹת ("high places"), [*Bamoth*], Nu. 21:19; more fully **בְּמוֹת בָּעַל** ("high places of Baal"), Nu. 22:41; Josh. 13:17, pr. n. of a town in the territory of the Moabites, situated on the river Arnon.

בֵּן (for **בְּנָה** from the root **בָּנָה** No. 3), const. **בֵּן** (with prefixes **בְּ**, **בִּ**, **בִּ** without *Makkeph*), rarely **בִּן** Pro. 30:1; Deu. 25:2; Jon. 4:10; and whenever followed by the pr. n. **בְּנִי**; once **בְּנִי** (like **בְּנִי**), Gen. 49:11, and **בְּנִי** Nu. 24:3, 15. Pl. **בְּנִים** (as if from sing. **בְּנִי**), const. **בְּנִי**.

A son (Arab. **ابن**, pl. **بنون**, const. **بنو**; on the Phœn. monuments very often **בן**; but in Aram. **ܒܢ**, **ܒܢܝ** (**ܒܢܝ** to procreate, but with pl. **ܒܢܝܢ**). Kar' **ḫēxhēn** used of the king's son [*The son of God really*], Isa. 9:5; compare **בְּנֵי מֶלֶךְ** Ps. 72:1; pl. **בְּנִים** sometimes used of *children* of both sexes, Gen. 3:16; 21:7; 30:1; 31:17; 32:12; Deu. 4:10; although more often there is fully expressed **בְּנֵי וְגִבּוֹת** Gen. 5:4, 7, 10, 13; 11:11, seq. In sing. a trace of the common gender is found in **בְּנֵי וְגִבּוֹת** (more correctly **בְּנֵי וְגִבּוֹת**) "a male son," Jer. 20:15; compare *vidēs ἄρρεν*, Apoc. 12:5. It belongs to poetic diction when "sons of the Grecians" is used for the Grecians; Joel 4:6, like *υἱες Ἀχαιῶν*, and "sons of the Æthiopians," Amos 9:7, for the Æthiopians; compare **בְּנֵי וְגִבּוֹת** Isa. 8:8.

uso. of foreigners; בְּנֵי אֲבִיּוֹן of the poor, Ps. 72:4; and Greek ἑστὸς ἡνῶν παῖδες, II. φ. 151. The similar condition of the father and the son is shewn everywhere by this phrase.

The name of son, like those of father and brother (see אב, אח), is of wide extent in Hebrew, and is variously applied. It is used—

(1) Of a *grandson* (like אב of a grandfather), Gen. 29:5; Ezr. 5:1; compare Zec. 1:1; plur. בְּנִים grandsons, Gen. 32:1 (31:55); 31:28 (although where there is greater accuracy of speech *grandsons* are called בְּנֵי בְּנֵי Ex. 34:7; Pro. 13:22; 17:6); also *descendants*, as בְּנֵי יִשְׂרָאֵל Israelites; בְּנֵי יְהוּדָה Jews, Levites; בְּנֵי עַמּוֹן Ammonites; בְּנֵי חִת Hittites; בְּנֵי יִשְׁמָעֵאל Ishmaelites. In the same sense is used בְּנֵי יִשְׂרָאֵל בֵּית יְהוּדָה, בֵּית (see בֵּית No. 8); also אִישׁ יִשׁ (see אִישׁ 1, g).

(2) It is a name of age, for *boy, youth*, like the Greek παῖς; compare בֵּית No. 2, Cant. 2:3; Pro. 7:7. The name of son—

(3) is applied to a *subject*, rendering obedience to a king or lord, as to a father, 2 Ki. 16:7. Hence metaph. a *son of death* is one doomed to die, and as if delivered into the dominion of death; 1 Sa. 20:31. 2 Sa. 12:5: "a son of stripes," i. q. doomed to stripes; Deu. 25:2; compare υἱὸς γεέννης, Matt. 23:15; τῆς ἀπωλείας, John 17:12. Son is applied to—

(4) a *foster son*, who is brought up like a son, Ex. 1:20; compare Acts 7:21; and a *disciple*, inasmuch as teachers were treated with reverence and obedience, like parents, and received the title of *father* (see אב No. 5). Hence בְּנֵי הַנְּבִיאִים "sons of the prophets," for disciples of the prophets, and the schools of the prophets themselves, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7; 4:38, etc.; compare Amos 7:14. (So among the Persians, "sons of the magi," used for the disciples of the magi; among the Greeks ἱατρῶν υἱοί, ῥητόρων υἱοί, παῖδες μουσικῶν, φιλοσόφων for ἱατροί, μουσικοί, etc.; Syr. בְּנֵי חַבְּרֵי sons, i. e. disciples of Bardesanes.) To this usage belongs the manner in which, in the book of Proverbs, the poet [inspired writer] addresses the reader, "my son," Pro. 2:1; 3:1, 21; 4:10, 20; 5:1; 6:1; 7:1; compare בֵּית Ps. 45:11.

(5) Followed by a gen. of *place*, it denotes a *man there born, or brought up*, as "sons of Zion," Zionites, Psal. 149:2; "sons of Babylon," Eze. 23:15, 17; "sons of the East," i. e. Arabs (see עֲרָבִים); "sons of the province," Ezr. 2:1; "sons of a foreign country," Gen. 17:12; "son of a house," i. e. *verna* (see בֵּית); "son of a womb," born of the same womb (see בְּרֵךְ).

This arises from things, which are done in any time or place, being attributed to the time or place itself (see Isa. 3:26; 8:23; Job 3:3); and countries or cities are regarded as the mothers of their particular inhabitants (see מִלֵּךְ), and also nations as fathers; whence, there is also said בְּנֵי עַמִּי "sons of my people," i. e. "those who are of my people" (see עַם) and בְּנֵי הָעָם of the common people, Jer. 17:19; 26:23. Used of animals, Deu. 32:14, "rams, sons of Bashan." It is also applied to things which are contained in any place, as "sons of a quiver," used of arrows, Lam. 3:13.

(6) Followed by a gen. of *time*, it denotes a *person or thing, either born or appearing in that time, or as having existed during that time*. Thus, "son of his old age," i. e. born in his old age, Gen. 37:3; "son of youth," born to a young father, Ps. 127:4; "sons of bereavement," born of a bereaved mother, i. e. in exile, Isa. 49:20; "son of five hundred years," five hundred years old, Gen. 5:32; "a lamb בֶּרֶךְ of the first year," Ex. 12:5. Jon. 4:10, of the ricinus שֶׁפָּרַח לַיְלָה הַזֶּה וּבֹרֵךְ לַיְלָה אָבִיר "which sprung up in one night, and perished in one night;" "son of the morning," poetically of the morning star, lucifer, as if born in the morning, Isa. 14:12.

(7) Followed by a genitive denoting *virtue, vice, or condition of life*; it denotes a *man who has that virtue or vice, or who has been brought up in that condition*, as בְּרֵךְ "a son of strength," a hero, warrior (see חֵל); בֶּרֶךְ "son of wickedness," a wicked man; בְּנֵי שָׁחַץ id.; בְּנֵי עָלְיָה "sons of pride," poetically used of wild beasts; בְּרֵךְ id. i. q. poor, wretched, Pro. 31:5; "son of possession," i. e. possessor, heir, Gen. 15:2; "sons of pledging," i. e. hostages, 2 Ki. 14:14; compare υἱὸς τῆς ἀπειθείας, Ephes. 2:2, τέκνα ὑπακοῆς, 1 Pet. 1:14. In other figurative and poetic phrases of this kind, which are also common in other cognate languages (see Gol. v. ابن; Castell and Buxtorf v. בר; Jones, on Asiatic Poetry, p. 128, seq.), that is called the *son of* anything which is like it, as "sons of lightning," used of birds rivalling the lightning in swiftness, Job 5:7; or which is dependent on it, as "sons of a bow," used of arrows, Job 41:20; or which by any connection is closely joined with it, as "sons of oil," those anointed with oil, Zec. 4:14; "son of oil, or fatness," fat, fertile, etc.; compare אֵשׁ, אֵל, אֵלֶּה.

(8) The appellation of "sons of God," is given in the Old Test.—(a) to *angels*, Gen. 6:2, seq.; Job 1:6; 2:1; 38:7; Ps. 29:1; 89:7; either as the hosts and attendants of God (see אֲנָשִׁים) or on account of a

greater likeness to the divine nature, although a body is attributed to them, Gen. loc. cit.—(b) *to kings* (not those of the Hebrews only, but foreign ones also, Ps. 89:28), as being the substitutes of God on earth, taught and aided by the Divine Spirit, 1 Sa. 10:6, 9; 11:6; 16:13, 14; Isaiah 11:1, 2 [Here applied to Christ]; thus also in the Greek poets, Διογενεὺς βασιλῆς. Ps. 2:7, "the Lord said to me, thou art my son, this day have I begotten thee," i.e. constituted king (compare Jer. 2:27), [Christ in resurrection is here spoken of]. Ps. 82:6, "I have said ye are gods (O kings), and every one of you children of the Most High;" 7, "but ye shall die like (common) men," etc. Ps. 89:28; 2 Sam. 7:14.—(c) *to men who piously worship God*, Ps. 73:15; Prov. 14:26; Deu. 14:1; specially the Israelites, although sometimes ungrateful children, Isa. 1:2; 30:1, 9; 43:6; Hos. 2:1; Jer. 3:14, 19. In sing. Israel is called "son of God," Hos. 11:1 [applied to Christ]; and the first-born and beloved, Exod. 4:22, 23; compare Jer. 31:20.—The name of son is used—

(9) of the *young of animals*, as בְּנֵי צֹאן "sons of sheep," lambs, Ps. 114:4; בְּנֵי אֶתְנֹן "son of his ass," i.q. עֲדָי Gen. 49:11; "sons of a dove," i.e. young doves, Lev. 12:6; "sons of a raven," Ps. 147:9.

(10) *son of a tree* appears to be poetically used for sucker, offshoot (compare יוֹנֵק, יוֹנֵקֶת). Gen. 49:22, יוֹסֵף בֶּן פֶּרֶת "Joseph (is) the son of a fruitbearing (tree)"; for בֶּן (perhaps it would be more correctly בֶּן־עֵץ) seems to be put in the construct state, and פֶּרֶת to be i.q. פֶּרִיָּה Isa. 17:6, "fruitbearing," sc. tree. But others take it otherwise; see פֶּרֶת.

(11) [Ben], pr. n. m., 1 Ch. 15:18. Other compound proper names are—

(a) בְּנֵי אֹנִי ("son of my sorrow"), [Ben-oni], pr. n. given to Benjamin by his mother, Gen. 35:18.

(b) בְּנֵי הָדָד ("son," i.e. "worshipper of Hadad," or Adodus, the greatest deity of the Syrians; compare Macrobius Saturnal. i. 23, and pr. n. בְּנֵי הָדָד, [Ben-hadad], pr. n. of three kings of Damascene Syria; the first of whom made war with Baasha, king of the ten Tribes, 1 Ki. 15:20, seq., and 2 Ch. 16:2, seq. The second was cotemporary with Ahab; he twice besieged Samaria, and by various military achievements, he became more famous than his father, 1 Ki. 20:1, seq.; 2 Ki. 6:24, seq.; 8:7. The third, the son of Hazael, who lost most of the provinces acquired by his predecessors, 2 Ki. 13. "The palaces of Ben-hadad," i.e. of Damascus, Jer. 49:27; Am. 1:4.

[בְּנֵי הָדָד Ben-soheth, pr. n. m. 1 Ch. 4:20.]

(c) בְּנֵי הָדָד ("brave," "warrior"), [Ben-hadad], pr. n. m. 2 Ch. 17:7.

(d) בְּנֵי הָדָד ("son of one who is gracious"), [Ben-hanan], pr. n. m. 1 Ch. 4:20.

(e) בְּנֵי הָדָד ("son of the right hand", i.e. of prosperity, see below בְּנֵי מִינִין, [Benjamin], pr. n. m. —(1) 1 Chron. 7:10.—(2) Ezra 10:32; Neh. 3:23. Where Benjamin the patriarch is intended, this word is always (exc. 1 Sa. 9:1 כְּחִיב) written together, see בְּנֵי מִינִין.

(f) בְּנֵי בָרָק ("village of the sons of Berak," or "of thunder"), [Bene-barak], pr. n. of a town of the tribe of Dan, Josh. 19:45.

(g) בְּנֵי יַעֲקֹב see בְּנֵי יַעֲקֹב.

בֶּן Ch. id.; only in pl. בְּנֵי, בְּנֵי (the place of the sing. is filled by בָּרָק); as, בְּנֵי גִלְיָהָ, those who go into exile, those who leave their country. Dan. 2:25.

בְּנֵי תוֹרִין young doves, Ezra 6:9. (Syriac ܬܘܪܝܢ plur. id.)

בְּנֵי with suff. בְּנֵיהֶּ Ezr. 5:11, gerund לְבִנְיָהּ Ezr. 5:2, 17; לְבִנְיָהּ Ezr. 5:9; לְבִנְיָהּ Ezr. 5:3, 13, i. q. Heb. בְּנֵי to build, Dan. 4:27.

ITHPEAL, pass. Ezr. 4:13, 21; with an acc. of material, Ezr. 5:8.

בְּנֵי fut. יִבְנֶה, with ו conv. וְיִבְנֶה and six times וְיִבְנֶה, וְיִבְנֶה.

(1) TO BUILD, TO ERECT, as a house, a temple, a city, walls, defences, Ezr. 4:2; an altar, Gen. 8:20; a fane, Jer. 7:31; the deck of a ship, Eze. 27:5; once apparently of the foundation of a house, 1 Ki. 6:1; where לְבִנְיָהּ 2 Ch. 3:1, is not ill explained לְבִנְיָהּ.

(Arab. بَنَى, Aram. ܒܢܐ, id. Comp. אָבַן and אָבַן.) The material of which anything is built is commonly put in accus. 1 Ki. 18:32, וְיִבְנֶה אֶת־הָאֲבָנִים מִזֶּבֶחַ, "and he built the stones into an altar," i.e. erected an altar out of them. (Comp. Lehrs. p. 813.) Ezr. 20:25; Deut. 27:6; 1 Ki. 15:22; more rarely with the prefix בְּ ibid. fin. Constr. also — (a) with an acc. of place on which one builds (Germ. etwas bebauen). 1 Ki. 6:15; 16:24.—(b) with an acc. of person, and it signifies to build a house for any one, i.e. to give him a stable abode; and figuratively, to cause him to prosper; (as to another sense of the phrase, see No. 3). Jer. 24:6, "I will bring them back into this land, וְיִבְנִיתֶם וְלֹא אֶהְרֵם וְיִסְמְעוּם וְלֹא אֶתְחַדֵּשׁ and I will build them up and not pull them down, I will plant and will not root up," i.e. "I will give them a fixed abode and cause them to prosper." Jer. 31:4; 33:7; 42:10; Ps. 28:5. (Arab. بَنَى to benefit any

cne.)—(c) followed by ב, . be occupied in building any thing, an etwas bauen. Neh. 4:4, 11; Zec. 6:15. Compare א, 2,—(d), followed by א for, to obstruct. Lam. 3:5, "(God) hath builded against me," obstructed me, i. e. shut up my way on every side, so that I cannot go out, comp. נָרַר verses 7, 9.—Figuratively, to form a person, Gen. 2:22.

(2) to restore, rebuild (a ruined house or city), Am. 9:14. Psa. 122:3, "O Jerusalem, rebuilt!" Psa. 147:2; Josh. 6:26; 1 Ki. 16:34; 2 Ki. 14:22. Comp. נָרַר under הָרָבָה. Used of the fortification of a city, 1 Ki. 15:17.

(3) בָּנָה בֵּית ל to build a house for any one is equivalent to, to give him offspring and descendants (see בֵּית No. 8, and NIPHAL No. 3). House is by a common Eastern metaphor applied to family and children, and he who begets children is said to build a house. Hence בֵּן a son, so called from the idea of building, i. e. begetting. The same metaphor is carried out in Plaut. Mostell. i. 2, 37.

NIPHAL—(1) pass. Kal No. 1, to be built, Nu. 13:22; Deu. 13:17; with an acc. of material, 1 Ki. 6:7. Men are said to be built, when set in a fixed abode and in prosperity (see Kal No. 1, b), Jer. 12:16; Mal. 3:15; Job 22:23. As to another metaphor, see No. 3.

(2) pass. Kal No. 2, to be rebuilt, Isa. 44:28.

(3) a woman is said to be built, if her house is built, i. e. when she has offspring (see Kal No. 3). Gen. 16:2; אֵילִי אֶבְנָה מִמֶּנָּה "perhaps I may be built by her," i. e. I may have children by the aid of this handmaid. Gen. 30:3.

Derived nouns are, בֵּן, בֵּת, בָּנָה, בָּנָה, מְבָנִית, מְבָנִית, בָּנִי, בָּנִי, as well as many proper names, as בָּנִי, בָּנִי, בָּנִי, בָּנִי, בָּנִי, בָּנִי.

בָּנִי ("building"), [Binnui], pr. n. m., of frequent use after the exile—(1) Neh. 7:15; compare Ezr. 2:10.—(2) Ezr. 10:30, 38.—(3) Ezr. 8:33.—(4) Neh. 3:24; 10:10; 12:8.

בָּנוֹת daughters, see בָּת.

בָּנִי ("built"), [Bani], pr. n.—(1) a man, one of David's heroes, 2 Sa. 23:36.—(2) 1 Chr. 6:31.—(3) 1 Chr. 9:4 קרי.—(4) Neh. 3:17; 9:4, 5; 10:14; 11:22.—(5) see בָּנִי No. 1.—(6) Ezr. 10:29, 34, 38; Neh. 8:7; 10:15.

בָּנִי ("built," verbal of Pual), [Bunni], pr. n. m. Neh. 9:4; 10:16; compare בָּנִי Neh. 11:15.

בָּנִי ("whom Jehovah has built," see the root No. 1, b), [Benaiah], pr. n. m.—(1) 1 Ch. 4:36.—(2) 2 Ch. 20:14.—(3) Ezr. 10:25, 30, 35, 43.—(4) see the following name, No. 3, 5.

בְּנֵיָהּ (i. q. בְּנֵיָהּ, [Benaiah], pr. n. m.—(1) 1 Ch. 15:24; 16:5.—(2) 1 Ch. 27:34.—(3) 2 Sa. 8:18; 23:20, 22.—(4) 1 Ch. 15:18, 20; 16:5.—(5) 2 Sa. 23:30; comp. 1 Ch. 11:31; 27:14.—(6) 2 Chr. 31:13.—(7) Eze. 11:1.

בְּנֵיָהּ f. building, Eze. 41:13. Root בָּנָה. Compare בָּנִי.

בְּנֵיָהּ ("son of the right hand," i. e. of good fortune, as if Felix, see יָמִין No. 4), pr. n. of Benjamin, the patriarch, the youngest son of Jacob and Rachel. The ancestor of the tribe of the same name (בְּנֵיָהּ Nu. 1:36; Josh. 21:4, 17; and simply בְּנֵיָהּ m. Jud. 20:39, 40), whose territory (בְּנֵיָהּ Jer. 1:1) is described as nearly in the middle of the land on this side Jordan, Josh. 18:21, seq. The warlike disposition of this tribe is signified, Gen. 49:27.—בְּנֵיָהּ is a gate of Jerusalem, on the north side of the walls, Jer. 37:13; 38:7; Zec. 14:10; prob. the same which is called elsewhere "the gate of Ephraim," comp. Thes. page 141, A, and Faber's Archæologie, p. 533. LXX. Βενάμιν. This word, whenever it denotes the patriarch, is written in one (see בְּנֵיָהּ); but the Gentile noun is written separately בְּנֵיָהּ (comp. Lehrs. 515) 1 Sa. 9:21; Ps. 7:1, Benjaminite, with the art. בְּנֵיָהּ (like הַשְּׂמִיטָה Jud. 3:15; 2 Sa. 16:11. Plur. בְּנֵיָהּ Jud. 19:16. Ellipt. בְּנֵיָהּ for בְּנֵיָהּ 1 Sam. 9:1; 2 Sam. 20:1, and בְּנֵיָהּ 1 Sa. 9:4 (like the Arab. بَكْرِىَ Becrite, for Abubecrite, from أبو بكر).

בְּנֵיָהּ m.—(1) building, Eze. 41:12.—(2) a wall. Eze. 40:5. (Syr. حِمْلُ building, Arab. بِنْيَان id.)

בְּנֵיָהּ Ch. i. q. Heb. No. 1, Ezr. 5:4.

בְּנֵיָהּ ("our son," from the segolate form בְּנֵיָהּ Gen. 49:11), [Beninu], pr. n. m. Neh. 10:14

בָּנָס Ch. TO BE ANGRY, INDIGNANT, Dan. 2:12. Often found in Targ.

בָּנָעָא (according to John Simonis, i. q. נָגַשׁ "gushing forth"), [Binea], pr. n. m. 1 Chr. 9:43, and בָּנָעָא id. 8:37.

בְּסוֹדֵיהָ ("in the familiar acquaintance of Jehovah"="a friend of God"), [Besodeiah], pr. n. m. Neh. 3:6.

בְּסֵי [Besai], pr. n. m. Ezra 2:49; Neh. 7:52 perhaps i. q. بَاز, and the Persic باز a sword. ["Perhaps, Sanser. bigaya, victory; also, pr. n. Bohlen."]

כסם a spurious root, see כסם HITHPOLEL.

כסר a root *ct* used in Hebrew; prob. *to be*

sour, *fauer seyn* i.q. *פֶּסַח*. Hence Arab. *بسر* to do any thing too soon, to put on a sour countenance, *ein faueres Gesicht machen*. Hence—

כסר with suff. *כסרו* Job 15:33, and—

כסר m collect. *sour and unripe grapes*, Isa. 16:6; Jer. 31:29, 30; Eze. 18:2. It differs from *כסר* *labrusca*, wild grapes, see that word; LXX. *δμυαί*. (Ch. *כסר* id. Syr. *حَمَّ* *sour grapes*.)

[**כסא** see after *כעא*.]

כער a root not used in Hebrew. Arab. *بعد* to be distant, remote; Æth. pr. to be another, different; hence pret. A. trans. *በወለ*: to change, to exchange, *ተወለ*: to become other, *ወለ*: and *ወለ*: other, different. It appears in Hebrew to have denoted to be *without* any thing (opp. to *within* it) to be *near* it, *by* it. Hence—

כער & **כער** (comp. No. 2), with suff. *כערי* and *כערי* Ps. 139:11, *כערי*, in pause *כערי*, *כערי*, once *כערי* Am. 9:10, *כערי* pr. subst. but from the usage of the language, a prep. denoting any kind of *nearness*.—(1) *by*, *near*; 1 Sa. 4:18, *כערי* *by the side of the gate*, and metaph. *because of* (comp. *א*, 7); Pro. 6:26, *כערי* *because of a harlot (he comes) to a morsel of bread*.

(2) *behind*, *after* (Arab. *بعد*, *بعد* after, used of time). Gen. 7:16, *כערי* *and Jehovah shut up after him*; Jud. 3:22; Am. 9:10, *כערי* *evil will not come near us, and fall upon us behind us*; 2 Ki. 1:2; 2 Sam. 20:21, *כערי* prob. for *כערי* *from behind the wall*. i.q. *כערי* (like *כערי* i.q. *כערי*). Cant. 4:1, *כערי* *thine eyes are like dove's eyes behind thy veil* (not, *באזיפן* *hervor*, from behind, as in 2nd [Germ.] ed. and in Winer, which would be *כערי*), verse 3, 6, 7.

(3) *round about*; Psal. 139:11, *כערי* *the night is light around me*, Job 1:10; 3:23; Lam. 3:7, *כערי* *he has obstructed the way around me* so that I cannot go out. In this signification it is joined—(a) with verbs of shutting, as *כערי* to shut up any thing (pr. to shut around, *einfließen*), 1 Sa. 1:6; *כערי* Gen. 20:18; *כערי* *to shut with a seal, seal up, einfiegeln*, Job 9:7; comp.

Jon. 2:6.—(b) with a verb of protecting, *כערי* pr. to fortify around any one, to surround with a bulwark, Ps. 3:4; Zec. 12:8.

(4) *between* (two things), *into*, *among*, *בין* (*etwas*) *hinein*, Joel 2:8; *durch* (*etwas*) *hin*, as *כערי* with a verb of coming, Joel 2:9; looking out, Gen. 26:8; Jud. 5:28. Metaph.—

(5) *pro*, *for* (from the sense of exchanging, see Æth.) 1 Sam. 7:9; 2 Sam. 20:21, e.g. to supplicate (see *כערי*), to make atonement (see *כערי*), to consult an oracle (Jer. 21:2; Isa. 8:19), to bribe a judge (Job 6:22) *for* any one; Job 2:4, *כערי* *skin for skin* (see *כערי*).

כעה fut. *כעה*.—(1) pr. TO MAKE TO SWELL, TO CAUSE WATER TO SWELL AND BOIL; Isa. 64:1, *כעה* as *the fire maketh the water to boil*.

(To this answers the Arab. *بعا* used of a wound swelling up, Ch. *כעה* to boil up. As to the kindred root *כעה*, see *כעה*.) From the idea of swelling and heat the Arabs derive the metaphoric sense of absorbing, also that of ardently desiring and longing; and so also in Hebrew—

(2) *to seek*, *to ask*, *to inquire for*. (Ar. *يَسْأَلُ*, *يَسْأَلُ*). Isa. 21:12 (twice).

NIPHAL—(1) pass. of Kal No. 1, *to be swollen up*, *to swell up*, and hence *to be prominent*. Isa. 30:13, *כעה* *as a breach ready to fall, swelling out in a high wall*.

(2) pass. of Kal No. 2, *to be sought, sought out*, Obad. 6.

Derivatives, *כעי* and *כיי* (for *כעי*).

כעי fut. *כעי*. Ch.—(1) *to seek*, with an acc. (in Targg. often for the Heb. *בִּקֵּשׁ*) Dan. 2:13; 6:5.—

(2) *to ask*, *to request* from any one; followed by *מן* Dan. 2:16; *מן* Dan. 6:12, and *מן* Dan. 2:18; *כעי* to ask a petition, Dan. 6:8. Hence—

כעי f. Ch. *petition, prayer*, Dan. 6:8, 14.

כעור (“torch,” “lamp”), [Beor], pr. n.—(1) of the father of Balaam, Nu. 22:5; Deu. 23:5. LXX. *Βεώρ*, *Bauwōr*, 2 Pet. 2:15, *Βορώρ*.—(2) the father of Bela, king of the Edomites, Gen. 36:32; 1 Ch. 1:43.

כעז an unused root. Arab. *بِعَز* to be nimble, fleet.

כעז (“fleetness”), pr. n. *Boaz*.—(1) a Bethlehemite, who married Ruth, Ru. 2:1, seq.—(2) of a pillar erected before the temple of Solomon, called from either the architect, or if perhaps it were an *ἀνάθημα*, from the donor, 1 Ki. 7:21; 2 Ch. 3:17.

בַּעַט fut. יִבְעֹט. — (1) TO TREAD, TO TRAMPLE DOWN (Ch. Peal and Pael, id., Syr. **ܚܕܥܐ** treading down, leaping; compare the remarks under the root **בּוּט**). Metaph. TO CONTEMN, TO NEGLECT (comp. Pro. 27:7), 1 Sa. 2:29, **לָמָּה תִּבְעֹטוּ בְּזִבְחִי וּבִמִּנְחָתִי אֲשֶׁר** “why will ye neglect my sacrifices and offerings which I have commanded?” LXX. *ἐπιβλεψας*. Vulg. “*quare calce abjecistis victimam meam et munera mea?*”

(2) to kick, to kick backward, applied to the contumacy of men against God, Deu. 32:15.

בָּעִי m. (root **בָּעָה**) prayer, entreaty, Job 30:24, **לֹא בָעִי יִשְׁלַח יָד** “prayers avail nothing, when God stretches out the hand;” I regard **בָּעִי** in the word **בָּעִי**, as radical, and I render the other hemistich “nor in his destruction (i.e. sent by God) does outcry profit them.”

בָּעִיר m., cattle, beasts, so called from their depasturing, (from the root **בָּעַר** No. 1; compare **אָרָה** No. 2). Used in the sing. collectively, like the Latin *pecus, pecoris*, of all kinds of cattle, Ex. 22:4; Num. 20:4, 8, 11; Ps. 78:48; specially of beasts of burden, Gen. 45:17. (Syr. **ܚܒܬܐ** with Ribbui, the pl. mark; Arab. **بَعِير** id.)

בָּעַל fut. יִבְעַל. — (1) TO HAVE DOMINION OVER, TO POSSESS (Æthiop. **በለ**: to possess much, to be rich; **በለ-ለ**: rich). Isa. 26:13, **בָּעֲלוּנוּ אֲדָנִים וְלֹאֲדָר** “lords besides thee have possessed us;” followed by **ל** 1 Ch. 4:22.

(2) to take a wife, like **בָּעַל** to have dominion over, to take a wife (Arab. **بَعَلَ**, Syr. **ܚܠܐ** id.). Deu. 21:13; 24:1; Mal. 2:11; Isa. 62:5; part. act. **בֹּעֵלִךְ** plur. majest. thy husband, Isa. 54:5; part. **בֹּעֵלָהּ** ibid. 1 and **בֹּעֵלָתָא** she who is married, married to a husband, Gen. 20:3; Deu. 22:22; metaph. used of a land once desolate, now re-inhabited, Isa. 62:4.

(3) **בָּעַל** prob. to loathe, to reject; Jer. 3:14, **שׁוּבוּ בָנִים שׁוֹבְבִים ... כִּי אָנֹכִי בָּעַלְתִּי בָכֶם** “turn, O ye rebellious children ... for I have rejected you.” Jer. 31:32. “they brake my covenant **בָּעַלְתִּי** and I rejected them;” LXX. *καὶ ἡμεῖς αὐτῶν* (compare Hebr. 8:9); so also Syr., Abulwalid, and other ancient interpreters; see Pococke ad Port. Mosis, p. 6—10; and compare Arab. **بَعَلَ** followed by **ب** to fear, to loathe. In chap. 31, the common signification may do, if it be rendered “although (**וְאַנְכִּי**) I was

their lord,” but it gives a harsh sense; and what weighs with me more, the signification of loathing is not foreign to the primary power of the verb. For there are also other verbs, in which the sense of subduing, being high over, ruling, is applied to the signification of *looking down upon, despising, contemning*, as **אָבַס** to subdue, followed by **ב** to despise; **חָבַט** V. to be high; Conj. I. to look down upon, to contemn.

NIPHAL, to become the wife of, Pro. 30:23; metaph. Isa. 62:4.

[Derivatives **בָּעֵלָהּ** — **בָּעֵלָתָא**.]

בָּעֵל with suff. **בָּעֵלִי**, **בָּעֵלָהּ**, pl. **בָּעֵלִים**, const. **בָּעֵלִי**; with suff. 3 sing. **בָּעֵלִי** Ex. 21:29, 34, 36; 22:10—14; Eccl. 5:12; and **בָּעֵלֶיהָ** Job 31:39; Eccl. 7:12; sometimes used for the singular (like **אֲדֹנָיו** his lord, compare Lehrsgh. 663); but with suff. 3 pl. **בָּעֵלֵיהֶן** Est. 1:17, 20, as a plural.

(1) lord, master, possessor, owner ([“frequent in the Phœnician dialect; see Monumen. Phœn. p. 348”], Aram. **ܒܥܠ**, **ܒܥܠܐ**, **ܒܥܠܐ** id.; Arab. **بَعْل** in the idiom of Arabia Felix, lord, master, elsewhere husband; Æthiop. **በለ**: compare also Sansc. *pāla*, lord [according to Lee, *Bala*]). Used of the master and owner of a house, Ex. 22:7; Jud. 19:22; of a field, Job 31:39; an ox, Ex. 21:28; Isa. 1:3; of money lent, i.e. a creditor, Deut. 15:2; of the master of a family, Lev. 21:4; **בָּעֵלֵי נָאִים** “lords of the nations,” Isa. 16:8, said of the Assyrians, the conquerors of the nations; according to others, of their princes.

(2) a husband (Arab., Syr., Ch., id. [“compare Sansc. *pāti*, lord, also husband”]), Ex. 21:22; 2 Sa. 11:26; **בָּעֵל אִשָּׁה** one who has a wife, Ex. 21:3; **בָּעֵל** a husband to whom a wife was married in his youth, Joel 1:8. i. q. *κοῦριδος πόσις*, Il. v. 414.

(3) lords of a city, a name given to the inhabitants; **בָּעֵלֵי יְרִיחוֹ** Josh. 24:11; **בָּעֵלֵי יְרִיחוֹ** Jud. 9:2, seq.; **בָּעֵלֵי יְרִיחוֹ** 2 Sa. 21:12; who also are called in 2 Sa. 2:4, 5, **אֲנָשֵׁי יְרִיחוֹ**. Some moderns incorrectly render it *princes*, nobles, led perhaps into this mistake by the words, Jud. 9:51, **כָּל-הָאֲנָשִׁים וְהַנְּשִׁים וְכָל-בָּעֵלֵי הָעִיר**, where also LXX. *πάντες οἱ ἡγουμένοι τῆς πόλεως*. But it should be rendered “all the men and women, and all they of the city,” the latter again comprehending the former.

(4) lord or possessor of a thing, is often applied to him to whom that quality belongs; a common circumlocution for adjectives is thus formed in the Hebrew (see **אִשׁ** No. 1, **אָב** No. 8), as **אֵיל בָּעֵל הַקְּרָנִים** a two-horned ram, Dan. 8:6, 20; **כַּנְּפִים בָּעֵל** winged

poetically used of a bird, Ecc. 10:20; איש בעל שער a hairy man, 2 Ki 1:8; בעל החלמות a dreamer, one who has dreams, Gen. 37:19; בעל דברים one who has forensic causes, Ex. 24:14; comp. Isa. 50:8; "masters of my covenant, of my oath," joined in league with me, Gen. 14:13; Neh. 6:18; בעל הלשון master of tongue, charmer, Ecc. 10:11; בעל נפש greedily, Pro. 23:2; compare 29:22. Pro. 16:22, שכל מקור חיים שכל "prudence is a fountain of life to its owner," i.e. to him who is endowed with it; Pro. 1:19; 17:8; Ecc. 8:8; לא ימלט רשע את-בעליו "wickedness does not deliver its owner," i.e. the wicked person; Ecc. 7:12; Prov. 3:27, אל-תמנע טוב מבעליו "withhold no good from its owner," from him to whom it is due, to whom it belongs, i.e. the needy.

(5) With art. הבעל; with pref. בבעל *Baal*, i.e. *Lord*; καὶ ἑοχὴν, the name of an idol of the Phœnicians, especially of the Tyrians: it was their domestic and principal deity, also worshipped with great devotion together with Astarte, by the Hebrews, especially in Samaria (see אשתרת, אשתרה, Jud. 6:25, seq.; 2 Ki. 10:18, seq. Hence הבעל בית the temple of Baal, 1 Ki. 16:32; נביאי הבעל prophets of Baal, 1 Ki. 18:22, 25; שאר הבעל remains of the worship of Baal, Zeph. 1:4; pl. הבעלים statues of Baal, Jud. 2:11; 3:7; 8:33; 10:10; 1 Sa. 7:4; 12:10, etc. The worship of this God by the Phœnicians and Pœni is shewn amongst other things by the Phœnician proper names, as אבתבעל (which see), *Jerombatus* (הרבבעל), and by those of the Pœni, as *Hannibal* (הנבעל "grace of Baal"), *Hasdrubal* (עזרבעל "aid of Baal"), *Muthumballes* (מתובבעל "man of Baal"), etc. Amongst the Babylonians the same deity was called in the Aramæan manner בל *Belus* (see that word) בעל; amongst the Tyrians themselves his full name appears to have been מלכת בעל (Inscr. Melit. Bilingu.) *Malke-reth* (i.e. "king of the city," for מלך עיר, *lord of Tyre*; the Greeks, from some supposed resemblance of emblems, constantly called him (see the cited inscription) *Hercules*, *Hercules Tyrius*; see my more full remarks in *German. Encyclopædia*, vol. viii. p. 397, seq., arts. *Baal*, *Bel*, *Belus*. Many suppose (see Münster, *Religion der Babylonier*, p. 16, seqq.; ["Movers' Phœnizier, i. p. 169, seq."] that the sun itself was worshipped under this name; but that it was not this luminary but the planet *Jupiter*, as the ruler and giver of good fortune, that is to be understood by this name, I have sought to shew by many arguments in my *Comment. on Isa.* vol. ii. p. 335, seq., and in *Encyclop. i. l. p. 398*, seq.; this is acceded to by Rosenmüller, *Bibl. Alterthumskunde*, i. ii. p. 11, et passim ["Yet I would not deny that בעל with certain attributes, as הבעל

(see הבעל) is also referred to the sun']. From particular cities devoted to his worship he received particular epithets; such as—(a) בעל ברית [*Baal-berith*], lord and guardian of covenants, worshipped by the Shechemites, Jud. 8:33; 9:4; compare 46, as if *Zeus ὁρκιος*, or *Deus filius* ["According to Movers loc. cit. 'Baal in covenant with the idolaters of Israel'"].—(b) בעל זבוב [*Baal-zebub*], worshipped by the Philistines of Ekron, as if the fly-destroyer, like *Zeus Ἀπόμυιος* of Elis (Pausan. v. 14, § 2), and *Myiagrus deus* of the Romans (Solin. *Polyhist.* c. 1), 2 Ki. 1:2.—(c) בעל פער [*Baal-peor*] of the Moabites; see פער.

(6) Inasmuch as it denotes the possessor of a thing, it is applied also to the place which has any thing, i.e. in which any thing is and is found, and it is of the same power as בית No. 5. So in the proper names of towns.

(a) בעל 1 Ch. 4:33; [*Baal*], perhaps the same town as בעלת באר ("having a well"), on the borders of the tribe of Simeon. Josh. 19:8.

(b) בעל גר [*Baal-Gad*], so called from the worship of Gad (i.e. "Fortune"), situated at the foot of Hermon near the source of the Jordan, prob. i. q. בעל הרמון letter e. It is a great mistake to suppose, as some do, that this city is to be sought for where the remarkable ruins of the city of Baalbec or Heliopolis stand; as to which see Thes. p. 225.

(c) בעל המון [*Baal-hamon*], ("place of a multitude," i. q. בעל אמן sacred to Jupiter Ammon), a town near which Solomon had a vineyard, Canticles 8:11. The town of Βελαμών (Alexand. Βαλαμών), situated in Samaria, is mentioned Judith 8:3.

(d) בעל הצור [*Baal-hazor*], ("having a village"), a town or village near the tribe of Ephraim, 2 Sam. 13:23; perhaps i. q. הצור Neh. 11:33, in the tribe of Benjamin.

(e) בעל הרמון [*Baal-hermon*], a town with a mountain near it, at the foot of Hermon, 1 Ch. 5:23; Jud. 3:3; compare letter b.

(f) בעל מעון [*Baal-meon*], ("place of habitation"), see בעל מעון p. cxvii, A.

(g) בעל פראזים [*Baal-perazim*], ("place of breaches"), a place or village near the valley of Rephaim, 2 Sam. 5:20; 1 Ch. 14:11; compare Isa. 28:21.

(h) בעל צפון [*Baal-zephon*]. ("place of Typhon," or, "sacred to Typhon"), a town of the Egyptians near the Red Sea, Exod. 14:2, 9; Nu 33:7. The name suits very well the site of this city in the uncultivated places between the Nile and the Red Sea, which were regarded as the abode of Typhon or the

evil demon of the Egyptians. See Creuzer, in Comment. on Herodotus, i. § 22; Symbol. i. 317, seq.

(i) **בַּעַל שָׁלִישָׁה** [*Baal-shalishah*], 2 Ki. 4:42, the name of a town, probably situated in the region of שְׁלִישָׁה near the mountains of Ephraim (1 Sa. 9:4).

(k) **בַּעַל תָּמָר** [*Baal-tamar*], ("place of palm trees"), Jud. 20:33.

(l) **בְּעָלֵי יְהוּדָה** ("citizens of Judah"), 2 Sa. 6:2; a town which is elsewhere called **בְּעָלָה** ("city"), and Kirjath-Jearim, compare 1 Ch. 13:6; see **בְּעָלָה** No. 2, a.

(7) proper names of men are—

(a) **בַּעַל** [*Baal*]—(α) 1 Ch. 5:5.—(β) 8:30; 9:36.

(b) **בַּעַל חָנוּן** [*Baal-hanan*], ("lord of benignity"), pr. n.—(α) of a king of the Edomites, Gen. 36:38; 1 Ch. 1:49;—(β) of a royal officer, 1 Ch. 27:28.

בַּעַל Chald. i. q. Hebr. **בַּעַל** lord, master. As to **בַּעַל טָעַם** see **טָעַם**. From this form is contracted **בָּל** which see.

בְּעָלָה [root **בַּעַל**], f.—(1) *mistress*; **בְּעָלַת הַבַּיִת** 1 Ki. 17:17. Metaph. *possessed of, endowed with any thing*; **בְּעָלַת-אוֹב** having a familiar spirit (see **אוֹב**); **בְּעָלַת בְּשָׁפִים** "a sorceress," Nah. 3:4.

(2) collect. *civitas* i. q. **בְּעָלִים** cives (see **בַּעַל** No. 3), like **בַּת** daughter, for **בָּנִים**. I thus explain [*Baalah*], the pr. n. of two cities, of which one—(a) was situated in the northern part of the tribe of Judah (Josh. 15:9; 1 Ch. 13:6), called also **יְהוּדָה** ("inhabitants of Judah," see **בַּעַל** No. 6 letter l), **קִרְיַת יַעֲרִים** (which see) and **קִרְיַת-בַּעַל**; and it appears to have given its name to Mount *Baalah* (Josh. 15:11) in the same region, but situated nearer to the sea.—(b) another, situated in the southern part of the same tribe, Josh. 15:29; and it appears to be the same which is elsewhere called **בָּלָה** Josh. 19:3, and **בִּלְהָה** 1 Ch. 4:29, and is attributed to the Simeonites; comp. **בַּעַל** No. 6, a.

בְּעָלוֹת (*civitates*, see **בַּעַלָה** No. 2) [*Bealoth*, "in Aloth"], pr. n. of a town in the south of Judah, Josh. 15:24; different from **בְּעָלָה** verses 9, 29.

בְּעִלְיָדָע ("whom the Lord has known and cares for," compare **יְהוֹיָדָע**), [*Beeliadah*], pr. n. of a son of David, 1 Ch. 14:7; called 2 Sa. 5:16 **אֱלִיָּדָע** ("God knoweth").

בְּעִלְיָה ("whom Jehovah rules"), [*Bealiah*], pr. n. m. 1 Ch. 12:5.

בְּעָלִים (i. q. **בְּנֵי עֲלִים** "son of exultation," see

בְּדִקְרָ), [*Baalis*], pr. n. of a king of the Ammonites, Jer. 40:14. Some copies with Josephus (Arch. ix 3) read **בעלים**.

בְּעָלָה (*civitas*, i. q. **בַּעַלָה** No. 2, of the form **וְקִיָּת**, **עִירָת**), [*Baalath*], a town of the tribe of Dan, Josh. 19:44; rebuilt or fortified by Solomon, 1 Ki. 9:18; 2 Ch. 8:6.

בְּעָלַת-בָּאָר see **בַּעַל** No. 6, a.

בְּעֹן pr. n. of a city beyond Jordan, Nu. 32:3]

בְּעָנָא (i. q. **בֶּן עֲנָא** "son of affliction"=**עָנִי**), [*Baanah*], pr. n. m.—(1) 1 Ki. 4:12.—(2) 1 Ki. 4:16.—(3) Neh. 3:4.

בְּעָנָה (id.), [*Baanah*], pr. n. m.—(1) 2 Sa. 4:2.—(2) 2 Sa. 23:29; 1 Ch. 11:30.—(3) Ezr. 2:2; Neh. 7:7; 10:28.

בָּעַר fut. **יִבְעַר**—(1) pr. TO FEED UPON, TO EAT UP, TO CONSUME, see PIEL and HIPHIL No. 1, and **בָּעִיר** cattle, so called from depasturing (Syr. **حَاك** to glean, to gather a bundle; **حَاكُ** gleaning, gathered bundle).

(2) Specially, to consume with fire (comp. **אָכַל** No. 2), to burn up (Ch. **בָּעַר** to burn; PAEL, to kindle). Psa. 83:15, **בָּאֵשׁ תִּבְעַר עֵר**, "as the fire burneth a wood;" commonly followed by **בָּ** Job 1:16, "the fire of God fell from heaven, and **וַתִּבְעַר בָּצֵאֵן וּבְנֵי עֲרִים** and burned up the sheep and the young men." Num. 11:3; Ps. 106:18; Isa. 42:25; Jer. 44:6; Lam. 2:3; also, to kindle, Isa. 30:33. Elsewhere, intrans.—(a) to be consumed with fire, Ex. 3:3; Isa. 1:31; 9:17.—(b) to burn as fire, Jer. 20:9; pitch, Isa. 34:9; a coal, Eze. 1:13; applied to anger, Isa. 30:27; Psa. 79:5; 89:47.—(c) to be kindled. Hosea 7:4, "like an oven **בָּעֵרָה** **קֵאֲפָה** kindled by the baker;" also, to kindle up as a coal, Ps. 18:9; and metaph anger, Ps. 2:12; Est. 1:12.

(3) denom. from **בָּעִיר** to be brutish, Jer. 10:8. Part. **בוֹעֲרִים** brutish men, Psa. 94:8; fierce, Est. 21:36.

NIPHAL, to become brutish, Jer. 10:14, 21; 51:17. Isaiah 19:11, **עֵצָה נִבְעָרָה**, "counsel is become brutish."

PIEL **בָּעַר** inf. **יִבְעַר** fut. **יִבְעַר**.

(1) to depasture a field, a vineyard, Isa. 3:14; 5:5; followed by **בָּ** Ex. 22:4.

(2) i. q. Kal No. 2, to kindle, as fire, Exod. 35:3; wood, Lev. 6:5; also, to burn, to consume, Neh. 10:35; Isa. 44:15; 40:16; **בָּ** **יִבְעַר אֵשׁ** to set fire to any thing, Eze. 39:9, 10.

(2) *to take away, to remove, to exterminate.* 1 Ki. 21:47, "and the remnant of the Sodomites **בָּעַר** **הָיָה** he removed from the land." Deu. 26:13, 14; 2 Sa. 4:11; 2 Ki. 23:24; 2 Ch. 19:3. The customary phrase in Deuteronomy, when the punishment of death is commanded, is this, **בָּעַרְתָּ הָרַע מִן־בָּרְךְ**, "thou shalt take away this wickedness from amongst you," Deu. 13:6; 17:7; 19:19; 21:21; 22:21, 24; 24:7; or **מִן־אֶל** Deu. 17:12; 22:22; compare Jud. 20:13. (As to the synonymous phrases of Exodus, Leviticus, and Numbers, see the root **בָּרַח**). Isa. 6:13, "yet a tenth part shall remain in the land, **וְהִיתָה לְבָרְךְ** and this shall again be exterminated." Nu. 24:22, **וְהָיָה לְבָרְךְ** "the Kenites shall be exterminated." Isa. 4:4, "when the Lord shall have washed away the filth of the daughters of Zion ... **וְכָרַח** with the spirit of judgment and with the spirit of extermination," i.e. by judging and exterminating the wicked by his spirit, or his divine power. Constr. also followed by **אֲחֵרִי**, as implying that one who exterminates and expels another, follows and pursues after him. 1 Ki. 14:10, **וְהָיָה אֲחֵרִי בֵּיתִי** "and I will exterminate the house of Jeroboam, as dung is cast out." 1 Ki. 21:21.

PUAL, *to be kindled*, of a furnace, Jer. 36:22.

HIPHIL—(1) *to depasture*, i. q. **PIEL** No. 1, Ex. 22:5.

(2) i. q. **PIEL** No. 2, *to kindle*, Ex. 22:6; *to burn, to burn up*, with an acc. Eze. 5:2; Jud. 15:5. With the addition of **בָּאֵשׁ** 2 Ch. 28:3; **וְהָבֵיט** to put fire to any thing, Jud. 15:5, init.

(3) i. q. **PIEL** No. 3, *to remove, to exterminate*, followed by **אֲחֵרִי** 1 Ki. 16:3.

Derived nouns, besides the three which follow immediately, are **בָּעִיר**, **מִבְעָרָה** and pr. n. **בְּעוֹר**.

בָּעַר m. pr. stupidity, but always coner. *stupid, brutish*, like cattle; used of men, Ps. 49:11; 73:22; Pro. 12:1; 30:2. Comp. the root No. 3, and **NIPHAL**.

בָּעָרָא ("foolish"), [*Baara*], pr. n. f. 1 Ch. 8:8; in verse 9 written **חָרָט**, by a manifest [transcriptional] error.

בָּעָרָה f. *burning*; specially used of corn in a field, Ex. 22:5. Compare root No. 2.

בָּעֵשׂ an unused root. Ch. **בָּעֵשׂ** i. q. **בָּאֵשׁ** to be evil, to displease. Hence—

בָּעֵשָׂא *Baasha*, pr. n. of a king of Israel from the year 952 to 930, B. C., 1 Ki. 15:16, seq.; chap. 16; 2 Ch. 16:1, seq.; Jer. 41:9.

בָּעֲזַרְיָה (i. e. **מַעֲזֵיָה** "work of Jehovah"), pr. n. m. 1 Ch. 6:25; see the root **עָזָה**.

בְּעִשְׁתָּרָה (i. q. **בְּעִשְׁתָּרָה** "house" or "temple of Astarte," see page xc, B), [*Beeshterah*], pr. n. of a city of the Levites, situated in the tribe of Manasseh, beyond Jordan, Josh. 21:27; 1 Chron. 6:56; called **עִשְׁתָּרֹת**.

As to **בְּעִשְׁתָּרָה**, Fäsius (in *Annal. Philol.* i. 147) has of late compared Gr. *ἐν Κροίσου, ἐν Διός* (sc. οἴκῳ). But in Josh. loc. cit. **בְּעִשְׁתָּרָה** cannot be rendered "in Astarte's" (sc. house, or temple), but it is pr. n. of a place, put in the nominative.

בָּעַת or **בְּעַת** a root not used in Kal. Syriac **ܠܚܝܐ** to fear, to be afraid, to dread.

PIEL **בָּעַת** fut. **יִבְעַת**—(1) TO FRIGHTEN, TO TERRIFY, only poet. Ps. 18:5; Job 3:5; 6:4; [subst.] 7:14; 9:34; 13:11, 21; 15:24; Isa. 21:4.

(2) *suddenly to come upon* any one. 1 Sa. 16:14, **וַיָּהִי** **וַיָּבֹא** **רוּחַ רָעָה מֵאֵת יְהוָה** "there suddenly came upon him an evil spirit sent from Jehovah;" verse 15 (Arab. **يَبْغَتُ** to come suddenly, to happen unexpectedly, with an acc. III. to attack unexpectedly; **بَغْتًا** suddenly.)

NIPHAL, *to be frightened, terrified*, Dan. 8:17, followed by **מִפְּנֵי** 1 Ch. 21:30; Est. 7:6. [Hence]—

בְּעָתָה f. *terror*, Jer. 8:15; 14:19.

בְּעָתִים m. pl. *terrors*, Ps. 88:17; Job 6:4.

בִּץ (from the root **בָּצַץ**), m. *mud, mire*, Jer. 38:22.

בִּצְיָה (from the root **בָּצַץ**), f. *a marsh*, Job 8:11; 40:21. Pl. with suff. **בִּצְיָתַי** by an incorrect reading of Eze. 47:11 for **בִּצְיֹתַי**.

בָּצִי (prob. i. q. **בָּסִי** which see), [*Bezai*], pr. n. of a man, Ezr. 2:17; Neh. 7:23; 10:19.

בָּצִיר (from the root **בָּצַר** No. 1), m.—(1) *vintage*, Levit. 26:5; Isa. 24:13; 32:10; Jer. 48:32.

(2) adj. *inaccessible, high*, i. q. **בָּצוּר** see the root No. 2, Zec. 11:2 קרי.

בָּצַל an unused root, i. q. **פָּצַל**; Arabic **بَصَلَ** to peel; comp. the remarks under **בָּצַר**. Hence **בִּצְלֹת** and—

בָּצִלִּים only in pl. **בָּצִלִּים** *onions*, Nu. 11:5. Syriac **ܒܥܝܠܝܡ**, Eth. **በጸፈ**: Arab. **بَصَل** id. Compare quadril **ܒܥܝܠܝܡ**.

בְּצִלָּה ("in the shadow," i. e. protection, "of God"), [*Bezaleel*], pr. n. m.—(1) Ex. 31:2; 35:30. —(2) Ezr. 10:39.

בַּצְלוּת ("a making naked"), [*Bazluth*], pr.n. of a man, Ezr. 2:52; written in Neh. 7:54, **בַּצְלִית**.

בָּצַע fut. **יִבְצַע**—(1) TO CUT IN PIECES, TO BREAK. (Ch. **בָּצַע** to cut, to divide as bread; Syriac **ܒܥܥܝܢ** to

break; Arab. **بَضَعَ** to cut, to cleave, to cut off; **بَضْعٌ** part, piece. Kindred is **בָּצַע** to wound, comp. under **בָּצַר**.) Amos 9:1, "smite the capitals of the columns, **וַיִּבְצַעְם בְּרָאשׁ בָּלָם** and break them in pieces, (so that they may fall) upon the heads of all." **בָּצַעְם** for **בָּצְעֵם**. Intrans. **to be wounded**, Joel 2:8, of locusts [?], "**לֹא יִבְצְעוּ**, "they shall not be wounded." This is better than, "they do not break off," sc. their course.

(2) **to tear in pieces, to spoil**, pr. used of enemies, Hab. 2:9; Psalm 10:3; hence the phrase, **בָּצַע** "to get gain," is applied to private individuals intent on unjust gain, and who despoil others; comp. Germ. *etw. schneiden*. Part. **בָּצַע בָּצַע** Pro. 1:19; 15:27; Jer. 6:13; 8:10. Inf. Eze. 22:27. Comp. **בָּצַע** and A. Schult. Opp. Min. page 61.

PIEL **בָּצַע** fut. **יִבְצַע**—(1) **to cut off**; Isa. 38:12, **מִדְּלָה יִבְצַעֲנִי** "he (God) cutteth me off from the thrum;" a metaphor taken from a weaver who cuts off the finished web from the thrum, Job 6:9.

(2) i. q. Kal No. 2, **to tear in pieces, to spoil** any one, Eze. 22:12.

(3) **to perfect, complete, finish**, e.g. the temple, Zec. 4:9; used of God, who executes his work, i. e. judgments and punishments on the wicked, Isa. 10:12; fulfils a promise, Lam. 2:17. Hence—

בָּצַע in pause **בָּצַע**, with suff. **בִּצְעָה** m.

(1) **rapine, prey** (see the root No. 2), prop. of enemies, Jud. 5:19; Jer. 51:13; Mic. 4:13, also applied to the rapine of kings and nobles who despoil a people, Jer. 22:17; Eze. 22:13, and hence—

(2) to any **unjust gain** whatever, whether acquired from bribes (1 Sam. 8:3; Isa. 33:15), or by other frauds (Isa. 57:17); Ex. 18:21; Pro. 28:16; and even—

(?) **any gain**, Isa. 56:11; Eze. 33:31; **מַה-בָּצַע** "what profit is it?" Gen. 37:26; Job 22:3; Ps. 30:10.

בָּצִין an unused root. Arab. **بَضَضَ** to flow out little by little, to trickle as water, **بَضَضَةٌ**, little water. Hence **בָּצִין**, **בָּצִין**.

בָּצַק TC SWELL UP, hence used of the **וְהָיָה** TO BECOME CALLOUS. Deut. 8:4; Neh. 9:11.

Well rendered by the LXX. in Deut. *ἐνυλίσθησαν* [Hence the two following]—

בָּצִיק m. *dough*, so called from its swelling up, although used of the lump also before it is leavened, Ex. 12:34, 39; 2 Sa. 13:8; Jer. 7:18.

בָּצִיקָת ("stony," "elevated ground," Arab. **بُزْكَاث**), [*Bozkath, Boscath*], pr.n. of a town of Judah, Josh. 15:39; 2 Ki. 22:1; Josephus (Arch. x. 4, § 1) *Bozkath*.

בָּצַר—(1) TO CUT OFF, TO CUT AWAY (Syr Pael to shorten, diminish; **ܒܥܥܝܢ** diminished, small, low. Kindred roots are **בָּצַע**, **בָּצַע**, comp. the remarks on the power of the syllables **בָּ**, **בָּ**, **בָּ**, under the roots **בָּוֹא**, **בָּצַח**, comp. **בָּרַד** I, 1.) It commonly refers to grapes and the vintage, and it is equivalent to, **to gather the vintage of grapes**, with an acc. Lev. 25:5, 11; of a vineyard, Deut. 24:21; Jud. 9:27. Part. **בָּוֹצֵר** "grape gatherer," Jer. 6:9; pl. **בָּוֹצְרִים** "grape gatherers," metaph. used of enemies preparing destruction, Jer. 49:9; Obad. 5; comp. **בָּצִיר**. Metaph. Psal. 76:13, **יִבְצֹר רוּחַ נְגִידִים**, "he will cut off the spirit (break down the pride) of princes."

(2) **to restrain, withhold** (see NIPHAL and **בָּצִיר**) **to make inaccessible**. So Part. pass. **בָּצִיר** *inaccessible*, used of very high walls, Deu. 28:52; Isa. 2:15; of an inaccessible wood, Zec. 11:2; of cities very strongly fortified, Nu. 13:28; Deu. 3:5; Josh. 14:12; 2 Sa. 20:6; Isa. 25:2; Deu. 1:28. Metaph. "hard to be understood," Jer. 33:3.

(3) **to cut out, dig out**, used of metals, see **בָּצַר**. NIPHAL pass. of Kal No. 2, **to be restrained, hindered, difficult, inaccessible** to any one, followed by **מִן**. Gen. 11:6, **לֹא יִבְצֹר מֵהֶם כֹּל אֲשֶׁר יִמְנָעוּ לַעֲשׂוֹת**, "nothing will be too hard for them which they purpose doing;" Job 42:2.

PIEL causat. of Kal No. 2, **to render a defence inaccessible**, Jer. 51:53, also simply **to fortify, to rebuild** a wall, Isa. 22:10.

The derived nouns follow immediately, except **בָּצִיר**.

בָּצִיר Job 36:19, i. q. **בָּצִיר**, which see.

בָּצִיר m.—(1) **ore of gold and silver** (*Gold- und Silber-erz*), the metal in a rude state, as it is **dig out** from mines, or cut out; so called from **cutting** or **breaking** (Ps. 76:13), like the Arab. **تَبَر** native gold or silver before it has been wrought by fire or the hammer, **تَبَرَة** n. unit. a particle of such gold, from

II. to break, VIII. to be cut off, broken off. Comp. Germ. *brechen*, the word used by workers of metals of digging them. Job 22:24, שִׁית עַל-עָפָר, בָּצֵר "lay precious metals on the dust." In the other hemist. gold of Ophir. Pl. verse 25, וְהָיָה שָׁרִי, בָּצֵרֶיךָ "and the Almighty shall be to thee as precious metals;" in the other hemist. בְּסֵרַף תִּוְעָפוֹת. Also בָּצֵר in pause בָּצֵר Job 36:19, which has the same meaning. I have defended this excellent explanation of this obscure word out of Abulwalid more at length in Thes. p. 230, where see. Winer regards it to be a *particle* of native gold or silver, called from being cut off; compare תֵּבֶרֶד a particle of gold. But this learned man appears to have overlooked that the notion of *particle* does not spring from the root, but from תֵּבֶרֶד being a noun of unity. So from זָהָב gold is זָהָבֶה a particle and piece of gold, from תֵּבֶרֶד straw, תֵּבֶרֶד a piece of straw; however these feminine forms do not always signify a part or particle.

(2) [Bezer], pr. n.—(a) of a Levitical town in the tribe of Reuben, which was one of the cities of refuge, Deut. 4:43; Josh. 20:8; 21:36. Vulg. *Bosor*.—(b) m. 1 Ch. 7:37.

בָּצֵרָה f.—(1) a fold, sheep-fold, so called from its keeping in, restraining, see the root No. 2, comp. מְכָלָא from מְכָלָא. Chald. בָּצֵרִיָּא a parted place, a chamber. Mic. 2:12.

(2) a fortified place, i. q. מְבִצָּר, hence pr. n. *Bozra*, a chief city of the Edomites, Isa 34:6; 63:1; Jer. 49:13, 22; Amos 1:12; comp. Gen. 36:33. As it can hardly be doubted [see note below] that this is the same as *Bóstra*, *Bostra Arabia* of the Romans, it is worthy of remark that it was situated not in the ancient and proper region of the Edomites, of which Petra, or Sela, was the metropolis, but in Auranitis, to which the Edomites appear to have extended their borders (compare Lam. 4:21). Once (Jer. 48:24) בָּצֵרָה is attributed to the Moabites, and the same city may for a while have been in the power of Moab. See my Comment. on Isa. 34:7; Burckhardt's Travels, p. 364—384, and von Richter, Wallfahrten im Morgenlande, p. 181.

[Note. "There can scarcely be a doubt that it was the same with *el-Busairih* (البُسَيْر) dimin. from بَصْر Busrah), a village and castle in Arabia Petrea, south east of the Dead Sea; See Robinson's Palest. ii. p. 570. I formerly held that Bozrah of the Edom-

ites was identical with Bozrah of Auranitis or Haurân, see Comment. on Isa. loc. cit., Burckhardt's Travels in Syria, Germ. edit. p. 364, seq. Yet I cannot but assent to the reasons urged to the contrary by Raumer, Hitzig, and Robinson, loc. cit." Ges. add.]

בָּצֵרֹן m. fortified place, strong-hold, Zech. 9:12.

בָּצֵרָה fem. restraint, sc. of rain, drought, Jer. 17:8. LXX. ἀφροχία. Pl. בָּצֵרֹת (compare Lehrsgeb. p. 600) Jer. 14:1. Some incorrectly refer to this בָּצֵרָה Ps. 9:10; 10:1, in which the ב is servile.

בְּקִבּוֹן m.—(1) a bottle, so called from the sound it makes when emptied (see בָּקֵק), 1 Ki. 14:3; Jer. 19:1, 10. (Syr. بَقْبَق and Greek βόμβυλος, βομβύλη, also so called from the sound. Compare under the root בָּקֵק, Maltese *bakbyka*.)

(2) [Bakbuk], pr. n. m. Ezr. 2:51; Neh. 7:55.

בְּקִבְיָה ("emptying," i. e. wasting, "of Jehovah"), [Bakbukiah], pr. n. m. Neh. 11:17; 12:9, 25.

בְּקִבְקָר (perhaps i. q. בָּקֵק הָר "wasting of a mountain"), [Bakbakkar], pr. n. m. 1 Ch. 9:15.

בְּקִי [Bukki], (i. q. בְּקִיָּה), pr. n. m.—(1) Num. 34:22.—(2) 1 Ch. 5:31; 6:36.

בְּקִיָּה ("wasting inflicted by Jehovah"), [Bukkiyah], pr. n. m. 1 Ch. 25:4, 13.

בְּקִיעַ m. Pl. בְּקִיעִים chinks, fissures, Amos 6:11; Isa. 22:9. Root בָּקַע.

בָּקַע fut. יִבְקַע inf. with suffix בָּקַע־ (1) TO CLEAVE ASUNDER, TO DIVIDE. (Closely allied to פָּקַע and Syr. فَمَّ. The signification of cleaving and opening, as proceeding from striking (see פָּקַע), is also found as inherent in the syllable בָּק, פָּק, in the kindred roots בָּקַח, פָּקַח, בָּקַר, פָּקַר. Specially to cleave wood, Ecc. 10:9; the sea (used of God), Exod. 14:16; to rip up women with child, Amos 1:13; to wound on the shoulder, Eze. 29:7. To rend a city, or to open to oneself, is said of him who takes it by storm; 2 Ch. 32:1, וַיֹּאמֶר לְבָקַע־אֵלָיו "and he thought to take those cities by storm;" 21:17. ["Followed by בָּ to cleave into or through any thing, to break through, 2 Sa. 23:16; 1 Ch. 11:8."]

(2) to cleave and open any thing shut, so that what is shut in may be liberated and break forth; Isa. 48:21, "he clave the rock, the waters gush'd out;" Jud. 15:19. Hence it is construed ev n nich an acc. of that which comes forth, Ps. 74:15, וַיִּבְקַע

נחל "thou hast made fountains of streams to burst forth." Compare NIPHAL, PIEL No. 3 and Gr. *ἀγγυσι δάκρυα, πηγὰς*, to emit tears, fountains.

(3) a bird is said to *cleave* eggs, when by sitting upon them *she hatches* the young. Isa. 34:15. Followed by *א* to *cleave into* or through any thing, 2 Sa. 23:16; 1 Ch. 11:18.

NIPHAL — (1) passive of Kal No. 1, *to be cleft asunder, to cleave and open itself*, as the earth, Nu. 16:31; Zeck. 14:4; also *to be cleft, rent*, Job 26:8; 32:19; 2 Ch. 25:12; *to be taken by storm* as a city, 2 Ki. 25:4; Jer. 52:7.

(2) passive of Kal No. 2, *to be opened*, used of fountains, Gen. 7:11. But it is also applied to water breaking forth, Isa. 35:6; Pro. 3:20; to light, Isa. 58:8. Comp. syn. *פָּקַר, פָּקַר, פָּקַר*, in which the sense of rending is also applied to the thing which breaks forth.

(3) pass. of Kal No. 3, *to be hatched, to come out of the egg*; used of a young viper, Isa. 59:5.

(4) As things which are violently shaken together are cleft and broken asunder, it is hyperbolically used of the earth as struck and shaken, 1 Ki. 1:40.

PIEL *פָּקַע* fut. *יִפְקַע* — (1) i. q. Kal No. 1, *to cleave*, as wood, Gen. 22:3; *a rock*, Ps. 78:15; to rip up women with child, 2 Ki. 8:12; 15:16.

(2) *to rend, to tear in pieces*, like wild beasts, i. q. *פָּקַר*. Hos. 13:8; 2 Ki. 2:24.

(3) i. q. Kal No. 2, *to open, to cause to break forth* streams from a rock, Job 28:10; streams, Hab. 3:9; wind, Eze. 13:11, 13.

(4) i. q. Kal No. 3, *to sit upon* eggs, and *hatch* the young, Isa. 59:5.

PUAL *פָּקַע* *to be cleft, rent*, Josh. 9:4; *to be ripped up*, Hos. 14:1; i. q. Niphal, *to be taken by storm*, as a city, Eze. 26:10.

HIPHAL — (1) i. q. Kal No. 1, *to open* a city, i. e. to take it by storm, Isa. 7:6.

(2) Followed by *ל* *to break through* to any one, compare Kal No. 4, 2 Ki. 3:26.

HOPHAL *פָּקַע* pass. of Hiphal No. 1, Jer. 39:2.

HITHPAEL, *to be rent, cleft*, Josh. 9:13; Mic. 1:4. The derivatives immediately follow, except *פָּקַע*.

פָּקַע m. *a half*, so called from dividing, specially half a shekel. Gen. 24:22; Ex. 38:26.

פָּקַע Chald. Dan. 3:1, i. q. Hebr. *פָּקַע*

פָּקַע pl. *פָּקַעוֹת*, f. *a valley* (as if a cleaving and separation of mountains), opp. to mountains, Deut. 8:7; 11:11; Ps. 104:8; to hills, Isa. 41:18. But more often a *plain country, widely extended plain* (LXX. *πεδίον*), e. g. that in which Babylon

was situated, Gen. 11:2; comp. Eze. 3:23; 47:1, 2 *פָּקַעַת הַלְבָּנוֹן* "the valley of Lebanon," used of the plain at the foot of Hermon and Antilibanus, at the rise of Jordan, Josh. 11:17; 12:7; and not the valley between Libanus and Antilibanus, Coelestria of Strabo, *Ard el Būḳā' أرض البقاع* (land of vallies) of the Arabs. Other regions are called from towns near them, as *פָּקַעַת מְנִיחָן* 2 Ch. 35:22; *בִּירְחָו* Deu. 34:3. (Syriac *ܦܩܥܐ*, Arabic *بَقِيعَة*, *بَقِيعَة* and *بَقِيعَة* id.)

פָּקַע — (1) TO POUR OUT, TO EMPTY, prop. a vessel; see *פָּקַעוֹת*. (Arab. *بَقِيعَة* onomatopoeitic from the sound of a bottle when emptied, like the Pers. *غلغل* *gulgul*, Engl. *to bubble*. In the Maltese *bakbak* is, to bubble, boil up, as water, like the Arab. *يَبَغِع*, *bokka*, a bubble of water, *bakbyka*, *bekbyka*, a bottle; compare also *פָּקַע*, *פָּקַע*, *פָּקַע*.) Figuratively — (a) to empty a land, *depopulate* it, Isa. 24:1; *to despoil, to pillage* the inhabitants, Nah. 2:3. — (b) Jer. 19:7, *פָּקַחְתִּי אֶת־עֵצֶת יְהוּדָה* "I will empty, or pour out the counsel of Judah," i. e. I will make them void of counsel. Compare Niphal, Isa. 19:3.

(2) intrans. *to be poured out, to be spread wide*, used of a spreading tree; Hos. 10:1, *פָּקַח* "a wide spreading vine;" LXX. *ἀμπελος ἐκτεταμένη*: Vulg. *frondosa*.

NIPHAL *פָּקַע*; inf. *הִפְקֹחַ*; fut. *יִפְקַח*. — (1) pass. of Kal No. 1, a, Isa. 24:3. — (2) pass. of No. 1, b, Isa. 19:3, *יִפְקַח רֵיחַ מִצְרַיִם מִקְרָבָהּ* "the spirit of Egypt shall be poured out from her midst," i. e. she shall be altogether bereft of understanding and prudence; *יִפְקַח* is for *יִפְקַח*; Lehrs. 372.

POEL *פָּקַע* i. q. Kal 1, a, *to depopulate*, Jer. 51:2. Derived nouns are *פָּקַעוֹת* and pr. n. *פָּקַעִי*, *פָּקַעִי*, *פָּקַעִי*.

פָּקַח not used in Kal prop. i. q. Arab. *بَقَر* *to cleave, to open*, kindred to the root *פָּקַר*. The notion of cleaving and opening in this root is applied —

(1) to *ploughing* (compare *פָּקַח*, *פָּקַח*, *פָּקַח*): whence *פָּקַח* *armentum*, as if *aramentum*, oxen.

(2) to the breaking forth and *arising of light*; see *פָּקַע* Kal and Niphal No. 3.

(3) to the sense of *asking, inquiring* (Syr. *ܚܦܐ* *to inquire, to investigate*, *ܚܦܐ* and *ܚܦܐ* *inquiry, searching out*), also that of *to look at, to inspect* So in —

PIEL בָּקַר.—(1) *to inspect diligently, to look at anything*; followed by לְ Lev. 13:16, בְּיָדָיו (compare בָּן No. 1), Lev. 27:33. Followed by בָּ to look at with pleasure (compare בָּ No. 4, a), Ps. 27:4.

(2) *to look after, to take care of*, with an acc. Eze. 34:11, 12.

(3) *to look at, contemplate with the mind, to consider, to think on*, 2 Ki. 16:15; Pro. 20:25.

(4) *to animadvert on any one, to punish him*; compare בִּקְרָת.

All the derivatives follow immediately.

בָּקַר Ch. not used in Peul.

PAEL בִּקְרָה; pl. בִּקְרָה; fut. בִּקְרָה; inf. בִּקְרָה *to search, to search for, to examine*, Eze. 4:15, 19; 6:1, followed by לְ Eze. 7:14.

ITIPAEL, pass. Eze. 5:17.

בָּקַר comm. (m. Ex. 21:37; f. Job 1:14).

(1) *bos*, whether masc. or fem., *bull* or *cow*, so called from its *ploughing* (see the root No. 1), like *armentum*, according to Varro, De L. L. iv. 19, qs. *armentum*, and Arab. بَقَر, according to Damiri, so called because it breaks up the ground with the plough (see Bochart, Hieroz. i. 280), ["or according to Ewald from the cloven hoofs"]. In pl. Amos 6:12; Neh. 10:37; 2 Ch. 4:3. In all its other occurrences it denotes—

(2) collect. *oxen, cattle, herd* (Arab. بَقَر id., with the noun of unity بَقْرَة one ox, Syr. حَمَل herd, prop. used of oxen, but also used in a wider signification of other herds; compare בִּזְרֵי herds and flocks (of sheep and goats), Gen. 12:16; 13:5; 20:14. Deu. 32:14, חֲמֵצֵת בָּקָר "milk of kine." It is joined—(a) with numerals, and is opposed to שׂוֹר signifying *one ox* (compare שׂוֹר and צֶאֱנָן). Ex. 21:37, "if any one steals one ox (שׂוֹר) ... חֲמֵשָׁה בָקָר יֵשְׁלֶם" he shall restore him five oxen for this one; Nu. 7:3, בָּקָר עֶשְׂרִי בָקָר; verse 17, בָּקָר תֵּצֵא—(b) with pl. verbs and adjectives, 2 Sa. 6:6, בָּקָר נִשְׁמְטוּ הַבָּקָר, "for the oxen were restive;" 1 Ki. 5:3, and these may be feminine if *oxes* are intended; Job 1:14; Gen. 33:13, עֹלֵל בִּזְרֵי בָקָר a bull-calf, Lev. 9:2; עֹלֵלִת Isa. 7:21, and simply בִּזְרֵי בָקָר Gen. 18:7, 8, of a calf; used of artificial oxen, 1 Ki. 7:29. Hence the denom. בִּזְרֵי.

בָּקָר pl. בִּקְרָה.—(1) *morning, daybreak, dawn* ["and even before light, Ruth 3:14"], so called from the breaking forth of light; see the root No. 2.

(Arab. بَكْرَة id.; compare the root בָּרַךְ No. 1)

בָּקָר morning light, 2 Sa. 23:4. In acc. adv. in the morning (like the Arab. بَكْرًا), Ps. 5:4; more often בִּבְקָר in the morning, Gen. 19:27; and poetically לְבָקָר Ps. 30:6; 59:17, which is elsewhere בָּקָר לְבָקָר Deu. 16:4; Ps. 130:6. Distributively בִּבְקָר בִּבְקָר Ex. 16:21; 30:7; 36:3; Lev. 6:5; לְבָקָר 1 Ch. 9:27; לְבָקָרִים Ps. 73:14; 101:8; Isa. 33:2; Lam. 3:23; Job 7:18, every morning; metaph. in the morning, i. e. dawn of prosperity, Job 11:17.

(2) Specially *the next morning*, Ex. 29:34; Lev. 19:13; 22:30; Num. 9:12; Jud. 6:31, אִשָּׁר יָרִיב לוֹ, יוֹמָת עַד-הַבֹּקֶר "whoever will plead for him, let him be put to death before to-morrow morning" (Vulg. "antequam lux crastina veniat," LXX. ἕως πρωί). Hence *to-morrow*, i. q. מָחָר (compare the word אֶמָּחָר; and adv. *to-morrow*, Ex. 16:7; Nu. 16:5 (comp. verse 16), i. q. בִּבְקָר 1 Sam. 19:2; used for *presently*, Ps. 5:4 (in the former hemistich); 90:14; 143:8; לְבָקָר id., Ps. 49:15.

בִּקְרָה (with Kametz impure, prob. inf. Aram. in Pael), f. *care, looking after*, Eze. 34:12; compare the root Piel No. 2.

בִּקְרָת f. *animadversion, punishment, correction*, see the root Piel No. 4, Lev. 19:20.

בָּקַשׁ a root not used in Kal. In the signification of *to search* (see Piel) it answers to the Arab. بَحَث, Ch. בָּחַשׁ to inquire into, to examine, kindred to which is חָפֵשׁ. Its primary power appears to be that of touching, feeling, Syriac حَسَمَ a touching; compare חָשׂ to feel; חָשַׁח to search for, as done by touching.

PIEL בָּקַשׁ—(1) *to seek for*. Const. absol. 2 Ki. 2:17; with an acc. of pers. and thing, Gen. 37:15, 16; 1 Sa. 10:14; followed by לְ, to search into any thing, Job 10:6; different from this is Gen. 43:30, לְבָקֹשׁ "he sought for a place of weeping," he sought where he might weep. There is sometimes added a dative of benefit לוֹ, 1 Sam. 28:7; Lam. 1:19, with which addition it has also the sense of *to choose* (fid. etnas auswählen), *to seek for oneself*, 1 Sa. 13:14; Isa. 40:20; comp. Eze. 22:30. Specially—(a) *to seek the king's face*, i. e. to go to the king, to wish to go to him, 1 Ki. 10:24; especially to make a petition, Pro. 29:26. —(b) *to seek the face of God*, pr. to go to God, especially with prayers, 2 Sam. 12:16; Ps. 24:6; 27:8; 105:3; to inquire at an oracle, 2 Sa. 21:1; to appease him, Hos. 5:15. Id. is—(c) *בָּקַשׁ אֶת-יְהוָה* Ex. 33:7; 2 Ch. 20:4. Opp. to שָׁמָע to be heard by God, Deu. 4:29; Isa. 65:1. אֱלֹהֵי מְבַקְשֵׁי the worshippers of

Jehovah, Ps. 40:17; 69:7; 105:3; Isa. 51:1. Comp. דָּרַשׁ.

(2) *to seek, to strive after, to try to get*, e.g. the office of priest, Nu. 16:10; lying, Ps. 4:3; love, Pro. 17:9. Rarely followed by לָ, Pro. 18:1; בִּקֵּשׁ נַפֶּשׁ פ' *to lay snares for any one's life*, Ex. 4:19; 1 Sa. 20:1; 22:23; 23:15; 2 Sam. 4:8; 16:11; once in a good sense, to take pains for preserving any one's life, Pro. 29:10 (compare לִנְפֶשׁ דָּרַשׁ Ps. 142:5). בִּקֵּשׁ רָעַת פ' *to seek or plan any one's evil or destruction*; 1 Sam. 24:10; Ps. 71:13, 24; בִּקֵּשׁ רָעָה אֵל id.; 1 Sa. 25:26. Followed by a gerund, *to seek to do any thing*, e.g. 1 Sa. 19:2, מִבִּקֵּשׁ שְׂאוֹל אָבִי לְהַמִּיתָּךְ "Saul, my father seeketh to kill thee;" Ex. 2:15; 4:24; with an inf. Jer. 26:21.

(3) *to require, to demand*, Neh. 5:18; followed by מִן Ps. 104:21; מִיִּר Gen. 31:39; 43:9; Isa. 1:12. Specially בִּקֵּשׁ דָּם פ' מִיִּר פ' *to require any one's blood of any one, i.e. to exact the penalty for bloodshed*; 2 Sa. 4:11; Eze. 3:18, 20; 33:8; and without דָּם 1 Sam. 20:16.

(4) *to ask, to seek from any one*, followed by מִן of pers., Ezr. 8:21; Dan. 1:8, and acc. of thing, Est. 2:15; also followed by עַל *to entreat, to supplicate for any one*, Est. 4:8; 7:7.

(5) *to ask, to inquire of any one, to interrogate*, followed by מִן Dan. 1:20.

PUAL, *to be sought*, Eze. 26:21; Jer. 50:20; Est. 2:23. Hence—

בִּקְשָׁה (with Kam. impure), *a petition*, Est. 5:3, 7, 8; Ezr. 7:6.

I. בִּר with suff. בְּרִי *a son*, so called from the idea of begetting (see the root בָּרָא No. 3), a word of frequent use in Chaldee, in Hebrew poetically. It occurs twice, Pro. 31:2; Ps. 2:12, נִשְׁקִי בִר "kiss the son;" sc. of Jehovah, i.e. the king [namely Christ]. Comp. Ps. 2:7 and בִּרְנָן Isa. 9:5. Others take בִּר h. l. in the signification of pure and chosen (see בִּר under the root בָּרָא), and consider the king to be saluted by the name of *chosen* (בְּחִיר יְהוָה) or *pure*; which is not very suitable.

II. בִּר f. בְּרָה adj. (from the root בָּרָא)—(1) *chosen, beloved*. Cant. 6:9, בְּרָה הִיא לְיִלְדֶּתָהּ "most beloved to her mother," her mother's darling.

(2) *clear, pure*. In the praises of the maiden, Cant. 6:10, "fair as the moon, בְּרָה בְּחִמָּה pure and bright as the sun." Metaph. used in a moral sense, בִּר הֵלֶב "he who is pure of heart," Ps. 24:4; 73:1. See the root No. 3, b.

(3) *empty*, used of a barn [or stall], Pro. 14:4.

III. בִּר Am. 5:11; 8:6; Ps. 72:16, elsewhere בִּר subst. m.—(1) *corn*, pr. *cleaned from chaff* (compare Jer. 4:11), such as is laid up in the barn and is sold, Gen. 41:35, 49; Prov. 11:26; Joel 2:24; once used

of grain growing in the fields, Ps. 65:14. (Arab. بَر wheat; to this also answers the Lat. *far*, whence *farina*).

(2) *field, country*, Job 39:4. See Ch. No. II.

I. בִּר m. Ch. with suff. בְּרִיָּה Dan. 5:22. Pl. בְּרִיָּה, comp. בִּר p. CXXXVII, B).

(1) *a son*, Dan. 6:1. בְּרִיָּה "son of the Gods," [rather "son of God,"] Dan. 3:25.

(2) *grandson*, Ezr. 5:1.

II. בִּר Ch. emph. בְּרָא m. *field, plain*, pr. *campus purus* (Liv. xxiv. 14), i.e. void of woods or villages, *country*, Gelb, das Freye; Dan. 2:38; 4:18, 22, 29.

(Arab. بَرَاءَة plain, desert, Syr. بَرَاءَة id.).

בִּר m. [Root בָּרָא].—(1) *purity*. Commonly with the addition of וְיָדַיִם Ps. 18:21, 25, or וְיָדַיִם Job 9:30; 22:30, *cleanness of hands*, being put figuratively for innocency. Once בִּר simply is used in the same sense, 2 Sa. 22:25.

(2) *that which has a cleansing property: lixivium, alkali*, i. q. בְּרִית which see; Job 9:30. Alkali was used by the ancients for washing, when mixed with oil instead of soap, and also in smelting metals that they might melt the more quickly, Isa. 1:25.

בָּרָא fut. יִבְרָא.—(1) TO CUT, TO CARVE OUT, TO FORM BY CUTTING [see Note], see Piel, Arab. بَرَّ fut. I. to cut out, to cut or pare down, to plane and polish. (As to the notion of breaking, cutting, separating, which is inherent in the radical syllable בַּר, see below under בָּרַךְ. The same is found in the somewhat softened syllable בַּר, comp. בָּרַךְ, בָּרַח, בָּרַשׁ, בָּרַח, בָּרַד to scatter, בָּרַךְ pr. to break, also בָּרַךְ.)

[Note. As to the primary meaning of this root, and its connection with the cognate בָּרַךְ, see Dr. Davidson's Lectures on Biblical Criticism; Appendix p. 399, seq.]

(2) *to create, to produce*, comp. خَلَقَ to make smooth, to polish, hence to fashion, to create; also Germ. schaffen, Dan. skabe, which is of the same stock as schaffen, Dutch schaeven, to shave. (Arab. بَرَّ id. بَارِي Creator. Syr. Ch. بَرَّ id.). Used of the creation of heaven and earth, Gen. 1:1; of men, Gen.

1:27; 5:1, 2; 6:7; specially Israel, Isa. 43:1, 15; Jer. 31:22, **בָּרָא יְהוָה חֲדָשָׁה בְּרֵאשִׁית** "the Lord has created a new thing in the earth, a woman shall protect a man" (comp. Nu. 16:30); Isa. 65:18, **בָּרָא אֶת-הַנִּיבִי בְרֵאשִׁית** "behold I create Jerusalem a rejoicing," i. e. cause her to rejoice. Part. **בִּרְאָה** (in pl. majest.) the Creator, Ecc. 12:1. As to the passage, Gen. 2:3, **בָּרָא לַעֲשׂוֹת** should be explained "he produced by making," i. e. he made by producing something new. Comp. Jer. loc. cit. and **בְּרִיאָה**, whence it is seen that **בָּרָא** is used of something new, and as to the construction, comp. the phrases **לַעֲשׂוֹת הַנְּדִיל לַעֲשׂוֹת**.

(3) *to beget*, whence **בָּר** a son, see NIPHAL No. 2. Ch. Ithpeal to be begotten.

(4) *to eat, to feed, to grow fat*, so called from cutting [food]; whence Hiphil, to fatten; adj. **בָּרִיא** fat. Comp. **בָּרָה** No. 2. Kindred roots are **וּרָא** to be filled with food; **וּרִי** and **וּרִי** to be fat; **בָּרָא** to be well fed; **בָּרִיא** i. q. **בָּרִיא** fattened, fat, and Gr. *βόρω* (*κακωμένω*); whence *βορά*, Lat. *vorare*.

NIPHAL—(1) *to be created*, Gen. 2:4; 5:2; *to be made, done*, Ex. 34:10.

(2) pass. of Kal No. 3, *to be born*, Eze. 21:35; 28:13; Ps. 104:30.

PIEL **בָּרָא**—(1) *to cut, to cut down*, as with a sword, Eze. 23:47; wood with an axe, Josh. 17:15, "go up into the wood **וַיִּבְרֹאֲתָ לָךְ שָׁם** and cut out room for thee there;" as well rendered by the Vulg. verse 18, "(but the) mountain shall be thine **כִּי יִשַׁר** although there be wood there, thou shalt cut it down."

(2) *to form, to fashion*, i. q. **יָצַר**, Eze. 21:24.

HIPHAL causat. of Kal No. 4, *to make fat, to fatten*, 1 Sa. 2:29.

Derived nouns are **בָּר** No. 1, **בְּרִיאָה**, and pr. n. **בְּרִיאָה**.

בָּרָא see **בְּרִיאָה**.

בְּרִיאָה בְּרִיאָה *Berodach-Baladan*, pr. n. of a king of Babylon, 2 Ki. 20:12; who also is called *Merodach-Baladan*, Isa. 39:1; which latter mode of writing is both the more ancient, and the better suited to the etymology, see under **בְּרִיאָה**.

בְּרִיאָה ("whom Jehovah created"), [*Beraiah*], pr. n. m. 1 Ch. 3:21.

בְּרִיאָה m. pl. birds, which when *fattened*, were brought to Solomon's table, 1 Ki. 5:3. Kimchi understands *fattened cocks or capons*; but more probably as Targ. and Tanchum of Jerusalem, *geese*, so called

from the *pureness* and whiteness of the plumage (see **בָּר** No. 3).

בָּרָא pr. TO SCATTER, comp. **פָּרַד** and **פָּרַד**; hence, *to scatter hail, to hail*, Isa. 32:19. (Eth. **ጸፈ**: Syr. **ḥāḥ** hail; Arab. **بر** hail, **برد** to be cold, to hail; but the signification of cold is secondary, and is taken from that of hail. Hence—

בָּרָא m. hail, Ex. 9:18, seq.; 10:5, seq.; Ps. 18:13, 14; 78:47, 48. **בָּרָא אֲבָנֵי בָרָא** hail stones, i. e. hail; see **אָבֶן**.

בָּרָא pl. **בְּרָדִים** adj. *sprinkled with spots*, especially white ones; *spotty*, used of goats, Gen. 31:10, 12; of horses, Zec. 6:3, 6. So Lat. "*sparsas albo pelles dixit*," Virg. Eccl. ii. 41. It differs from **נָקַד**, to which it is joined, Gen. loc. cit., which denotes lesser spots. (Arab. **بردة** and **بردة** a variegated garment, particoloured, as if sprinkled with hail; transp. **برد** Conj. II. to be spotted, *ḥēḏig ḥēḏig* of a sheep. Syr. **ܚܝܬܐ** a leopard, so called from its spots; nor can it be doubted but that also Greek and Latin, *παρδος*, *pardus*, have sprung from this stock. From the Arabic word just cited is the French *broder*.

בָּרָא ("hail"), [*Bered*], pr. n.—(1) of a place in the desert of Shur, (Gen. 16:14; compare verse 7. —(2) m. 1 Ch. 7:20.

בָּרָא fut. **יִבְרָה**—(1) i. q. kindred to **בָּרָא** TO CUT, TO CUT ASUNDER, comp. Arab. **برأ** ult. Waw, to cut out, to cut off, and **بَرَأ** No. 1. Hence **בְּרִית** a covenant, so called from the victims being cut in two.

(2) *to eat*, i. q. **בָּרָא** No. 4, so called from the idea of cutting, like **נָזַר** No. 3, and many verbs of cutting in Arabic, see Thes. p. 238. ["Comp. *βρώ*, *κακωμένω*."] 2 Sa. 12:17; 13:6, 10. **בָּרָא לָחֶם** loc. cit. 12:17, is the same as **אָכַל לָחֶם**, see **אָכַל** No. 1, c.

(3) *to choose*, also an idea taken from cutting and separating, see **בָּרָא** No. 2. 1 Sa. 17:8, **בָּרָא לָךְ אִישׁ** "choose you out a man."

PIEL, inf. **בְּרִית** i. q. Kal No. 2, Lam. 4:10.

HIPHAL, *to give to eat*, causat. of Kal No. 2, followed by two acc. 2 Sa. 3:35; 13:5.

Derived nouns are, **בְּרִית**, **בְּרִית**, **בְּרִית**.

בְּרִיאָה ("blessed"), *Baruch*, pr. name—(1) of a friend and companion of Jeremiah the prophet, to whom an apocryphal book is ascribed. Jer. 32:12–16; 36:4, seq.: 43:3–6; 45:1, 2.—(2) Neh. 3:20; 10:1.—(3) Neh. 11:5.

כְּרוֹמִים m. plur. Ezek. 27:24, *variegated garments*, as rightly given by Kimchi; comp. the root כִּרַם. Arab. كَرِيم ⁵ a cord twisted of two colours, **כֵּרִים** ⁵ a garment woven of such threads.

כִּרְשִׁים pl. כִּרְשִׁים m.—(1) *the cypress*, a tall tree, Isa. 55:12 and fruit-bearing, Hos. 14:9; together with the cedar, to which it is very often joined, the principal ornament of Lebanon (Isa. 14:8; 37:24; 60:13; Zec. 11:2, comp. verse 1); the wood of which, equally with that of the cedar, was used for the planks of the temple of Jerusalem (1 Ki. 5:22, 24; 6:15, 34; 2 Ch. 2:7; 3:5); for the decks of ships (Eze. 27:5); also, for spears (Nah. 2:4); and instruments of music (2 Sa. 6:5); once, by a Syriacism, called כִּרְשִׁים, Cant. 1:17. That the *cypress*, not the fir, is to be understood, is clear both from the nature of the case, and also from the authority of the ancient versions; although this name may perhaps have comprehended also other trees of the pine kind. See this more fully stated in Thes. page 246. As to the etymology, the *cypress* appears to be so called from the boards and planks cut from it; see the root.

(2) *something made of cypress wood*.—(a) *a lance*, Nah. 2:4.—(b) *a musical instrument*, 2 Sa. 6:5.

בָּרוֹת plur. בְּרוֹתִים m. *cypress*, i. q. בְּרוֹשׁ, a form inclining to the Aramæan, Cant. 1:17. Root בָּרַת.

פָּרָה f. *food*, Ps. 69:22. Root פָּרָה No. 2.

בְּרוֹתָהָ Eze. 47:16, and **בְּרוֹתַי** 2 Sam. 8:8 ("my wells," for **בְּאֵרוֹתַי**) [*Berothah, Berothai*], pr.n. of a town rich in brass, which was formerly subject to the kings of Zobah, situated on the northern borders of Palestine. Some understand *Berytus* [*Beirut*], a maritime city of Phœnicia, but from Eze. l. l. this city appears not to have been on the sea coast, but rather in the neighbourhood of Hamath; see Rosenm. *Alt-terthumsk.* ii. page 292.

בָּרַן an unused root, Ch. and Talmud. *to transfix, to pierce through*; **בְּרָא** an aperture, a wound inflicted by piercing. Hence quadril. **בְּרָל** and—

בְּרוֹת ("apertures," "wounds"), [*Birza-*
vīl], 1 Ch. 7:31 כתיב, pr. n. prob. f. [ק, בְּרִית (perh.
בְּרִית "well of olives"), so Ges. add.]

בְּרִיל m. IRON, quadril. from the Ch. **ברז** to trans-
fix. with the addition of ל, compare **בְּרִמָּל** from **רָמַם**,
תְּרִיל from **תָּרַם**. Ch. **בְּרִיל** & **בְּרִילָא**, Syr. **ܒܪܝܠܐ**. Gen.
4:22; Eze. 27:12, 19, etc. It is often used to de-

note hardness and firmness, as שָׁבֵט בַּרְזֶל of a hard rule, Ps. 2:9. Isa. 48:4, יֵד בַּרְזֶל עֲרֹפֶד, "thy neck (is) an iron sinew," said of the obstinacy of the people. Specially, an instrument of iron, Deu. 27:5, Josh. 8:31; 2 Ki. 6:5; a bond of iron, Ps. 105:18, fully כָּבֵל בַּרְזֶל 149:8.

בְּרִיָּא ("of iron," unless perhaps it be preferred to compare Talmud. בְּרִיָּא herdsman, בְּרִיָּא princes), [*Barzillai*], pr. n.—(1) of a Gileadite famous for his hospitality and liberality towards David when exiled, 2 Sa. 17:27; 19:32—39; 1 Ki. 2:7.—(2), Ezr. 2:61.

בָּרַח fut. יִבְרַח. — (1) TO PASS THROUGH, TO REACH ACROSS (prop. I believe, durchschneiden, durchtreten, to cut through, to break through; compare בָּרַךְ, and see, as to the sense of cutting, breaking in, the verbs beginning with בר, פר, under the verb בָּרָא נ, Ex. 36:33, “and he made the middle bar לְבִתָּהּ בְּתוֹךְ לִבְרִיתִים מִן־הַקֶּצֶה אֶל־הַקֶּצֶה to pass through the middle of the boards from one end to the other.” Comp. HIPHIL No. 1 and בָּרִית a bar, bolt. Hence—

(2) *to flee, to flee away*, Germ. *durchbrechen, durch-*
gehen, to break away. (Arab. *برح* to go away, to de-
 part from its place, to go away to a desert land, *ent-*
weichen, *ابن بريص* a gazelle, from its fleeing.) **Const.**

absol. Gen. 31:22, 27; 1 Sa. 19:18; with an acc. of the place fled to, 1 Sa. 27:4; also followed by לְ, Neh. 13:10; אֶל Num. 24:11, and מִן of the place fled from, 1 Sa. 20:1. The person fled from takes the prefix מִפְּנֵי Gen. 16:8; 35:1, 7; מִלְּפָנֶיךָ Jonah 1:3; מִן Isa. 48:20; מִיָּד (from his hand, i. e. his power) Job 27:22, 28; מֵאֵת (prop. from near) 1 Ki. 11:23. It differs from הִפְלִיט to escape. 1 Sa. 19:12, וַיִּפְּרֹחַ וַיִּבְרַח וַיִּפְלֹט "he went, and fled, and escaped." A dative is sometimes added to an imperative, לָךְ Germ. *maße dich fort, rette dich*, Gen. 27:43; Num. 24:11; Am. 7:12, comp. the French *s'enfuir*.

Note. In one passage, Ex. 14:5, some following Michaëlis have incorrectly compared the Arab. *تَوَجَّهَ* to *turn the left side*; for it might be well said of a people that they *fled* when Pharaoh was *expecting* them to return after three days [but how does it appear that he had any such expectation?], but *who* instead were about to enter Arabia.

HIRPHIL.—(1) i. q. Kal No. 1. Ex. 26:28.

(2) *to put to flight, cause to flee*, Job 41:20; also *to expel, to chase away*, Neh. 13:28.

Derived nouns are **בְּרִיָּה**, **מְבִרָה**, and —

בְּרִיחַ Isa. 27:1; Job 26:13, and **בְּרִיחִים** pl. **בְּרִיחִים** Isa. 43:14 (for **בְּרִיחַ**, of the form **בְּרִיחִים**).—(1) one who flees, a *fugitive*, Isa. 43:14; also *fleeing*, an epithet of the serpent, both of the real creature, Isa. 27:1, and of the constellation, Job 1. 1.

(2) [*Bariah*] pr. n. m. 1 Ch. 3:22.

בְּרִיָּה f. **בְּרִיָּה** adj. (from the root **בָּרָה**) *fat*, i. q. **בְּרִיָּה**, comp. the root No. 2. Eze. 34:20, **שֶׁהָ בְּרִיָּה** "fat sheep," where perhaps we should read **בְּרִיָּה**. Three MSS. have **בְּרִיָּה**. In the words, Job 37:11, **אִי בְּרִיָּה וְיִטְרִיחַ עָב** not a few interpreters, following the Ch. and the Rabbins, render **בְּרִיָּה** "purity," specially "serenity" of the sky (Targ. **בְּרִיָּה**), and they render the whole clause, "serenity also dispels the cloud;" another interpretation given below (see **בְּרִיחַ**) is, however, preferable.

בְּרִי (i. q. **בְּרִיָּה** as if, "of a fountain"), [*Ber*], pr. n. m. 1 Ch. 7:36.

בְּרִיָּה adj. *fattened, fat*, see **בְּרִיָּה** No. 4, used of men, Jud. 3:17; Dan. 1:15; of cows, Gen. 41:2, 4, 18, 20; ears of corn, ver. 5, 7 (see **בְּרִיָּה**); food, Hab. 1:16. Fem. **בְּרִיָּה** coll. *fat cattle*, Zec. 11:16; Eze. 34:3.

בְּרִיָּה f. *something created, produced by God*, specially, new, unheard of, Num. 16:30. (Compare Jer. 31:22.)

בְּרִיָּה f. *food*, 2 Sa. 13:5, 7, 10. Root **בָּרָה** No. 2.

בְּרִיחַ see **בְּרִיחַ**.

בְּרִיחִים pl. **בְּרִיחִים** m.

(1) *a cross-beam, a bar*, which was passed from one side to the other through the rings of the several boards of the holy tabernacle, which were thus held together; it is so called from passing through or across, like *transtrum* for *transitrum*, Ex. 26:26, seq.; 35:11; 36:31, seq.; Num. 3:36; 4:31.

(2) *a bolt, a bar*, for shutting a door, Jud. 16:3; Neh. 3:3, seq. etc. "The bars of the earth," Jon. 2:7, are the bars of the door, in the depths of the earth, i. e. the entrance to Hades, i. q. **בְּרִיָּה** **שְׁאֵל** Job 17:16. Metaph. *a bar* is used for *a prince*, inasmuch as he defends a state (see **בָּר** Hos. 11:6); Isa. 15:5, **בְּרִיָּה עַד צֹאֵר** "her princes (flee) to Zoar." Jerome *vecetes ejus*. Perhaps the ellipsis of the verb, to flee, is too harsh, especially when there has been no previous mention of flight; and I would rather render with Ch., Saadiab, Kimchi, *ברייחיה* *fugitives*, whether it be better to read **בְּרִיָּה** or to derive **בְּרִיָּה** from **בְּרִיחַ** with Kametz pure (of the form **בְּרִיחַ**).

בְּרִיָּה ("gift"), [*Beriah*], pr. n.—(1) of a son of Ephraim; 1 Ch. 7:23, "and he called his name Beriah, **כִּי בְרָעָה הָיְתָה בְּבֵיתוֹ** because there was a gift to his house." So indeed Michaëlis, Suppl. 224, but apparently more correctly, "because there was a calamity to his house," **בְּרָעָה** for **רָעָה** with Beth *essentia*, as it is called (p. xcix, A); compare verses 22, 23; LXX. *ὁ δὲ ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου*, Vulg. *eo quod in malis domus ejus ortus esset*.—(2) m., Gen. 46:17.—(3) 1 Ch. 8:13.—(4) 1 Ch. 23:10. From No. 2 is patron.—

בְּרִיָּה Nu. 26:44.

בְּרִית f.—(1) *a covenant*, so called from the idea of cutting (see the root No. 1), since it was the custom in making solemn covenants to pass between the divided parts of victims (see the root **בָּרַח** ["and Gen. 15:9, etc."]). ["But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that **בְּרִית** is strictly nothing more than *an eating together, banquet*, from **בָּרָה** No. 2, since among Orientals, *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31:54; and in this way we obtain an explanation of **בְּרִית מֶלַח** covenant (*an eating?*) of salt; see **בְּרִית** Ges. add.] It is used of a covenant entered into between nations, Josh. 9:6, seq.; between individuals and friends, 1 Sa. 18:3; 23:18; of a marriage covenant, Mal. 2:14; **בְּרִית פֶּ** Gen. 14:13, and **אֲנִי פֶ** **בְּרִית** Obad. 7, those joined by league to any one. **בְּרִית** Jud. 9:46, i. q. **בְּרִית** verse 4, "God of covenant," see **בְּרִית** No. 5, a. In speaking of the making of a covenant, the verbs **בָּרַח**, **בָּרַח**, **בָּרַח** are used, 2 Sam. 23:5; **בָּרַח**, **בָּרַח** Deut. 29:11, which see; of its violation, **בָּרַח**, **בָּרַח**, **בָּרַח**. *The covenant* of any one is the covenant entered into with him, Lev. 26:45; Deu. 4:31; **בְּרִית יְהוָה** "a covenant entered into with Jehovah," Deu. 4:23; 29:24, etc. Specially and most frequently used of the covenant and league made between God and Abraham (Gen. 15:18), confirmed by Moses (Ex. 24:7, 8 [This is another covenant]; 34:27; Deu. 5:2), to be renewed and amended after the exile, by the intervention of prophets (Isa. 42:6; 49:8) and the Messiah (Mal. 3:1; comp. Jer. 31:33). [Gesenius has utterly confused the old covenant with the new.] *The land* promised and given to the people by this covenant is called **אֶרֶץ הַבְּרִית** Eze. 30:5; and the people itself [?] **בְּרִית קָדֵשׁ** ("the people) of the holy covenant," Dan. 11:28, 30; **מַלְאָךְ הַבְּרִית** "the messenger, *μessenger*, of the (new) covenant," i. e. Messiah, Mal. 3:1.

(2) In other places it is the *condition* of this *covenant*, namely—(a) the promise of God, Isa. 59:21; and very often—(b) *the precepts* of God which Israel had to keep, i. e. the divine law, i. q. תּוֹרָה. Hence הַבְּרִית הַזֶּה Deu. 9:9, 15; אֲרֹן בְּרִית יְהוָה אֲרֹן הַבְּרִית and אֲרֹן הַבְּרִית the ark in which the law or the tables of the law were kept (see אֲרֹן). דְּבַרֵּי הַבְּרִית “the words of the law,” Jer. 11:2—8; 34:18; Ex. 34:28; הַדְּבָרִים הַזֵּאת הַבְּרִית עֲשֵׂתָ the precepts of the law, ten precepts; סֵפֶר הַבְּרִית “the book of the law,” used both of its earliest beginnings, Ex. 24:7; and of the whole collection of laws, 2 Ki. 23:2, 21; 2 Ch. 34:30.

As to a covenant of salt, see under מֶלַח.

(3) Sometimes ellipt.—(a) i. q. מַלְאָךְ בְּרִית *mes-*
senger, herald, declarer and *μεσότης* of the new
covenant, or of a new law and religion, Isa. 42:6;
49:8; compare Mal. 2:8.—(b) i. q. אוֹת בְּרִית “sign
of the covenant,” used of circumcision, Gen. 17:
10, 13; compare 11.

בִּרְיָת f., prop. *something which cleanses, something which has a cleansing property* (from בָּרַךְ with the adj. fem. termination יָת), specially *salt of licivium, alkali*, especially vegetable, (for mineral is called נֶחֶר), made from the ashes of various salt and soapy plants (Arab. **أشْدَان قَلِي**, **أشْدَان**, **سلسولا كالي** *Salsola Kali* L. al.); this

was sometimes used together with oil for washing garments instead of soap (Jer. 2:22); it was also used in purifying metals [2], Mal. 3:2. These plants, and their various uses and names, are more fully discussed by Bochart, Hieroz. ii. p. 43, seq.; Celsius, Hierob. i. 449, seq.; Chr. B. Michaëlis Epist. ad Fr. Hoffmannum De Herba Borith. Halæ, 1728, 4to; J. Beckman, Beiträge zur Geschichte d. Erfindb. 4to. p. 10, seq.

כָּרַךְ fut. יִכְרֹךְ—(1) to bend the knees, TO **KNEEL** down. (Arab. **بَرَكَّ**, Æthiop. **ረከረ**: Syr. **ܚܝܚܝܐ** id. The primary notion lies in breaking, breaking down; compare **פָּרַק**, and the connection of ideas under the verbs **כָּרַע**, **כָּרַעַת**, **כָּרַעַת**.) 2 Ch. 6:13, **וַיִּכְרֹךְ עַל-כַּרְכְּבֹי** “and he kneeled upon his knees” (compare Dan. 6:11). Ps. 95:6, “**וָאָתָּה יְהוָה עֲשִׂינוּ לָפָנֶיךָ וַיִּכְרְעוּ** let us kneel down before Jehovah our Maker,” see **וַיִּכְרְעוּ**, and **כָּרַךְ** a knee.

(2) *to invoke God, to ask for a blessing, to bless; benedicere* in ecclesiastical Latin. Often thus in Piel, in Kal only in part. pass. בָּרַךְ blessed, adored (LXX. εὐλογημένος, εὐλογητός), for the use of this part. see Piel; but the forms בָּרַךְ (inf. absol. for בָּרַךְ, of the form כָּוַן (כָּוַן), Josh. 24:10; בָּרַךְ Gen. 28:6; 1 Sa. 13:10; 2 Sa. 8:10; 1 Ch. 18:10, are referred to Piel with more correctness.

NIPHAL, reflex. i. q. Hithpael, *to bless oneself*: Gen. 12:3; 18:18; 28:14; see HITHPAEL. [*Properly always*, pass. of PIEL No. 3, see Gal. 3:8.]

PIEL בִּירָה fut. יִבְרָה, with a dist. acc. יִבְרָה.

(1) *to invoke* God, *to praise*, *to celebrate*, *to adore*, *to bless* God, which is done with bended knees, see 2 Ch. 6:13; Ps. 95:6; Dan. 6:11, etc.; (Arab. برك Conj. V. to praise, VI. to be praised (God) with a reverential mind). Constr. followed by an acc. (like *γορυσσεῖν τινα*, Matt. 17:14). Ps. 104:1; 26:12; 34:2; 63:5; 66:8; 103:1, 2; 104:35; rarely followed by ? 1 Ch. 29:20. Participle *pass.* יהוה בָּרוּךְ אֱלֹהִים, "blessed be Jehovah," "God," Exod. 18:10; 1 Sam. 25:32, 39; Ps. 28:6; 31:22; 41:14; Job 2:9, וְאֵלֹהִים בָּרוּךְ "bless God and die," i.e. however much thou praisest and blestest God, yet thou art about to die; thy piety towards God is therefore vain: the words of a wicked woman. As to this use of two imperatives, the one concessive, the other affirmative, promising, threatening in its sense, see my Heb. Gram. 9th ed. § 99 [ed. 13, § 127, 2b]. More fully expressed יהוה שֵׁם בָּרוּךְ "to invoke the name of Jehovah," Ps. 96:2; and יהוה בִּשְׁמֵם בָּרוּךְ (like (קָרָא בִּשְׁמֵם) Deut. 10:8; 21:5. Once used of the invocation of idols, Isa. 66:3; and even of one's own praise, Ps. 49:19.

(2) *to bless*, used of men towards one another, *to invoke blessings* on any one in the name of God (יְהוָה בְּרַכּוֹת Ps. 129:8; 1 Ch. 16: 2). (Arab. بَارَكَ Æth. ብረክ; id.) Gen. 27:27. Used of the pious vows and prayers which a parent about to die conceives and expresses [rather, his inspired and authoritative blessing], Gen. 27:4, 7, 10; 48:9; a priest for the people, Lev. 9:22, 23; Num. 6:23; a people for a people, Deu. 27:12. Constr. followed by an acc., more rarely by ḥ Neh. 11:2. Once used of the consecration of a sacrifice, 1 Sa. 9:13.

(3) *to bless*, as God, men and other created things, Gen. 1:22; 9:1; and very often used of the result of the divine favour, *to cause to prosper*, Gen. 12:2; וַאֲבָרְכֶךָ וְאֵנִי לְהָא עִמָּךְ "I will bless thee and make thy name great;" verse 3; 17:16; 22:17; 24:1; 30:27. Construed with two acc., one of the person, the other of the blessing bestowed on any one by God, Deu. 12:7; 15:14; followed by בְּ of the thing, Gen. 24:1; Ps. 29:11. When men invoke a blessing on any one, the phrase used is, בָּרַךְ אֶתְהּ לַיהוָה "blessed be thou of Jehovah," 1 Sam. 15:13; לַיהוָה בָּרַךְ הוּא Ruth 2:20; comp. Gen. 14:19; Jud. 17:2.—בָּרַךְ יְהוָה "blessed by Jehovah," (Gen. 24:31; 46:29; Num. 24:9. God is said also to bless

inanimate things, i. e. make them to prosper, be abundant, Exod. 23:25; Job 1:10; Ps. 65:11; 132:15; Pro. 3:33. ["So of the consecration of the Sabbath"] Gen. 2:3.

(4) to salute any one, as done by invoking a blessing on him (1 Sa. 15:13; comp. *εὐχῆται ὑμῖν, السلام*, salutation being also used in another sense merely for asking after another's welfare (שאל לשלום ל), see (שאלום). Pro. 27:14; 2 Ki. 4:29; 1 Sam. 25:14 (compare verse 6). Used of one coming, Gen. 47:7; 2 Sa. 6:20; of one who departs and takes leave, Gen. 47:10; 1 Ki. 8:66; also of those who receive and salute one who comes, 1 Sa. 13:10; and of those who take leave of one who is going away, Gen. 24:60; Josh. 22:6, 7.

(5) It is also taken in a bad sense, as meaning to curse, i. e. to imprecate some evil on one by calling upon God. Comp. Job 31:30. (This is one of the words of medial signification, like the Arab. *ابتك*, Æth. *ጠረ*; to bless and to curse, *ጸሎ* VIII. to supplicate, and to wish ill, see more in Thesaur. p. 241.) It is properly used of persons, and is transferred to curses and impious words against God, 1 Ki. 21:10; Ps. 10:3[?]; Job 1:5, 11; 2:5. Others, as Schultens, who have not regarded the signification of cursing as sufficiently certain in this verb, derive the sense of rejecting from that of taking leave (see No. 4), and they apply it to these examples, comp. Gr. *χαίρειν ἔγω, χαίρειν φράζων τινα*. But the former explanation is shewn to be preferable both by the words of 1 Ki. 21:10; and by the analogy of the languages compared above.

Pual *ברך* part. *מברך*—(1) pass. of Piel No. 1, to be blessed, praised, used of God, Job 1:21.

(2) pass. of Piel No. 3, to be blessed, i. e. caused to prosper by God; followed by *מן* of the thing, Deu. 33:13; *מברכת יהוה ארצו ממנו השמים ונוי* "blessed be his land by Jehovah with the gifts of heaven," etc. Compare *ברך* i. e. *ברך* ליהוה. In the prefix *מן* h. l. there is the same power as elsewhere after verbs of plenty (Ex. 16:32).

Hiphil *הברך* causat. of Kal No. 1, to cause camels to kneel down, that they may rest and drink, Gen.

24:11. (Arab. *أبرك* id., Æth. *ለጠረ*; Syr. *ܐܒܪܚ* ibid.) See *ברכה*, also *אברך* p. x, A.

Hithpael *התברך* reflex. of Piel No. 2, to bless oneself, Deu. 29:18. Constr. followed by *ב*—(a) of him who is invoked in blessing (comp. *ברך ביום*), .. e. God whom we worship. Isa. 65:16, *המתברך בארץ*, "he who blesseth himself in the

earth shall bless himself by the God of truth," Jer. 4:2.—(b) of the person whose happiness and welfare we invoke for ourselves (Gen. 48:20); Ps. 72:17 used of the king praised in this psalm, *יתברכו בו כל* "all nations shall bless themselves by him, they shall pronounce him happy." So also should be explained a passage found with slight alterations five times in Genesis, *ויתברכו בך כל* "and in thy seed shall all nations of the earth bless themselves," i. e. they shall pray that the lot of Israel may be theirs; 22:18; 26:4; comp. 28:14, where for Hithpael there is Niphal; and 12:3; 18:18, where for *יתברך* there is also *ברך*. So Yarchi, Le Clerc, and others. Several whose opinion I formerly followed, explain this phrase in a passive sense, with the LXX. and Chaldee. Comp. Gal. 3:8, "and all the nations of the earth shall be blessed in thee, in thy seed," i. e. be brought by them to the true knowledge and worship of God. [These passages, as well as the one in Ps. 72, refer to Christ; and they should be taken passively, as shewn us in the New Testament, the blessing is in Him: this removes all the imagined difficulty.] See Jahn, Archæol. ii. § 263, note. But the analogy of the other instances in which *יתברך*, *ברך*, occurs, favours the former sense. [But the New Testament contradicts it; nothing is more common than Hithpael in a passive sense, and in some of these places there is NIPHAL.]

The derivatives follow immediately, except the pr. n. *ברכה*, comp. *אברך*.

ברך Ch.—(1) i. q. Heb. No. 1, to kneel down, in prayer, or worship to God, Dan. 6:11.

(2) to bless. Part. pass. *ברך* i. q. Heb. *ברך* Dan. 3:28.

PAEL *ברך* (for the common *ברך*), to praise, bless God; followed by *ל*, Dan. 2:19; 4:31. Part. pass Dan. 2:20.

ברך a knee, in sing. once Isa. 45:23. (Syr. *ܐܒܪܚܐ*, Æth. *ጠረ*; id. Ch. transp. *ܐܒܪܚܐ*.)

DUAL *ברכים* constr. *ברכי* knees, not used of two merely, but even of all. *כל ברכים* "all knees," Eze. 7:17; 21:12. *מים ברכים* "water reaching to the knees," Eze. 47:4. Upon the knees (*ברכים*) where new-born children are received by their parents or nurses, Gen. 30:3; 50:23; Job 3:12, and where children are fondled by their parents, Isa. 66:12.

ברך Ch. id. Dan. 6:11.

ברכאל ("whom God blessed"), [Barachiel], pr. n. of the father of Elihu, Job 32:2, 6.

בִּרְכָה once **בִּרְכָה** Gen. 27:38, constr. **בִּרְכָת**; plur. **בִּרְכוֹת**, constr. **בִּרְכוֹת** f.

(1) *a blessing, benediction, invocation of good*, as of a father about to die, Gen. 27:12, seq.; 33:11. **בִּרְכַּת יְהוָה** "the benediction of righteous men," Pro. 11:11; **בִּרְכַּת יְהוָה** "benediction (i. e. favour) of God," the result of which is prosperity and good of every kind, Gen. 39:5; Ps. 3:9; Isa. 44:3. Also **בִּרְכָה** simply, Isa. 19:24; Joel 2:14, sometimes followed by a gen. of him whom God had blessed. Gen. 28:4, **בִּרְכַּת אֲבִרְהָם** "the benediction (with which he blessed) Abraham;" Gen. 49:26, **בִּרְכוֹת הַהָרִים** "the benedictions (of God with which he blessed) the eternal mountains." Differently, Proverbs 24:25, **בִּרְכַּת טוֹב** "blessing of good." Plur. **בִּרְכוֹת** *benedictions, blessings*, sc. of God, Pro. 10:6; 28:20; but more often, *benefits, gifts* divinely bestowed; Psal. 84:7; Gen. 49:25. Compare Isa. 65:8, "destroy it (the cluster) not, **כִּי בִרְכָה בּוֹ** for there is a divine gift in it."

(2) *concr. used of a man by the favour of God, extremely fortunate and happy*. Gen. 12:2, **וַיְהִי בִרְכָה**; Psal. 21:7, **הַיְשִׁיחֶהוּ בִרְכוֹת לְעַד** "thou hast made him most blessed for ever." Collect. Zec. 8:13.

(3) *a gift, present*, by which one signifies favour and good will, such as one offers with good wishes. Gen. 33:11; 1 Sa. 25:27; 30:28; 2 Ki. 5:15. **נִפְתָּח בִּרְכָה** "a bountiful soul," i. e. a bountiful person; Pro. 11:25. (Syr. **ܚܒܐ**; **ἄθρολον** id.).

(4) i. q. **שָׁלוֹם** *peace*, 2 Ki. 18:31, **עָשׂוּ אִתִּי בִרְכָה**, "make peace with me;" Isa. 36:16.

(5) [*Berachah*], pr. n.—(a) of a valley in the desert near Tekoa, 2 Ch. 20:26.—(b) m. 1 Ch. 12:3.

בִּרְכָה constr. **בִּרְכַּת** f. *a pool, pond*, pr. such as camels kneel down to drink at; see **הַבְרִיךְ** [Hiphil]. (Arab. **بِرْكَة** the cup of a fountain, and a similar reservoir for water; Spanish *alberca*.) 2 Sa. 2:13; 4:12; Cant. 7:5; fully **בִּרְכַת מַיִם** Nah. 2:9; Ecc. 2:6. There were two such ponds to the west of Jerusalem, formed by the waters of the fountain Shiloah [by some other fountain, not Shiloah], "the upper pool," Isa. 7:3, called also "the old pool," Isa. 22:11, and "the king's pool," Neh. 2:14, as watering the king's gardens (Neh. 3:15); and "the lower pool," Isa. 22:9, which was used for supplying the lower city with water. ["From the upper pool Hezekiah afterwards brought the water to a reservoir within the city, between or within the two walls; i. e. the first and second walls of Josephus, north of Zion; Isa. 22:11; 2 Ki. 20:20; 2 Ch. 32:30. See Robinson's Palest. i. p. 483—7."] **בִּרְכָה**

בִּרְכִּיָּה ("whom Jehovah blessed," for **בִּרְכִּיָּה**) *Berechiah*, pr. n. m.—(1) a son of Zerubbabel, 1 Ch. 3:20.—(2) 1 Chr. 9:16.—(3) Neh. 3:4, 30.—(4) compare **בִּרְכִּיָּהוּ** No. 1.

בִּרְכִּיָּהוּ (id.) pr. n. *Berechiah*. The name thus spelled is that of—(1) the father of Zechariah the prophet, Zec. 1:7; verse 1, however, **בִּרְכִּיָּה**.—(2) 1 Ch. 6:24.—(3) 2 Ch. 28:12.

בִּרְם a root not used as a verb; pr. (which has been strangely neglected by etymologists), onomatop. i. q. *βρίμω, βριμάσμαι, fremo, brummen, jummen*. In Arabic it is used—

(1) of the noise and murmuring of a morose man Germ. *murren*; whence 1 Pet. 4:9, for the Gr. **γογγυσμός**, there is excellently in Arab. Vers. **تبرم**, also **بِرم** to be disdainful, pr. to be morose, *múrrifāh* **فهرم**; also used in Arabic—

(2) of the *humming* sound made in spinning and twisting a thread; Germ. *snurren*, hence **برم** II. IV. *to twist threads* together; Germ. *winnen*, whence the Heb. **בְּרוּמִים**. Like other verbs of twisting and binding (see **חבל**), this is further applied—

(3) to *firmness* (**برم** to make firm, comp. also *firmitas*); hence ["perhaps"]—

בִּרְם Ch. pr. adv. of affirmation, *yea, truly*, as in the Targ. and Syr. **ܒܝܪܡ**, but in the Old Test. always adversative, *but, yet, nevertheless*, Dan. 2:28; 4:12; 5:17; Ezr. 5:13. Comp. **אָבֵל** No. 2.

בִּרְנֶע see **בִּרְנֶע**.

בִּרְע an unused root. Arab. **برع** to excel. Conj. V. to give spontaneously. Hence ["perhaps"] pr. n. **בִּרְיעָה** and—

בִּרְע ("gift" ["for **בִּרְע**, see 2 p. c, A"]), pr. n. of a king of Sodom, Gen. 14:2.

בִּרְק TO SEND LIGHTNING, used of God; once found, Ps. 144:6. (Arab. **برق**, Syr. **ܚܒܐ** id. **ἄθρολον** to lighten, **ἄθρολον** to thunder.)

Derived nouns are, **בִּרְקָת**, **בִּרְקָתִים**, and—

בִּרְקָה m.—(1) *lightning*. (Syriac, Arab. **ܚܒܐ**, id.) Dan. 10:6. Coll. *lightnings*, Ps. 144:6, 2 Sa. 22:15; Eze. 1:13. Pl. **בִּרְקִים** Job 38:35; Ps. 18:15; 77:19, etc. Applied to the brightness of a sword, Eze. 21:15, 33 Deu. 32:41, **בִּרְק הַרְעִי** "the

lightning of my sword," i. e. my glittering sword. Nuh. 3:3; Hab. 3:11. Comp. Zec. 9:14. Hence—

(2) poet. the glittering sword itself, Job 20:25.

(3) [Barak], pr. n. of a leader of the Israelites, who by the aid of Deborah obtained a great victory over the Canaanites, Jud. 4:6, seq.; 5:1, 12, 15. Comp. בָּרַק. He was called "thunderbolt," *fulmen* (Cic. pro Balb. xv.), as amongst the Pœni "Hamilcar Barcas."

בָּרַק, see בָּרַק בְּנֵי page CXXVII, B.

בָּרְקוֹם ("painter," for בָּרְקוֹם, compare رَقَّش to paint in colours, or from the quadril. برقش, which signifies the same), [Barkos], pr. n. m. Ezra 2:53; Neh. 7:55.

בָּרְקָנִים m. pl. i. q. מוֹרְנִים *threshing wains*, instruments which were used for treading out corn; made of thick timber, and having the lower side armed and jagged with iron or fire-stones [flints], which abound in Palestine, so that the corn was rubbed out. This word appears to be derived from the unused word בָּרַקָן giving out light, which I expect denoted the fire-stone (comp. בָּרַקָה stony ground, perh. prop. abounding in fire-stone, as is the case with a great part of Palestine and Arabia); whence בָּרַקָנִי a threshing wain armed with fire-stones; pl. בָּרְקָנִיה. It occurs twice, Jud. 8:7, 16.

בָּרַקָה f. Ex. 28:17, and בָּרַקָה (Lehrg. page 467) Eze. 28:13, a species of gem, so called from its being bright. LXX., Vulg., and Josephus render it *smaragdus*, *emerald*; and this is defended at length by Braun, De Vest. Sacerdott. page 517, seq., who also considers the Gr. μάργαρος, ἀμαργαρος, as derived from this word. Nor is this amiss, for also the Gr. μαργή, ἀμαργή, with the derivatives, which have the sense of making a noise, thundering, answer to the Heb. בָּרַק: μάργαρος; also as the name of a gem, it comes from the notion of light, which is primary in this root.

בָּרַר pret. בָּרוּתִי Eze. 20:38, inf. with suff. בָּרָם Ecc. 3:18 (of the form בָּרַר from בָּרַר), kindred to the roots בָּרָה, בָּרָא.

(1) TO SEPARATE, TO SEVER, Eze. 20:38. בָּרוּתִי מֵהַמְּבָרִים "I will separate the rebels from you."

(Arab. بَرَّ C nj. VIII. to stand apart from one's companions.)

(2) to select, to choose (comp. בָּרָה No. 3). Part. pass. selected, chosen. 1 Chr. 9:22, הַבְּרָרִים "all chosen (that) they might be (porters)." לשְׁעָרֵיהֶם

1 Chron. 7:40; 16:41; Neh. 5:18. ["Also, select, chosen, choice, 1 Ch. 7:40; animals, Neh. 5:18."]

(3) to separate and remove impure things, to cleanse—(a) an arrow from rust, to polish, to point, to sharpen it, Isa. 49:2. See HITHPAEL. (Arab. بَرَّ to pare down, to point a weapon.)—(b) It is applied to pure and upright words and deeds. Part. pass. Zeph. 3:9, שִׁפְהָ בְּרִירָה "a pure lip." Adv. Job 33:3, וְדַעַת שִׁפְתִּי בְּרִירָה מְלִלִי "and what I know my lips have spoken purely," i. e. truly, sincerely, (ohne Falſch). Ps. 19:9, "the commandment of Jehovah is pure," i. e. true, just. Compare NIPHAL,

PIEL, HITHPAEL. (Arab. بَرَّ Med. E, to be just, true; بَرَّ true, just. Syr. بَرَّ pure, neat, simple; بَرَّ purity. In the proper signification of purity, it answers to the Lat. *purus*, Germ. *bar* Engl. *bare*; figuratively, to the Lat. *verus*, wahr.)

(4) to explore, to search out, to prove, which is done by separating, comp. בָּרַר No. 3, Ecc. 3:18. It answers to inf. לְבַר Ecc. 9:1, see בָּרַר. (Arabic استبرأ to investigate the truth, بَرَّ Med. Waw, to search out.)

(5) to be empty, see בָּר adj. No. 3, Ch. בָּר.

NIPHAL, to purify oneself, reflex. to purge oneself, for entering on a sacred office, Isa. 52:11. Part. נָבַר pure, i. e. upright, pious, Ps. 18:27; 2 Sa. 22:27; see Kal No. 3, b.

PIEL, to purge, Dan. 11:35.

HITHPAEL, to purify an arrow, i. e. to sharpen, Jer. 51:11 (see Kal No. 3, a); corn in the threshing-floor, Jer. 4:11.

HITHPAEL, (1) to purify oneself, sc. from the defilement of idolatry and sin, to reform, Dan. 12:10 (compare 11:35). [This certainly ought to be taken in a passive sense, to be purged.]

(2) to act truly, graciously, used of God, see under Kal No. 3, b; Ps. 18:27, עִם נָבַר תִּתְּבָר "with the pure thou wilt shew thyself pure." As to the form תִּתְּבָר see Analyt. Ind.

Derived nouns are בָּר No. II. בָּר, בְּרִית, בְּרָה.

בָּרַשׁ an unused root, which had, I suppose, the same sense as the Arab. بَرَّ i. e. to cut, to cut into

(see under the root בָּרַשׁ), whence Arab. بَرَّ an axe. [Hence בָּרוּשׁ.]

בָּרַשׁ (i. q. בָּרַשׁ "son of wickedness," see בָּרַשׁ), [Birsha], pr. n. of a king of Gomorrah, Gen 14:2.

בַּרְת an unused root, which seems to have had the sense of *to cut, to hew*; see **בָּרַשׁ**. Hence **בְּרוֹת**.

בִּשְׁוֹר ("cold;" compare **בָּסַר** V. to be cold, as water), [*Besor*], always with the art. **הַבִּשְׁוֹר**, pr. n. of a stream near Gaza, emptying itself into the Mediterranean Sea, 1 Sa. 30:9; 10:21.

בִּשְׁוֹרָה & בִּשְׁוֹרָה f.

(1) *glad tidings, good news*, 2 Sa. 18:22, 25; once with the addition of **טוֹבָה** verse 27.

(2) *reward of good news*, 2 Sam. 4:10. Root **בִּשְׁוֹר**.

בִּשְׁם an unused root, *to smell sweetly*, Chald. and Syr. **בִּשְׁם**, **ܚܫܡܐ** id., but commonly gener. *to be pleasant, agreeable*; compare **בִּשְׁמִי**.

Besides the nouns which immediately follow, there are derived hence pr. n. **יְבִישָׁם**, **מְבִישָׁם**.

בִּשְׁם or **בִּשְׁמִי** (with Kametz impure) m., *balsam, the balsam plant*, formerly frequent in the gardens of Judæa, and still cultivated at Tiberias, Cant. 5:1.

(Arab. **بَشَام** an odorous shrub, like the balsam tree; by the insertion of Lam quadril. **بَلْسَم**, **بَلْسَم**, **بَلْسَام**, the balsam tree.) ["Ch. and Talmud. **בַּלְסָמוֹס**, also **בַּלְסָמוֹן**, *l* being changed into *n*."]

בִּשְׁם Ex. 30:23, and **בִּשְׁמִי** m.

(1) *a sweet smell*, especially such as spices emit, Syr. **ܚܫܡܐ** spice, Isa. 3:24; **קִנְיֹן בִּשְׁמִי** sweet smelling cinnamon, Ex. loc. cit.; pl. Cant. 4:16.

(2) *spice itself*, 1 Ki. 10:10; Ex. 35:28; Eze. 27:22; pl. **בִּשְׁמִיִּם** *spices*, Ex. 25:6; 35:8; **הָרֵי בִּשְׁמִיִּם** mountains abounding in spices, Cant. 8:14.

(3) i. q. **בִּשְׁמִי** the balsam shrub, Cant. 5:13; 6:2.

בִּשְׁמִית ("sweet smelling"), [*Bashemath, Basmath*], pr. n. f.—(1) of a wife of Esau, sometimes called a Hittite, Gen. 26:34, sometimes called the daughter of Ishmael, Gen. 36:3, 4, 13. ["Two of Esau's wives bore this name."]—(2) a daughter of Solomon, 1 Ki. 4:15.

בִּשְׁר not used in Kal; Arab. **بَشَر** to be joyful, cheerful, especially in receiving glad tidings; Med. A. and Conj. II. to gladden with good tidings, with an acc. of person and ב of thing. The primary sense appears to be that of **BEAUTY**, whence **بَشِير** fair, beautiful, since a face is made more beautiful by joy and cheerfulness (see **טוֹב** good, fair, joyful); and, on

the contrary, the face of a cross and angry person is disfigured; hence **בְּשָׂרָה**, **בְּשָׂרָה** the external skin of man. **בִּשְׁר** flesh, in which a person's beauty is perceived.

PIEL **בִּשְׂר**—(1) *to make any one cheerful with glad tidings, to bear glad tidings, to announce* (glad tidings) to any one; with an acc. of pers. 2 Sa. 18:19, **אֲרוּחָהּ נָא אֲבִשְׂרָה אֶת־הַמֶּלֶךְ כִּי וְנָא** "let me run and announce to the king what," etc.; Psal. 68:12, **הַמְבִּשְׂרוֹת צָבָא רַב** "(women) announcing (victory) to a great host;" 1 Sa. 31:9; Isa. 40:9; absol. 2 Sa. 4:10, **הָיָה כְּמִבְּשָׂר בְּעֵינָיו** "he supposed that he brought glad tidings;" also followed by an acc. of the thing announced, Isa. 60:6; Ps. 40:10. Part. **מְבִשֵּׂר** a messenger of good news, Isa. 40:9; especially of peace, Isa. 52:7; of victory, 1 Sa. 31:9; Psal. 68:12.

(2) It is more rarely used of any messenger, 2 Sa. 18:20, 26; and even one unpleasant, 1 Sa. 4:17; hence there is twice fully said, **בִּשְׂר טוֹב** 1 Ki. 1:42; Isa. 52:7.

HITHPAEL, *to receive glad tidings*, 2 Sa. 18:31; Arab. Conj. I. Med. E, and Conj. IV., VIII., X.

Derivatives **בִּשְׂוֹרָה** and—

בִּשְׂר once in pl. **בְּשָׂרִים** Pro. 14:30; m., *flesh*. As to its etymology, see the root. (Syr. **ܚܫܡܐ**, Ch **ܚܫܡܐ** id., Arab. **بَشَر** and **بَشَرَة** denote the exterior skin, and metaph. the human race, a signification which is taken from flesh.) Used—(a) of the flesh of the living body, whether of men or of beasts, Gen. 41:2, 19; Job 33:21, 25; once apparently for *the skin* itself (compare Arab.); Ps. 102:6, in describing extreme wasting **דָּבַקָה עֲצָמִי לְבָשָׂרִי** "my bone cleaveth to my skin."—(b) used of the flesh of cattle which is eaten, Ex. 16:12; Lev. 7:19; Nu. 11:4, 13. Job 31:31, in praise of his hospitality, **מִי יָתֵן מִבְּשָׂרִי לֹא** "who is there that was not satisfied with his flesh" (i.e. in his feasts)? *Flesh* is also used—

(1) More generally for *the whole body*; opp. to **נֶפֶשׁ** Isa. 10:18; Job 14:22. Pro. 14:30, **לֵב טָהוֹר** "the welfare of the body is a tranquil heart;" sometimes with the added notion of weakness and proneness to sin (Matt. 26:41), Ecc. 2:3; 5:5.

(2) of *all living creatures*. **כָּל־בִּשְׂר** "all living creatures," Gen. 6:13, 17, 19; 7:15, 16, 21; 8:17; specially *all men*, the whole human race, Gen. 6:12; Ps. 65:3; 145:21; Isa. 40:5, 6. Very often used as opposed to God and his power (**הוֹיָה וְעֹלָהִים**), with the notion of weakness and frailty. Gen. 6:3; Job 10:4, **הֲעֵינִי בִּשְׂרָךְ** "hast thou mortal eyes?" i.e. dull, not-clear-sighted; Isa. 31:3, "The Egyptians

are men, not gods, **וְלֹא רִחָם סוּסֵיהֶם בָּשָׂר** their horses are flesh, not endued with divine power;" Ps. 56:5; 78:39; Jer. 17:5; compare 2 Cor. 10:4. In the New Test. similarly *σὰρξ καὶ αἷμα*, opp. to God and the Holy Spirit, Mat. 16:17; Gal. 1:16.

(3) **עַצְמִי וּבָשָׂרִי** "my bone and my flesh," used often of a relative. Gen. 29:14; Jud. 9:2; 2 Sam. 5:1; 19:13, 14; comp. Gen. 2:23; also simply **בָּשָׂרִי** Gen. 37:27, **בִּי אָחִינוּ בָּשָׂרֵנוּ הוּא**. Used of any other man, as being our brother, Isa. 58:7. Comp. **נִסְאָר**.

(4) by a euphemism for *pudenda viri* (compare Gr. *σῶμα*), more fully **בָּשָׂר עֶרְוָה** flesh of nakedness (Ex. 28:42). Gen. 17:11, seq.; Lev. 15:2, 3, 7, 19.

בָּשָׂר Ch. i. q. Heb. *flesh*, Dan. 7:5, in emphat. st. **בָּשָׂרִי** Dan. 2:11, used of the human race, ibid. **כָּל-בָּשָׂר** all living creatures, Dan. 4:9.

בָּשָׂרָה see **בָּשָׂרָה**.

בָּשָׂל or **בָּשָׂל** TO BE COOKED, RIPENED.

(1) *to be cooked* with fire, Eze. 24:5.

(2) *ripened* with the heat of the sun, as the harvest, Joel 4:13 (Syr. **ܚܡܐ**, Ch. **בָּשָׂל**, Aeth. **በሰለ** : to be cooked, to be ripened. In the same manner the sense to be cooked, and to be ripened, are joined in other verbs; as in Arab. **طبخ**, Pers. **بختن** and **bukhten** and **pukhten**, which is kindred to the Germ. *baden* [Engl. *to bake*], Gr. *πέρω*, *πέσσω*, Lat. *coquitur uva*, *vindemia*, Virg. Georg. ii. 522, Germ. *die Traube focht*).

PIEL causat. of Kal No. 1, *to cook*, especially flesh, Ex. 16:23; 29:31; Nu. 11:8; other food, 2 Ki. 4:38; 6:29.

PUAL pass. of Piel, Ex. 12:9; Lev. 6:21.

HIFIL causat. of Kal No. 2, *to ripen*, Gen. 40:10; see under the word **בָּשָׂל**.

Derived nouns **מִבְשָׂלוֹת** and —

בָּשָׂל m. Ex. 12:9, **בָּשָׂלָה** f. Num. 6:19, *something boiled, sodden*.

בִּשְׁלָם (for **בְּנוֹשָׁלָם** "son of peace"), [*Bish-lam*], pr. n. of a Persian magistrate [in the Holy Land], Ezr. 4:7.

בִּשְׁלָן a root not used in Hebrew. Arab. **بشنة** level and soft soil, soft sand. Hence pr. n. **בִּשְׁלָן** and —

בִּשְׁלָן ("soft," "sandy soil"), often with the art. **הַבִּשְׁלָן** pr. n. *Bashan*, the northern part of the region beyond Jordan; bounded on the north by the mountains of Hermon, 1 Ch. 5:23 (whence "the hill of

Bashan," Ps. 68:16, is a name of Hermon), and on the south by Jabbok and Mount Gilead; on the east extending to Salchah (Deu. 3:17, 13; Josh. 12:4). It was taken from Og an Amorite king, by the Israelites, and was given with part of Gilead to the half tribe of Manasseh (Num. 21:33; 32:33), it was celebrated for its oaks (Isa. 2:13; Eze. 27:6; Zec. 11:2) and for its rich pastures and abundance of cattle (Deut. 32:14; Ps. 22:13; Amos 4:1; Eze. 39:18). Arab. **البشنة** Ch. **ܒܫܢܐ**, **ܒܫܢܐ**, Syr. **ܒܫܢܐ**, Gr. in Josephus and Ptolem. *Baravata*, now **البشنة** *el-Bethenyeh*.

בָּשָׂה *shame* (from the root **בָּשָׂה**), Hos. 10:6. Nouns ending in the syllable **נָה**, **נָה**, added to the root are also found in Chaldee (see **ܒܫܢܐ**), and more frequently in Æthiopic; see Ludolfi Gramm. Æthiop. p. 90. It is rendered, very unsuitably, by Michaëlis (Suppl. p. 233), sackcloth, or mourning garment, by comparison with the Arab. **بِسَانَة** sackcloth of coarse flax, but sackcloth of linen was not used for mourning garments. The common interpretation is sufficiently defended by the parallelism, and no new sense need be sought.

בָּשָׂם once found in Poel **בָּשָׂם** for **בָּשָׂם** TO TREAD DOWN; followed by **עַל** (ש and ד being interchanged, see **ד**), Amos 5:11.

בָּשָׂשׁ a root falsely adopted, whence some derive **בָּשָׂשׁ** Pilel of the verb **בָּשָׂשׁ**, which see.

בָּשָׂת with suff. **בָּשָׂתִי** (from the root **בָּשָׂה**), f.

(1) *shame*, often with the addition of **בָּשָׂת** Jer. 7:19; Ps. 44:16; Dan. 9:7, 8; **לְבַשׁ בָּשָׂת** Job 8:22; Ps. 35:26, and **עָטָה בָּשָׂת** Ps. 109:29, to be covered with shame.

(2) *ignominy, a vile and ignominious condition*, Isa. 54:4; 61:7; Hab. 2:10; Mic. 1:11, **עֶרְוָה**, **בָּשָׂת** "in nakedness and shame," (al. *nuda pudendis*).

(3) *an idol*, which deceives the hope of the worshippers and puts them to shame, Jer. 3:24; 11:3; Hos. 9:10.

I. **בָּת** (contr. from **בָּתָּה** for **בָּתָּה** from the root **בָּתָּה**), with suff. **בָּתִּי** (from **בָּתָּה**; pl. **בָּתוֹת**; constr. **בָּתוֹת** (as if from sing. **בָּתָּה**; compare **בָּתִּים** sons), *a daughter* (Arab. **بنت**, pl. **بنات**, Syr. **ܚܢܐ**, pl. **ܚܢܐ**, Ch.

בָּת and **בָּתָּה**; const. **בָּתָּה**; with suff. **בָּתִּי**; pl. **בָּתוֹת**). **בָּתוֹת הָאָדָם** "daughters of men," human women, opp. to sons of God, Gen. 6:2, 4; Cant. 7:2, **בָּתִּי הַנָּדִיב** "daughter of a noble (father)," a loving address to

maid:n. A queen herself is addressed as בת Ps. 45: 11; compare בן No. 3.

The name of daughter as well as that of son (see בן), is of wide extent. It is used for—

(1) *grand-daughter, a female descendant.* So בְּנוֹת יִשְׂרָאֵל the Hebrew women, Jud. 11:40; בְּנוֹת כְּנָעַן the Canaanitish women, especially maidens, Gen. 28:8; and with the name of a people, בְּנוֹת הַפְּלִשְׁתִּים 2 Sam. 1:20; בְּנוֹת עַמִּי the women of my nation, Eze. 13:17. So also we should take בְּנוֹת יְהוּדָה Ps. 48:12, where some incorrectly understand the towns of Judah. For, lesser towns around a city are called the daughters of the city, not of a region; the daughters of Judah, i.e. the women of Judah (see No. 5) are opposed to Zion, i.e. to the sons of Zion, Zionites, and both by the laws of parallelism denote the inhabitants of Zion, and the rest of Judah of both sexes; compare Isa. 4:4.

(2) *a maiden, a young woman, a woman*, comp. בן No. 2, Gr. *θυγάτρις*, Fr. *filie*, Gen. 30:13; Cant. 2:2; 6:9; Jud. 12:9; Isa. 32:9. Poet. הַנְּשִׁים בַּת הַנְּשִׁים "daughter of women," for "maiden," young woman, Dan. 11:17.

(3) *foster-daughter, adopted daughter*, Est. 2:7, 15.

(4) *female disciple, worshipper*, Mal. 2:11, בַּת־אֱלֹהִים "the worshipper of a strange god."

(5) followed by a genit. of place, especially a city or region, it denotes a woman there born and dwelling, specially of youthful age, as, בְּנוֹת יְרוּשָׁלַיִם Cant. 2:7; 3:5; 5:8, 16; בְּנוֹת צִיּוֹן Isa. 3:16, 17; 4:4; בְּנוֹת הָאֶרֶץ Gen. 34:1. By a peculiar idiom of Heb. and Syriac בַּת daughter, like other feminines (see Lehrsgeb 477), is used by the poets collectively for בְּנִים sons (comp. בַּת נְדָוִיד Mic. 4:14 for בְּנֵי נְדָוִיד 2 Ch. 25:13), and daughter of a city or region or people, is used poetically for its inhabitants. So בַּת־צֹר for בְּנֵי צֹר *Tyrians*, Ps. 45:13; בַּת־יְרוּשָׁלַיִם Isa. 37:22; בַּת־צִיּוֹן Isa. 16:1; 52:2; Jer. 4:31; בַּת־מִצְרַיִם Lam. 4:22; בַּת־מִצְרַיִם Jer. 46:11; 19:24; בַּת־עַמִּי Isa. 23:10; בַּת־עַמִּי i. q. my people, Isa. 22:4; Jer.

4:11; 9:6; as in Syr. *כְּנָא אַבְרָהָם* daughter of Abraham, for sons of Abraham, i.e. Hebrews, see my Comment. on Isa. 1:8. Hence has arisen the *προσωπονισμός*, so common in the Hebrew poets, by which all the inhabitants are presented under the figure of a woman (Isa. 23:12, seq.; 47:1, seq.; 54:1, seq.; Lam. 1:1, seq.), and the daughter of a country is called the virgin, as בְּתוּלַת בַּת־צִיּוֹן i.e. "virgin daughter of Sidon" (the construct. state standing for apposition), Isa. 23:12; בַּת־בְּבֶל Isa. 47:1;

בַּת־יְהוּדָה Lam. 1:15; בַּת־מִצְרַיִם Jer. 46:11; בַּת־עַמִּי Jer. 14:17. And as the names of nations are often transferred to countries, and vice versa (Lehrs. page 469), this phrase, which properly denotes the inhabitants, is also used by the poets of a city or region itself. So בַּת־צִיּוֹן of the city itself, Isa. 1:8; 10:32; בַּת־בְּבֶל Ps. 137:8; and it is even said יִשְׁכָּח בַּת־בְּבֶל "inhabitrress (i.e. inhabitants) of the daughter of Babylon," i.e. of the city itself, Zec. 2:11; Jer. 46, 19; 48:18.

(6) Followed by a genit. of time, it implies a female who has lived during that time; בַּת־תְּשַׁעִים שָׁנָה one ninety years old, Gen. 17:17. Comp. בן No. 6.

(7) Figuratively, the daughter of any thing is used with regard to whatever depends upon it, pertains to it, or is distinguished for it. Comp. בן No. 7. So daughters of a city is a name given to the smaller towns situated in its jurisdiction and dependent on it, Num. 21:25, 32; 32:42; Josh. 17:11; Jud. 11:26; בַּת־עֵינַן daughter of the eye, i.e. the pupil (see בֶּן־עֵינַן) ["daughters of song," songstresses, Ecc. 12:4; בַּת־בְּלִיעַל a wicked woman, 1 Sa. 1:16;]; בַּת־אִשְׁטָרִים (ivory) the daughter of cedars, i.e. set in cedar, Eze. 27:6.

(8) It is applied to animals in one phrase, בַּת־הַנְּעָמָה יַעֲנָה the daughter of the female ostrich, used of the ostrich (see יַעֲנָה). Comp. בן No. 9.

(9) It is supposed to mean a branch of a tree. Gen. 49:22, בְּנוֹת צִעְרָה עָלֵי שֹׁר, "the daughters" i.e. branches of a fruit tree (בְּרִית comp. בן No. 10), "go up over the wall," i.e. in their luxuriant growth. It may, however, be better to read with Ilgen on the passage, בְּנוֹת צִעְרָה עָלֵי שֹׁר, "the daughters of ascent," i.e. the wild beasts dwelling in the mountains (comp. Arab. *بناث صعدة*), "lie in wait" (*liegen auf der Fauer*).

(10) In proper names—

(a) בַּת־רַבִּים ("daughter of many"), [*Bath-rabbim*], pr. n. of the gate of Heshbon, Cant. 7:5.

(b) בַּת־שֶׁבַע ("daughter of an oath," שְׁבַע for שְׁבָעָה, comp. Gen. 26:33, 34; or, daughter of seven, sc. years), [*Bath-sheba*], the wife of Uriah, defiled by David, who married her after her husband was killed; and by whom she was the mother of Solomon, 2 Sa. 11:12; 1 Ki. 1:15, seq. Also called בַּת־שֹׁאֵל [*Bath-shua*], 1 Ch. 3:5.

(c) בַּת־יָהּ ("daughter," i.e. worshipper, "of Jehovah"), [*Bithiah*], pr. n. f. 1 Ch. 4:18.

II. בַּת (from the root בָּתַת No. 1), pl. בָּתִּים comm. (m. Eze. 45:10; f. Isa. 5:10), a measure of fluids, as of wine and oil, of the same content as בָּתִּים of any

thing dry. It may be called in Lat. *amphora*. Ten baths made a homer (חֶמֶר, see Eze. 45:11, 14); the tenth part of a bath was called עֶמְרָא 1 Ki. 7:26, 38; 2 Chron. 2:9; 4:5; Eze. 45:10, seq.; Isa. loc. cit. Joseph. Arch. viii. 2, § 9, ὁ δὲ βάδος δύναται χωρησαι ξέστας ἐβδομήκοντα δύο.

בת Ch. i. q. Heb. No. II. pl. בְּתִיִּם Ezr. 7:22.

בְּתָה fem. *desolation* (from the root בָּתַח No. 2. Isa. 7:19, הַבְּתוֹת נְחָלִי "desolated (desert) valleys," or "abrupt vallies" (comp. בָּצֵר broken off, abrupt, headlong, and παγὰς from ῥήγνυμι); but the former meaning is preferable. It does not appear that we should read differently the ἀπαξ λεγόμενον—

בְּתָה fem. Isa. 5:6, where it is said of a vineyard: אֶשְׂתִּיתְהוּ קֶלֶחַ as if אֶשְׂתִּיתְהוּ Germ. ich will ihm das Garaus machen. Vulg. "ponam eam desertam." "I will lay it desolate." The grammarians have not been consistent with regard to this form, which ought in each case to have the same vowels. [But still a variation in the vowels is not unfrequent; here we have a long vowel in the one case to compensate for dagesh in the other.]

בְּתוּאֵל pr. n. — (1) of a man (i. q. בְּתוּאֵל "man of God"), [Bethuel], the father of Laban and Rebecca, Gen. 22:22, 23; 24:15, 24, 47, 50; 25:20; 28:2, 5.

(2) of a place (pr. "tarrying of God," from בָּטָא i. q. בָּטָא, a town in the tribe of Simeon, 1 Ch. 4:30, which in Josh. 19:4 is written contr. בְּתוּל. In Josh. 15:30, in the same series of cities (as to this remarkable corruption see Relandi Palæstina, p. 152, 153), there is found בְּקִיל.

בְּתוּלָה f. — (1) a virgin, pure and unspotted, so called as being separated and secluded from intercourse with men, see the root (Arabic بَتَلَ a pure virgin, a religious البتول, specially of the virgin Mary, Syr. ܒܬܘܠܐ virgin, also a man professing virginity, compare Æth. ቤጊጊል: a virgin, chaste young man.

Syr. ܒܬܘܠܐ to defile a virgin). Gen. 24:16, וְהַנְּעִרָה וְהָיָה לָא בְּתוּלָה וְאִישׁ לֹא יָדָעָה "and the girl was a virgin, and no man had known her," 2 Sa. 13:2, 18; נְעִרָה בְּתוּלָה "a girl, a virgin," i. e. pure, Deu. 22:23, 28; Jud. 19:24; 21:12; 1 Ki. 1:2.

(2) Also used of a woman newly married, Joel 1:8; as in Latin *virgo*, Virg. Æcl. vi. 47; Ær. i. 493; *puella*, Georg. iv. 458, and Arabic بَكْر virgin, LXX. νύμφη.

(3) By a προσωποποιῶ, familiar to the Hebrews, by

which cities or states are spoken of under the figure of women, they are also called *virgins*, see the examples cited under בָּת No. 5. Also without בָּת there is simply said בְּתוּלַת יִשְׂרָאֵל "the virgin of Israel," of the people of Israel, Jer. 18:13; 31:4, 21; Amos 5:2. Rightly Ch. בְּנֵי־יִשְׂרָאֵל the congregation of Israel.

בְּתוּלִים m. pl. — (1) virginity, Lev. 21:13, וְהָיָה אִשָּׁה בְּתוּלָה יָקַח "and he shall take a wife in her virginity;" Jud. 11:37; Eze. 23:3, בְּתוּלֵיהֶן "the teats of their virginity," verse 3.

(2) tokens of virginity (compare בְּרִית No. 4, of the sign of the covenant), i. e. stragula: inter primæ noctis amplexus hymenis scissi sanguine inquinatæ. Deu. 22:14, seq. Compare Leo Afric. p. 325. Niebuhr's Description of Arabia, p. 35—39. Arvieux, Itin. vol. iii. p. 257, 260. Michaëlis, Mosaisches Recht, t. ii. § 92.

בְּתִיָּה see בָּת I. 10, c.

בְּתִים Pl. houses, see בָּית.

בְּתַל an unused root, kindred to the roots בָּתַר, בָּרַל i. q. Arab. بَتَلَ to separate, to seclude. Hence בְּתוּלָה.

בָּתַק not used in Kal. Once in Piel, Eze. 16:40, בְּקִיפָה בְּחַרְבוֹתָם "and they shall cut thee in pieces with their swords." LXX. κατασφάζουσι σε.

Vulg. trucidabunt te. (Arab. بَتَكَ to cleave asunder, to cut, to cut off. Æth. ቀተ: to break.)

בָּתַר TO CUT UP, TO DIVIDE, as slain victims, in Kal and Piel, Gen. 15:10. Arab. بَتَرَ to cut off, to break off. Kindred roots are بَطَرَ, بَطَر, بَطَر.

בְּתַר Ch. after, for בְּאַתַּר, see page xcvi, B.

בְּתָרִי with suff. בְּתָרִי, pl. const. בְּתָרִי m.

(1) a divided part of victims, Gen. 15:10; Jer. 34:19.

(2) section, a dividing, used of a country divided by mountains and valleys (see בְּתָרִין, rugged and abrupt. Cant. 2:17, עַל־הַרֵי־בְתָר, LXX. ἐπὶ ὄρη κοιλωμάτων, i. e. mountains divided by valleys. Compare בְּתָרִין.

בְּתָרִין m. a region divided by mountains and valleys, or a valley which divides mountains, κοιλωμα, Bergschlucht, παγὰς, from ῥήγνυμι. 2 Sa. 2:29. Others suppose this to have been the pr. n. of some particular region; but this would make but little

difference, for the pr. n. would be taken from the nature of the place. [Root בָּתַר.]

בָּתַר an unused root. Arabic **بَت** I. IV. to cut, to cut off, to break off (comp. under the root **בָּתַר** No. I.); **بَتَّ** something broken off, destroyed; **بَتَّة**

and **البَتَّة** quite, altogether. In Hebrew it appears to have denoted —

(1) to define, i. e. to *measure*; whence **בַּת** a measure.

(2) to cut any thing off, to *put an end to a thing*, to lay waste altogether, i. q. **בָּלָה**; whence **בָּתַח**, **בָּתָה**.

ג

Gimel (גִּמֶּל), the third letter of the alphabet, when used as a numeral, i. q. *three*. Its name differs only in form from **גָּמַל** *camel*; and its figure in the Phœnician monuments (4, 7), on the coins of the Macabees, and in the Æthiopic alphabet (7), bears a resemblance to the neck of the camel. The Greeks received this letter from the Phœnicians, and by turning the head to the right, made it Γ.

As being the softest of the palatals (גיכק) except Yod, it is often *interchanged* with the harder ones כ and ק; both within the limits of the Hebrew language itself, and as found by a comparison with cognate languages, see **גִּדְּשׁ**, **גִּדְּשׁ** a heap of sheaves; **גִּפְרִית**, **גִּפְרִית** sulphur; **גָּנָה** and **גָּנָה** to cover, to protect; **גָּנָה** and **גָּנָה** to collect, to heap up; **גָּנָה** and **גָּנָה** to run up and down; **גָּנָה**, **גָּנָה** calix of flowers; **גָּנָה** and **גָּנָה** to cut; **גָּנָה**, **גָּנָה** almond.

More rarely it passes over — (2) into *gutturals*, which are less allied; namely, **גָּנָה**, **גָּנָה**, and **גָּנָה**, as **גָּנָה**, **גָּנָה** young of birds, comp. **גָּנָה**.

גָּנָה adj. (for **גָּנָה**, from the root **גָּנָה**), m. *proud, arrogant*, Isa. 16:6.

גָּנָה fut. **גָּנָה** a poetical word.

(1) TO LIFT ONESELF UP, TO INCREASE, used of water rising up, Eze. 47:5; of a plant growing, Job 8:11. — Job 10:16, **גָּנָה** **גָּנָה** "and (if) it (my head) raise itself up, as a lion thou wouldst hunt me."

(2) *Metaph. to be exalted, magnificent*, of God, Ex. 15:1, 21. In the derivatives it is applied —

(3) to *honour* (see **גָּנָה** No. 1), and —

(4) to *pride and arrogance*, see **גָּנָה** and **גָּנָה** No. 3. (Syr. Pael **גָּנָה** to decorate, to make magnificent. Ethpael, to boast oneself; **גָּנָה**, **גָּנָה**)

adorned, magnificent.) In the signification of *pride*, it accords with the Gr. *yalu*.

Derivatives follow, except **גָּנָה**, **גָּנָה** No. II.

גָּנָה adj. — (1) *lifted up, high*, Isa. 2:12. Job 40:11, 12, **גָּנָה** **גָּנָה** "behold every thing that is high, and bring it low."

(2) *proud, arrogant*, Jer. 48:29. Pl. **גָּנָה** the proud, often with the adjoined notion of impiety; as elsewhere, meekness and a humble spirit include the idea of piety (see **גָּנָה**). Ps. 94:2; 140:6; Pro 15:25; 16:19. LXX. *ὑπερφανοί, ὑβρισταί*.

גָּנָה f. *pride, arrogance*, Pro. 8:13.

גָּנָה ("majesty of God"), [*Geuel*], pr. n. m. Nu. 13:15.

גָּנָה f. pr. elevation (from **גָּנָה**), hence —

(1) *magnificence, majesty*, as of God, Deu. 33:26; Ps. 68:35.

(2) *ornament, splendour* (*ἄρα*), Job 41:7; Deu. 33:29.

(3) *pride, arrogancy*. Ps. 73:6, **גָּנָה** **גָּנָה** "therefore pride clothes their neck," i. e. they are elated with pride. A stiff neck being regarded as the seat of pride. Ps. 31:24; Pro. 14:3; Isa. 9:8; 13:3, 11; 16:6; 25:11. Used of the sea, Ps. 46:4, "the mountains quake at its pride."

גָּנָה m. plur. (of the form **גָּנָה**), *redemptions, redemption*. Isa. 63:4, **גָּנָה** **גָּנָה** "the year of my redemption," i. e. in which I will redeem my people. So LXX., Vulg., Syr. Commonly taken as "the year of my redeemed ones."

גָּנָה const. **גָּנָה**, once pl. **גָּנָה** (from the root **גָּנָה**), Eze. 16:56, pr. elevation; hence —

(1) *sublimity, majesty*, of God, Ex. 15:7; Isa. 2:10, 19, 21; 24:14, **גָּנָה** **גָּנָה** "they sing with joy of the majesty of Jehovah." Job 37:4, **גָּנָה** **גָּנָה** "his sublime voice," thunder. Job 40:10, **גָּנָה** **גָּנָה** "deck thyself, now, with majesty and magnificence." Mic. 5:3.

(2) *ornament, glory, splendour*, Isa. 4:2; 60:15, "I will make thee עֲלָם a perpetual glory." Isa. 13:19, תְּפִאֲרֶת נָאֵל "the splendid glory of the Chaldeans," said of the city of Babylon. Isa. 14:11. Ps. 47:5, יַעֲקֹב נָאֵל "the glory of Jacob," i.e. the Holy Land; also, God himself, Amos 8:7. נָאֵל הַיַּרְדֵּן "the glory of Jordan," poet. used of its green and shady banks, beautifully clothed with willows, tamarisks, and cane, where lions used to lie hid amongst the reeds, Jer. 12:5; 49:19; 50:44; Zec. 11:5; comp. Jerome on Zec. loc. cit.; Relandi Palestina, page 274.

(3) i. q. נִפְאָה No. 3, *pride, arrogance*. Pro. 16:18, "pride goeth before a fall." נָאֵל יַעֲקֹב "the pride of Jacob," Am. 6:8; Nah. 2:3; Job 35:12; Isa. 13:11; 16:6. It is also ascribed to the waves, Job 38:11. Compare נִפְאָה No. 4.

נִפְאָה (with 'Tzere impure), from the root נָאֵל — (1) *a lifting up, something lifted up*. Isa. 9:17, נִפְאָה עָשָׂן "a column of smoke."

(2) *majesty*, of God, Ps. 93:1.

(3) *glory, splendour*, Isa. 28:1, 3. Concr. Isa. 12:5.

(4) *pride, arrogance*, Ps. 17:10; 89:10.

נָאֵל adj. *proud, arrogant*, Ps. 123:4, כְּתִיב. קְרִי נָאֵל יְנִימִים the proud ones of the oppressors. [Root נָאֵל.]

נִפְאָה *vallies*; see the root נָאֵל.

I. נָאֵל fut. יִנְאֵל. — (1) TO REDEEM, BUY BACK, as a field or farm sold, Lev. 25:25; Ruth 4:4, 6; a thing consecrated to God, Lev. 27:13, 15, 19, 20, 31; a slave, Lev. 25:48, 49. Part. נֹאֵל redeemer (of a field), Lev. 25:26. Very frequently used of God as redeeming men, and specially Israel, as out of the slavery of Egypt, Ex. 6:6; from the Babylonish captivity [or other dispersions], Isa. 43:1; 44:22; 48:20; 49:7, etc. Const. absol. also followed by כֵּן Ps. 72:14; 106:10. Part. pass. נִנְאֵל, יִנְאֵל, יִנְאֵל, יִנְאֵל those redeemed by God, Isa. 35:9; 51:10; Job 19:25, יִנְאֵל יְדַעְתִּי נֹאֵלִי "I know (that) my Redeemer liveth," that God himself will free me from these calamities [in the resurrection, see the context. The Redeemer here is Christ]. — Job 3:5, in the imprecations cast on the day of his birth, וְנִנְאֵל חֹשֶׁךְ וְצִלְמָוֶת "let darkness and the shadow of death redeem it" for themselves, let them retake possession of it.

(2) Followed by דָּם, to require blood, i.e. to *avenge bloodshed, to require the penalty of bloodshed from any one*; only in part. נֹאֵל דָּם avenger of blood,

Num. 35:19, seq.; Deu. 19:6, 12; Josh. 20:3; 2 Sa. 14:11; and without דָּם Nu. 35:12.

(3) Since both the right of redemption (No. 1), and the office of avenging bloodshed (No. 2) belonged to the nearest kinsman, נֹאֵל denotes, *near of kin, near relative*, Num. 5:8; Lev. 25:25; Ruth 3:12; with art. הַנֶּאֱמָל "the nearest kinsman," Ruth 4:1, 6, 8; compare 3:9, 12. The one next after him is called מִנְאֵל Ruth 2:20; compare 4:4. Pl. נִנְאֵלִים relatives, 1 Ki. 16:11. (So to the Hebrew נִשְׁאָר i.e. *near kinsman*, answers the Arab. نَاصِر avenger of blood,

and وَلِي denotes both a friend, kinsman, and a protector, avenger of blood.)

(4) Since by the law of Moses it was also the office of the next of kin, when a man died without children, to marry his widow (see יָבֵם, יָבִימָה); the verb נָאֵל is also transferred to this right and office of a relation, where it is denom. from נֹאֵל. See Ruth 3:13, where Boaz says, וְיִנְאֵל וְאִם־לֹא יִחַפֵּן לְנֹאֵל, "if he will marry thee by right of relationship, let him marry thee, but if he will not, I will marry thee;" compare Tob. 3:17.

NIPHAL, pass. of Kal No. 1, *to be redeemed*, of a field and farm, Lev. 25:30; of consecrated things, Lev. 27:20, 27, 28, 33; of a slave, Lev. 25:54; reflex. *to redeem oneself*, ib., verse 49.

Derivatives נִנְאֵלָה, נִנְאֵלִים and pr. n. יִנְאֵל.

II. נָאֵל a word of the later [?] Hebrew, not used in Kal, *to be polluted, impure*, i. q. Chald. נָאֵל, נָעַל; Ithpe. אִתְנַעַל to be polluted.

PIEL נִנְאֵל *to pollute, to defile*, Mal. 1:7.

PUAL. — (1) *to be polluted*; part. מִנְאֵל *polluted, impure, unclean*, of food, Mal. 1:12.

(2) *declared impure*, i.e. *to be removed*, as a priest from sacred ministry, Ezr. 2:62; Neh. 7:64; compare Syriac ܢܥܠ to cast away, reject, and ܢܥܠ Ithphil.

NIPHAL נִנְאֵל Zeph. 3:1, and יִנְאֵל Isa. 59:3; Lam. 4:14 (which form is like the passive Conj. VII. in Arabic انْتَبَل, *polluted, defiled, stained*).

HIPHAL, *to pollute, to stain*, as a garment with blood, Isa. 63:3. The form הִנְאֵלְתִּי for הִנְאֵלְתִּי imitates the Syriac.

HIITHPAEL, *to pollute oneself, with unclean food*, Dan. 1:8. Hence —

נִנְאֵל pl. const. נִנְאֵלִים *defilings*, Neh. 13:29.

נָאֵלָה f.—(1) the *redemption* of a field and farm, Lev. 25:24; Ruth 4:6; hence—(a) *the right of redemption*, more fully הַנְּאִלָּה Jer. 32:7, comp. 8 (see בְּכֹרֶה); Lev. 25:29, 31, 48; נִאֲלָח עוֹלָם the right of redeeming for ever, Lev. 25:32.—(b) followed by a gen. *a field to be redeemed* by any one by right of relationship, Ruth 4:6.—(c) *price of redemption*, Lev. 25:26, 51, 52.

(2) *relationship, kindredship* (see root I, 3). Eze. 11:15, נִאֲלָחֶךָ *thy kindred*.

נָב with suffix נָבִי, pl. נְבִיִּים and נְבוֹת (see No. 5, 6) from the root נָבַב No. 1, pr. *something gibbous, something curved like an arch or a bow*.

(1) *the back* of animals, Eze. 10:12; and of men, Ps. 129:3, עַל נְבִי הָרִשָּׁה הִרְשִׁים “the plowers plowed upon my back,” i. e. they cut my back with stripes as the ground is cut with a plough.

(2) *back, boss of a shield* (comp. Arab. حَوْش shield, and French *bouclier* from *boucle*). Job 15:26, it is said proverbially, בְּעֵבִי נְבִי מִנְּנִי “he rushes upon him . . . with thick bosses of shields,” a metaphor taken from soldiers, who join their shields closely together like a testudo, and so make an onset. Comp. Schult. ad loc. cit.; Har. Cons. xxiii. p. 231; xl. 454, ed. de Sacy. Hence—

(3) *bulwark, fortress*, Job 13:12, נְבִי חֹמֶר נְבִיכִים “fortresses of clay (are) your fortresses.” This is to be understood of the weak and feeble arguments with which the adversaries are defending themselves (comp. Isa. 41:21). So Arab. ظُحْر back for bulwark.

(4) *a vaulted house, a vault*, specially used of a brothel or chamber, where harlots prostituted themselves (like the Lat. *fornix*, Juven. iii. 156), Eze. 16:24, 31, 39. LXX. οἶκημα πορνικόν, πορνείον.

(5) *rim, circumference* of wheels. Plur. נְבִיִּים 1 Ki. 7:33; נְבוֹת Eze. 1:18.

(6) *the eyebrow*, as if the bow of the eye. Pl. נְבוֹת Lev. 14:9. Arab. جَبَّة the bone above which the eyebrow grows.

(7) *back*, i. e. surface of the altar. Eze. 43:13. LXX. τὸ ὕψος τοῦ θυσιαστηρίου. So the Gr. ὠρεὸς used of the surface of the sea, land, &c. Equivalent to this is הַנְּאִלָּה Ex. 30:3; 37:26; so that it may be doubted whether it should not be so read.

נָבַב Ch. i. q. Heb. *back*, pl. *backs*, for sing. like the Gr. τὰ πλάτη. Dan. 7:6, כְּחַיִּב, “and that beast had four wings עַל נְבִיָּה on its back.” LXX. ἐπ’ἀνά αὐτῆς. Theod. ὑπεράνω αὐτῆς. Vulg. *super ea*.

נָבַב pl. נְבִיִּים 2 Ki. 25:12; כְּחַיִּב; see the root נָב No. 3.

I. **נָב** m. (1) *a board*, so called from the idea of cutting. Pl. נְבִיִּים 1 Ki. 6:9.

(2) *a well*. Pl. נְבִיִּים Jer. 14:3. Root נָבַב.

II. **נָב** (for נָבַב from the root נָבַב) *a locust*. Pl. נְבִיִּים Isa. 33:4. LXX. ἀκρίδες.

נָבַב Ch. emph. נָבַב *a den*, where lions were kept, Dan. 6:8, seq. In Targ. for the Hebrew בֹּר, Syriac

ܢܒܒܐ, Arabic جَبَّ, Ethiopic ገብገብ; id. [Root נָבַב.]

נָבֹב & גֹּב (“pit, cistern”), [Gob], pr. n. of a place otherwise unknown, 2 Sa. 21:18, 19, for which there is in the parallel place, 1 Ch. 20:4, גֹּבֶר.

נָבַב an unused root, i. q. Arab. جَبَّ ult. Waw and Ye, *to gather together*, specially water into a reservoir, *to collect tribute*, جَبَّ IV. *to gather together, to collect*. Hence—

נָבִיָּה m.—(1) *a reservoir for water, a cistern*. Isa. 30:14. Vulg. *fovea*.

(2) *a marsh, a pool*, Eze. 47:11.

נָבַב has a double power; the one proper, the other derived. The proper is—

(1) *to be curved, hollow*, like an arch or vault, whence נָב something gibbous; this sense is widely extended in the kindred roots, as נָוָה, whence נָוִי, נָוִי, whence נָוִי, whence נָוִי, whence נָוִי (where see more) and נָבִיָּה, and also נָבִיָּה. To this answer *gibbus*, Giebel, Gipfel. Also the roots נָבַב, נָבַב, נָבַב, נָבַב.

(2) The other is borrowed from נָבַב, נָבַב *to cut, to dig*; Arab. جَبَّ to cut, to cut out; comp. جَاب Med. Waw and Ye id. and Conj. VIII. *to dig a well*. Whence Ch. נָב *a well*.

נָבַב an unused root, i. q. Arab. جَبَّ *to go out from the earth*, as a serpent from its hiding place:

hence جَاب for جَابִי locusts, so called as issuing from the earth when hatched; comp. Æth. ለጠረጴ: a very large locust, from نَبَط to emerge from the water, comp. Plin. xi. 29, § 35. Bochart, Hieroz. ii. p. 443. Hence נָב No. II, נָב.

נָבִיָּה inf. נָבִיָּה, once נָבִיָּה Zeph. 3:11 fut. נָבִיָּה 3 pl. fem. irregularly נָבִיָּה Eze. 16:50

(1) to **BE HIGH** (comp. under the root **נָבַב** No. 1); of a tree, Eze. 19:11; of heaven, Ps. 103:11; of a tall man, 1 Sa. 10:23.

(2) to **be exalted, elevated** to a greater degree of dignity and honour, Isa. 52:13; Job 36:7.

(3) **נָבַב** (a) in a good sense, to **take courage**, 2 Ch. 17:6; **וַיִּנָּבֵב לְבוֹ בְּדַרְכֵי יְהוָה** "and he took courage in the ways of Jehovah."—(b) in a bad sense, to **lift up itself** (the heart) in **pride or arrogance, to be proud**, Ps. 131:1; Pro. 18:12; 2 Ch. 26:16. Hence used of the person himself—

(4) to **be proud, arrogant**, Isa. 3:16; Jer. 13:15.

הִפְחִיל הַנִּבְיָה to **make high, to exalt**, Eze. 17:24; 21:31. Pro. 17:19, **מִנְבִּיָּה פָּתַח** "who makes his gate more lofty." Jer. 49:16, **כִּי־תִנְבִּיָּה כְּנֶשֶׁר קָנָה** "although thou make thy nest high like the eagle," i.e. thou constructest thy fortresses on the tops of rocks; comp. Obad. 4, where it is without **קָנָה**. Followed by an inf. adv. Ps. 113:5, **לְשֹׁכֵהי לְעֵלְיָה** "who dwelleth on high." Job 5:7, **יִנְבְּיֵהוּ עֹנָה** "they fly on high." Without **עֹנָה** id. Job 39:27; followed by a finite verb, Isa. 7:11.

Derivatives follow, except pr. n. **יִנְבְּקָה**.

נָבִיָּה i. q. **נָבִיָּה** adj. **lofty, high**, only in constr. **נָבִיָּה עֲיִנִּים** Ps. 101:5; **נָבִיָּה לֵב** Pro. 16:5; **נָבִיָּה רֹחַ** Ecc. 7:8, of one who is proud.

נָבִיָּה rarely **נָבוֹה** Ps. 138:6, adj.; constr. **נָבוֹה** 1 Sa. 16:7 (compare **נָבִיָּה**), f. **נִבְהָה**.

(1) **high, lofty**, of a tree, Eze. 17:24; a tower, Isa. 2:15; mountain, Gen. 7:19; Isa. 57:7; stature of a man, 1 Sa. 9:2; **powerful**, Ecc. 5:7; subst. **that which is high**, i. q. **height, tallness**, 1 Sam. 16:7.

(2) **proud, arrogant**, Isa. 5:15; 1 Sa. 2:3.

נָבִיָּה m. with suff. **נִבְהָהוּ**,—(1) **height**, of trees, buildings, etc., Eze. 1:18; 40:42; 1 Sam. 17:4; Amos 2:9; Job 22:12, **הֲלֹא־אֵלֹהִים נָבִיָּה שָׁמַיִם** "is not God in the height of heaven?" Pl. constr. Job 11:8, **נִבְהָהי שָׁמַיִם מִהַרְפֵּעַל** "the heights of heaven (are those deep things of the divine wisdom); what wilt thou do?"

(2) **majesty, magnificence**, Jer. 40:10.

(3) **pride, arrogance**, Jer. 48:29; more fully **נָבִיָּה** 2 Ch. 26:16; **נָבִיָּה רֹחַ** Pro. 16:18; and **נָבִיָּה אָף** Ps. 10:4; which last phrase is very frequent in Arabic, see Thes. p. 257.

נִבְהָהוּ f. **pride**, Isa. 2:11, 17.

נָבוֹל with suff. **נִבְוִלִי**, pl. **נִבְוִיָּם** m.

(1) **boundary, limit** of a field, and of a region,

(pr. the cord by which the limit is measured out from the root **נָבַל** No. 1) Deu. 19:14; 27:17; Pro. 22:28; Jud. 11:18; **נָבוֹל יָם** the western boundary, Nu. 34:3, 6. Used of the boundary of the sea, Ps. 104:9. As to the phrase **נִבְוִל** Num. 35:6; Deut. 3:16, 17, etc., see under Vav copulative.

(2) **the space included within certain borders, limits, territory** (*Gebiet*), Gen. 10:19; **נָבוֹל הַכְּנָעֲנִי** "the limits of the Canaanites." **כָּל־נָבוֹל מִצְרַיִם** "the whole extent of Egypt," Ex. 10:14, 19; **כָּל־נָבוֹל יִשְׂרָאֵל** 1 Sa. 11:3, 7; **נָבוֹל בְּנֵי עַמּוֹן** Nu. 21:24, etc. Pl. **bounds, territories**, Jer. 15:13; Isa. 60:18; 2 Ki. 15:16; Eze. 27:4; "in the midst of the sea are thy bounds," (of Tyre).

(3) **edge** (of the altar), Eze. 43:13, 17.

נִבְוִלָה f. **border, margin**, Isa. 28:25, **וְכִסְמָתָהּ** "and spelt in the margin of it," (the field). Pl. **נִבְוִלוֹת** boundaries, limits, as of a field, Job. 24:2; of regions, Nu. 34:2, 12; of peoples, Deu. 32:8.

נָבוֹר adj. [**נָבַר** root].—(1) **strong, mighty, impetuous**, used of a hunter, Gen. 10:9; commonly of an impetuous soldier, a hero, 2 Sa. 17:10; Ps. 33:16; 45:4; **מֶלֶךְ נָבוֹר** "a mighty king" (Alexander the Great), Dan. 11:3. **אֵל נָבוֹר** a mighty hero. [*The mighty God*: Christ is spoken of.] Isa. 9:5; 10:21; comp. Eze. 32:11. Gen. 6:4, **הַמַּה הַגִּבּוֹרִים אֲשֶׁר מַעֲלָם**, comp. Eze. 32:11. Gen. 6:4, **הַמַּה הַגִּבּוֹרִים אֲשֶׁר מַעֲלָם** "these are the heroes, those who were famous of old;" Pro. 30:30, "the lion is a hero among beasts;" also used of a soldier generally, Jer. 51:30; Ps. 120:4; 127:4; **גִּבּוֹר חַיִּל** "a mighty warrior," Jud. 6:12; 11:1; 1 Sa. 9:1; pl. **גִּבּוֹרֵי חַיִּל** 2 Ki. 15:20; and **גִּבּוֹרֵי חַיִּלִּים** 1 Ch. 7:5; 11:40. Used of God, Ps. 24:8, **יְהוָה עֹזוֹ וְגִבּוֹר יְהוָה מִלְחָמָה**, "Jehovah (is) strong and mighty, Jehovah (is) mighty in battle." Deu. 10:17; Jer. 32:18; Neh. 9:32. In mockery, Isa. 5:22, **הֵיוּ גִבּוֹרִים לְשִׁתּוֹת** "woe to those who are heroes in drinking wine, who are mighty in mingling strong drink." Compare my remarks on Isa. 28:1. It is also referred to **energy, ability**, in performing things, **נָבוֹר חַיִּל** a man strong in ability (*thätiger, tüchtiger Mann*), 1 Ki. 11:28; Neh. 11:14; to **wealth**, **נָבוֹר חַיִּל** "mighty in wealth" (*vermögend*), Ruth 2:1; 1 Sa. 9:1; 2 Ki. 15:20; to **power**, Gen. 10:8. Hence—

(2) **a chief, a military leader**, Isa. 3:2, **נָבוֹר וְאִישׁ** "the commander of soldiers and the soldier;" compare Eze. 39:20. So also apparently, we should understand those who are called **נָבוֹרֵי דָוִד** 2 Sa. 23:8; 1 Ki. 1:8; 1 Ch. 11:26; 29:24. Used generally of a chief, 1 Ch. 9:26, **נָבוֹרֵי הַיַּעֲזָרִים** "the chiefs of the porters." It is rarely—

(3) in a bad sense, *proud, a tyrant*, Ps. 52:3; like the Arab. ^{جبار} *جبار*.

נְבוֹרָה f. (from the root **נָבַר**)—(1) *strength*, Ecc. 9:16, *טוֹבָה חֲכָמָה מִנְבוֹרָה* "wisdom is better than strength;" 10:17, "Happy land!... whose princes eat in due season, *וְלֹא בִשְׁתִּי* for strength (to strengthen the body), not for drunkenness." Pl. Ps. 90:10, "we live seventy years, *יָאֵם בְּנְבוֹרוֹת שְׁמָנִים*, not for strength eighty years;" and if by reason of strength eighty years;" Job 4:4. Specially—

(2) *fortitude, military virtue*, Jud. 8:21; Isa. 36:5. It is also applied to the horse, Job 39:19; it is once applied to the strong and intrepid soul of a prophet, Mic. 3:8. Sometimes in concr. for mighty deeds, 1 Ki. 15:23, "and the rest of the things done by Asa, *וְכָל-נְבוֹרוֹתָיו וְכָל-אֲשֶׁר עָשָׂה* and his mighty deeds and all that he did," etc.; 16:27; 22:46; ["concr."] also for **נְבוֹרִים** strong men, heroes, Isa. 3:25.

(3) *power*, Isa. 30:15; especially of God, Ps. 21:14; 54:3; 66:7; 71:18; 89:14. Pl. *נְבוֹרוֹת יְהוָה* "mighty deeds of God," Deu. 3:24; Ps. 106:2; Job 26:14.

(4) *victory*, Ex. 32:18; compare the verb, chap. 17:11.

נְבוֹרָה Ch. emph. *נְבוֹרָהָא* *power, might*, of God, Dan. 2:20.

נָבָה i. q. *נָבִיחַ* to be high, but specially used of *stature*, and of the *forehead*, Ch. *נָבִיחַ* a man who is too tall, Arabic *أَجَبَة* having a tall forehead, *جَبِيْهَة* forehead. Hence—

נָבִיחַ m. adj. *one who has too high a forehead*, (nouns of the form *נָבִיחַ* indicating some defect of body), hence *bald on the front part of the head, forehead-bald*, Lev. 13:41. LXX. *ἀναφάλαντος*. Opp. to *קָרַח* i. e. bald on back of the head.

נִבְחָת f. *baldness on the front part of the head*, Lev. 13:42, 43. It is applied to a bald or bare place on the outer or right side of garments and clothes, Lev. 13:55. Opp. to *קָרַח* baldness of the back of the head, and of the back part of cloths.

נָבִי i. q. Syr. *نَابِي* ("an exactor of tribute"), [Gabbai], pr. n. of a man, Neh. 11:8.

נְבִים ("cisterns," Jer. 14:3, or "locusts," Isa. 33:4), [Gebim], pr. n. of a small town not far from Jerusalem, towards the north, Isa. 10:31

נִבְיָה f. *curdled milk, cheese*, Job 10:10; from the root **נָבַ** No. 3. Arab. *جبن* IV. to curdle *as milk*; V. to be curdled, *جبن, جبن*, Eth. *ገገገ*: Syr. *ܢܒܝܐ* cheese.

נִבְיָע m. (from the root **נָבַע**)—(1) *a cup, bowl*, Gen. 44:2, seq.; *a large bowl* of wine, Jer. 35:5, distinguished from *כַּסִּית* the smaller cups into which the wine was poured from this.

(2) *calix of flowers*, in the ornaments of the holy candlestick. Ex. 25:31, seq.; 37:17, 19, compare Arab. *كوب* calix of flowers; Heb. *קַבֵּעַת* cup, bowl.

נָבִיר m. *lord*, so called from the idea of power, found twice, Gen. 27:29, 37. Root **נָבַר**.

נְבִיָּרָה f. *lady, mistress*, everywhere used of a queen, specially of the wife of a king, 1 Ki. 11:19; 2 Ki. 10:13; of the mother of a king, 1 Ki. 15:13; 2 Ch. 15:16.

נְבִישַׁת (from **נָבַשׁ**) pr. *ice* (see **נְבִישַׁת**); trop. used for *crystal*, which is like ice, and was in fact regarded as ice (Plin. II. N. xxxvii. 2), compare Gr. *κρύσταλλος*, and Eth. *ገገገ: በገገገ*: hailstone and crystal. It occurs once, Job 28:18.

נָבַל—(1) TO TWIST, TO TWIST TOGETHER, TO WREATHEN as a rope (kindred to **נָבַל**, **נָבַל**, compare also *جمل* a rope), hence *נְבִילוֹת*, *נְבִילָה* wreathen work, **נָבִיל** prop. a line by which boundaries were measured, then used of the *boundary* itself (compare *finis* and *funis*, Engl. *line*, both cord and boundary), and from the signification of limit, *جبل* a mountain, a chain of mountains, as being the natural limit of regions, comp. *ὄρος* and *ὄρος*, and Heb. **נָבַל**, **נָבַל**. Denominative from **נָבִיל** is—

(2) *to bound, to limit*—(a) used of the boundary itself. Josh. 18:20, *וְהַיַּרְדֵּן יְבִילֵהוּ* "and Jordan was its border."—(b) with an acc. of the boundary, *to set, to determine*. Deut. 19:14, "Remove not the boundaries of thy neighbour *וְלֹא תִסָּרֵם* which those of old have set."

(3) Followed by *בְּ* to border upon, to be adjacent, Zec. 9:2.

Hiphil, *to set bounds to any thing, to limit*. Ex. 19:23, *וְהִנָּחֵם אֶת-הָהָר* "set bounds round the mountain;" Ex. 19:12, *וְהִנָּחֵם אֶת-הָעָם* "and set bounds to the people."

Derivatives, see Kal No. 1.

גָּבֵל (i. q. **جبل** "mountain" ["see the root **גָּבַל** No. 1."]), [*Gēbal*], pr. n. of a city of the Phœnicians, between Tripoli and Berytus, situated not far from the sea, in a *lofty place* (Strabo xvi. p. 755, Casaub.), whose inhabitants were skilful as sailors (Eze. 27:9) and as architects (1 Ki. 5:32). It was called by the Greeks, Βύβλος (see Strabo, Ptol., Steph. Byz.), rarely Βίβλος, by the Arabs to this day **جبله**, and dimin. **جبليل**, i. e. little mountain. Gent. n. **גָּבִיל** [*Giblites, stone-squarers*], pl. **גָּבִילִים** 1 Ki. 5:32.

גָּבֵל m. ("mountain"), [*Gēbal*], Ps. 83:8, *Gēbalene*, pr. n. of a mountainous region inhabited by the Edomites, extending southward from the Dead Sea to Petra, now called **جبال** *Jebāl*, Judith 3:1 (Lat. Vers.); in the historians of the crusades, *Syria Sobal*; by Josephus, Eusebius, Steph. Byz., Γοβολίτις, Γεζαληνή, Γάβαλα.

גָּבֵל see **גָּבַל**.

גָּבֵלֹת f. *wreathen work*, like a rope twisted and wreathed; see the root Kal No. 1. Ex. 28:22, "and thou shalt make for the breastplate, **גָּבֵלֹת** **מַעֲשֵׂה עֹבֵת זָהָב טָהוֹר** wreathen chains, with twisted work of pure gold." Well rendered by the LXX. *κροστούς συμπλεγμένους*, Ex. 39:15. As to the same thing, Ex. 28:14, "and two chains of pure gold, **גָּבֵלֹת** **מַעֲשֵׂה אֹתָם מַעֲשֵׂה עֹבֵת** wreathen thou shalt make them, of twisted work." LXX. *καταμειγμένα (ἐν ᾠθεσι)*. If I understand this, small chains are meant, made of double threads of gold, twisted like a rope, *schnurenförmige Ketten*, *Gettschnur*, and **גָּבֵלֹת** specifies it more accurately, by epexegesis.

גָּבִי — (1) [an unused root] *to be curved*, *gibbous* (see under **גָּבַב** No. 1), of the body (see **גָּבִי**), of a mountain (see **גָּבִי**), of the eyebrow curved as a bow (Syr. and Ch. **גָּבִי**).

(2) it is applied to the body when *horror-stricken*, and *contracting* itself (*zusammenfahren*), **جبن** and **جبن** to be timid, cowardly, act. to terrify.

(3) used of milk which curdles (Germ. *die Milch färbt zusammen, die Milch erstarrt, für die Milch gerinnt*), whence **גָּבִי** curdled milk, cheese.

גָּבִי m. adj. *gibbous, hump-backed*, Lev. 21:20; see the root **גָּבַב** No. 1.

גָּבִי m. pl. *summits*, as if humps of a moun-

tain; Psal. 68:16, **הַר־גָּבִי** "a mountain of summits, the mountain of Bashan;" and verse 17, by apposition, **הָרִים גָּבִי** "mountains (which are) summits," i. e. abound in summits. (Compare Talm. **גָּבִי** head summit, Syriac **جَبَل** summit of a mountain, eyebrow, Arab. **جَبَانَة** rough and uneven country (prop. abounding with humps), a cemetery, so called from the sepulchral mounds.

גָּבַע a root not used as a verb, kindred to the roots **גָּבַב** (which see), **גָּבַח**, etc., having the sense of *elevation*, like a mountain or hill; specially, round like a cup or the head (see **גָּבַע**, **גָּבַע**); compare **قَب** head (prince), *κεφαλή, caput, capo*, all of which come from the same primary stock.

[Derivatives, the following words, also **גָּבַע**, **גָּבַע**.]

גָּבַע ("hill"), [*Gēba, Gibeah, Gaba*], pr. n. of a Levitical city in the tribe of Benjamin (Josh. 18:24; 21:17), situated on the northern limits of the kingdom of Judah (2 Kings 23:8; Zec. 14:10); more fully **גָּבַע בְּנֵימִין** 1 Sa. 13:16.

גָּבַע ("hill"), [*Gibeah*], pr. n. m., 1 Ch. 2:49.

גָּבַע pl. **גָּבַעֹת** f. — (1) *a hill*, 2 Sa. 2:25; Isa. 40:12; 41:15; Cant. 2:8, etc.; **גָּבַעֹת עוֹלָם** the ancient hills, the same from the creation of the world to this day, Gen. 49:26; Job 15:7, **לִפְנֵי גָבַעֹת חוֹלְלָהָ**, "wast thou born before the hills?" Pro. 8:25; **גָּבַעֹת יְהוָה** "the hill of Jehovah," Zion, Eze. 34:26; compare Isa. 31:4. Many of the hills of Palestine were designated by proper names (**אֶפְרַיִם**, **גֶּרָר**, **חֶבְלֵי**), in other places the name of hill is applied —

(2) *To a town situated on a hill* (compare *dunum* in the ancient cities of Germany, Gaul, and Britain, which in Celtic signifies *a hill* [rather *a fortress*], *Augustodunum, Caesariodunum, Lugdunum*, etc.), [*Gibeah, the hill*], as — (a) **גָּבַעֹת בְּנֵימִין** 1 Sa. 13:15; **בְּנֵימִין** 2 Sa. 23:29, "*Gibeah of the Benjamites*," also **גָּבַעֹת נֶאֱחָל** 1 Sa. 11:4; **גָּבַעֹת הָאֶלֶיִם** 1 Sa. 10:5; compare 10, *κατ' ἄρχαί* **הַגָּבַע** Hos. 5:8; 9:9; 10:9; and **גָּבַע** 1 Sa. 10:26, etc., a town of the Benjamites where Saul was born, infamous for an outrage of the inhabitants (Jud. 19:12, seq.; 20:4, seq.), but equally with Bethel reckoned among the ancient sanctuaries of Palestine [???] (1 Sa. 10:5, 6). Gent. n. **גָּבַעִי** 1 Ch. 12:3. [This town is now prob. called *Jeba* جمع, Rob. ii. 114.] — (b) **גָּבַעֹת פִּינְחָס** (hill of Phinehas) in Mount Ephraim, Josh. 24:33. — (c) **גָּבַע** a town in the tribe of Judah, Josh. 15:57.

גִּבְעוֹן ("pertaining to a hill," i. e. built on a hill), *Gibeon*, a great town of the Hivites (Josh. 10:2; 11:19), afterwards of the Benjamites (Josh. 18:25; 21:17), to be distinguished from the neighbouring towns Geba (גִּבְעָה) and Gibeah (גִּבְעָה), and situated to the north [or rather west] of both. In the reigns of David and Solomon the holy tabernacle was there (1 Ki. 3:4, 5; 9:2). Gent. n. גִּבְעוֹנִי 2 Sa. 21:1, seq. [now prob. el-Jib الجيب Rob. ii. 137].

גִּבְעָל quadril. m. *calix, corolla, of flowers* (ἄνθος, i. q. גִּבְעָל *calix*, with ל added at the end, which sometimes appears to have a diminutive force; compare גִּבְעָל (from גִּבְעָל). Once used of flax, Ex. 9:31, "for the barley was in the ear והפִּיטְתָהּ and the flax in the corolla," i. e. the flax had the corollas of flowers. It is also used in the Mishnah in speaking of the *corollas of flowers* on the top of the stalks of hyssop, which almost look like ears (of corn), Para xi. § 7, 9, xii. § 2, 3, where the more learned of the Hebrews have long ago interpreted it rightly (see farther remarks in Thes. p. 261). The signification of *stalk* has been incorrectly attributed to this word in the Mishnah (after Buxtorf) by A. Th. Hartmann (Supplem. ad Lex. Nostr. ex Mischna, p. 10).

גִּבְעָת ("hill"), a town of the tribe of Judah, Josh. 18:28 [see גִּבְעָה c].

גִּבַּר & **גִּבְרָה** 2 Sa. 1:23; fut. יִגְבֵּר to BE STRONG, TO PREVAIL. (The primary power is that of *binding*, kindred to גָּבַל, like גָּבַר I, VII., VIII., to bind up anything broken, to make firm; this signification is applied to power and strength, as Conj. V., to be strong, strengthened; Syr. [גִּבְרָה, גִּבְרָה] to show oneself strong; Æth. ገብረ: to work, to make, which appears to be derived from power and strength. A cognate root is קָבַר, (קָבַר). Const. abs. of an enemy prevailing, Ex. 17:11; of waters prevailing, Gen. 7:18, 19, 20, 24; of wealth, Job 21:7; followed by מִן to be stronger than any one, 2 Sa. 1:23; also followed by עַל Gen. 49:26.

PIEL, to make strong, robust, to strengthen; Zec. 10:6, 12; Ecc. 10:10, יִגְבֵּר "to exert one's strength."

HIPHIIL.—(1) to make strong, firm, to confirm; Dan. 9:27, הַגִּבֹּר בְּרִית לְרַבִּים "he shall confirm a covenant with many."

(2) intrans. to prevail (prop. to put forth strength; compare synn. הִתְחַזֵּק and Lat. *robur facere*, Hirt. Bell. Afr. 85; Ital. *far forza*); Ps. 12:5. לִתְשׁוּבָה

יִגְבֵּיר "with our tongue will we prevail" (compare Isa. 28:15).

HITHPAEL.—(1) to show oneself strong, followed by עַל Isa. 42:13.

(2) to be proud, insolent, ὑπὲρβῆναι, Job 36:9; followed by אֶל against any one, ib. 15:25. Arab V. to be proud, contumacious, جَبَّار proud, contumacious.

[Derivatives, the following words, also גִּבְוֹר, גִּבְוִיָּה, גִּבְוִיָּה, גִּבְוִיָּה, גִּבְוִיָּה, G. Ch. גִּבְוִיָּה and גִּבְוִיָּה.]

גִּבְרָה pl. גִּבְרִים m.—(1) a man, vir, so called from strength, i. q. אִישׁ, a word with few exceptions (Deu. 22:5; 1 Ch. 24:4; 26:12; compare לְגִבְרִים), found

only in poetry; in the Aramæan (גִּבְרָה, גִּבְרָה) it is very widely used. Ps. 34:9, אֱלֹהֵי הַגִּבְרִים יִסְתַּחֲבֹר "blessed is the man who trusteth in him;" Ps. 52:9; 94:12, etc.; לְגִבְרִים, לְגִבְרִים man by man, Josh. 7:14, 17; 1 Ch. 23:3. Specially—(a) opp. to a woman, a male, Deu. 22:5; Jer. 30:6; 31:22; and even used of male offspring newly born; Job 3:3, "the night which said יָבִיחַ הָרָה a male is conceived;" compare אִשָּׁה 1, a.—(b) opp. to wife, a husband, Prov. 6:34. Sometimes—(c) it denotes the strength of a man, Isa. 22:17, "behold Jehovah will cast thee יָבִיחַ with the casting of a man," i. e. with a strong, most violent propulsion; Job 38:3; 40:7; Ps. 88:5; comp. אִישׁ 1, d.—(d) man, homo, opp. to God; compare אִישׁ 1, e, Job 4:17; 10:5; 14:10, 14.—(e) a soldier (compare אִישׁ 1, e, Jud. 5:30; compare Jer. 41:16, גִּבְרִים אִישׁ מִלְחָמָה).

(2) i. q. אִישׁ No. 4, every one, each. Joel 2:8, יִלְכְּדוּ יְבָר בְּמַסְכְּתוֹ "each one shall go on in his own way." Lam. 3:39 (in the second hemistich).

(3) [Geber], pr. n. m. 1 Ki. 4:19; comp. 13.

גִּבְרָה i. q. גִּבְרָה a man, in the Chaldee form, Ps. 18:26; in the parallel place, 2 Sa. 22:26, there is גִּבְרָה.

גִּבְרָה Ch. id. a man, Dan. 2:25; 5:11. Pl. גִּבְרָה (as if from גִּבְרָה men, Dan. 3:8, seq.; 6:6 seq.; etc.

גִּבְרָה Ch. i. q. גִּבְוֹר pl. const. גִּבְרִי m. a hero, a soldier, Daniel 3:20. Also, Ezra 2:20 [Gibbar], apparently as the name of a town, for גִּבְעוֹן, compare Neh. 7:25.

גִּבְרִיָּאֵל ("man of God"), *Gabriel*, one of the highest angels, Dan. 8:16; 9:21, comp. Luke 1 19.

גִּבְרִיָּה with suff. גִּבְרִיָּה (from the masc. גִּבְרָה, f. lady, mistress, opp. to handmaid, Gen

16:4, 8, 9; 2 Ki. 5:3; Prov. 30:23. גִּבְתָּת מַמְלָכוֹת the lady of kingdoms, Isa. 47:5, 7.

גִּבְשׁ a root not used as a verb, i. q. Arab. جَبَسَ *to congeal, to freeze with cold; whence גִּבְשׁ and גִּבְשִׁי*. [Also, pr. n. מִגְבִּישׁ.]

גִּבְתָּן ("a lofty place," "an acclivity," compare Chald. גִּבְתָּן), [Gibbethon], pr. n. of a town of the Philistines, situated in the tribe of Dan, Josh. 19:44; 21:23; 1 Ki. 15:27; called by Eusebius, Γαβαθὼν τῶν Ἀλλοφύλων, by Josephus, Γαβαθώ.

גִּבְתָּ const. גִּבְתָּ with suff. גִּבְתָּ, with הַ parag. גִּבְתָּ Josh. 2:6; pl. גִּבְתֹּת m.

(1) THE ROOF of a house, flat, as is usual in the East, Josh. 2:6, 8; 1 Sa. 9:25, 26; Prov. 21:9, etc. Used of the roof of a tower, Jud. 9:51; of a temple, Jud. 16:27.

(2) the surface of the altar, Ex. 30:3; 37:26.—Some derive it from גִּבְשׁ *to spread out*, but this root originates in an error of Golius and Castell, who wrote גִּבְשׁ for גִּבְשׁ *to spread out*, see the Kamûs, p. 269; Calc. comp. page 223. I suppose, however, that גִּבְשׁ had nearly the same meaning as גִּבְשׁ, whence

גִּבְשׁ a plain, the plain surface of any thing; comp. גִּבְשׁ a roof, from גִּבְשׁ *to spread out*.

["Note. The suggestion of Redslob is not improbable, that גִּבְשׁ may be for גִּבְשׁ, and this from גִּבְשׁ; as גִּבְשׁ from גִּבְשׁ, כִּרְס, from כִּרְס, Γολγοθᾶ, Arab. جَلَجَة, from جَلَجَلَة"]

גִּבְרָ m.—(1) coriander seed, so called from its furrowed and striped grains; see the root גִּבְרָ No. 1, Ex. 16:31; Nu. 11:7; LXX., Vulg. κόριον, κορίον, coriandrum; and so the other Eastern interpreters, except Ch., Sam.; and similar to this was the Punic usage, of which Dioscorides says (iii. 64), Αἰγύπτιοι ὄχιον, Ἀφροι (i. e. Pœni) Γοῖδ.

(2) i. q. גִּבְרָ No. 1, fortune; with art., specially the divinity of Fortune, worshipped by the Babylonians and by the Jews exiled among them; elsewhere called Baal (see גִּבְרָ, גִּבְלָ), i. e. the planet Jupiter, regarded in all the East as the giver of good fortune (السعد الأكبر the greater good fortune). Isa. 65:11. In the other hemistich, there is mentioned מְנִי, prob. the

planet Venus, called in the East, the lesser good fortune; see under this word. I have treated of these religions at greater length on Isa. vol. ii. p. 283, seq. 335, seq. Well rendered by the LXX. Τύχη. Vulg. Fortuna. Compare גִּבְרָ page cxxxi, B.

גִּבְרָ m.—(1) fortune, i. q. גִּבְרָ No. 2; compare the root No. 3. (Arab. جَدَّ and Syr. جَدَّ id. جَدَّ to be fortunate, rich; جَدِيد fortunate.) Gen. 30:11.

גִּבְרָ LXX. ἐν τύχῃ. Vulg. feliciter, sc. this happens to me. קָרַי גִּבְרָ "fortune has come."

(2) Gad, pr. n.—(a) of a son of Jacob, taking his name from good fortune (Gen. 30:11); although, Gen. 49:19, allusion is made to another signification of it. [The Scripture account must be the correct one.] He was the ancestor of the tribe of the same name, whose limits are described in the mountains of Gilead (Deut. 3:12, 16), between Manassah and Reuben, Josh. 13:24—28; compare Nu. 32:34, 35, 36; Eze. 48:27, 28. גִּבְרָ "the stream of Gad," i. e. Jabbok (not Arnon), 2 Sa. 24:5. Gent. noun is גִּבְרָ (different from גִּבְרָ), mostly collect. גִּבְרָ Gadites, Deu. 3:12; Josh. 22:1.—(b) a prophet who flourished in the time of David, 1 Sa. 22:5; 2 Sa. 24:11, seq.

גִּבְרָ Ch. see below גִּבְרָ.

גִּבְרָ quadril. Ethiop. *guadguada*, to beat, to thunder. Hence—

גִּבְרָ (perhaps, "thunder"), [Gidgad], pr. n. whence גִּבְרָ חֵר Nu. 33:32, name of a station of the Israelites, i. q. גִּבְרָ Deu. 10:7.

גִּבְרָ fut. יִגְרָ—(1) TO CUT INTO, TO CUT; Arab. جَدَّ to prune a vine, to cut cloth from the loom. Compare Ch. גִּבְרָ. (Kindred roots are גִּבְרָ, גִּבְרָ. This signification of cutting, hewing, belongs to the syllable גִּבְרָ in common with the sibilated גִּבְרָ, from which it springs, by taking the sibilant away: both of these are softened forms from the harsher syllables קָב, קָב, חָב, חָב, חָב, חָב, and (with the sibilant taken away) קָב, קָב, חָב, חָב, in all of which there is the power of cutting: see the roots גִּבְרָ, גִּבְרָ, גִּבְרָ. In the Indo-Germanic languages, compare *cedo*, *scindo*, *σχίζω* for *σχιδω*, Pers. چیدن to cleave, i. q. Eng. to cut.) From the idea of cutting is—

(2) to penetrate, to break in upon, i. q. גִּבְרָ Ps. 94:21, followed by גִּבְרָ. Hence גִּבְרָ and HITHPOEL. From the idea of cutting off, defraining, is—

(3) the signification of *lo* and *fortune* (compare No. 2), whence, Heb. גַּדַל גַּד fortune.

HITHPOEL—(1) *to cut oneself, to make incisions on one's skin*, as in mourning, Jer. 16:6; 41:5; 47:5; or as afflicting the body for any cause, Deut. 14:1; 1 Ki. 18:28.

(2) reflect. of Kal No. 2, sich drängen, zusammenbrängen, *to crowd in great numbers into one place*, Jer. 5:7; Mic. 4:14.

Derivatives, גַּדַר, גַּד, גַּדַד, and pr. n. גַּדִי.

גַּדַר Ch. *to cut, to cut down a tree*. Imp. גַּדִי Dan. 4:11, 20. Comp. Heb. No. 1.

גַּדִי see גַּדָה.

גַּדָה an unused root, which had the sense of *cutting, cutting off, and plucking away*, like the kindred גַּדַר, which see. Hence גַּדִי a kid, so called from cropping, and—

גַּדָה or גַּדָה pl. constr. גַּדָה banks (of a river), Josh. 3:15; 4:18; Isa. 8:7, so called because they are torn away and broken down by the water. Comp.

גַּדָה and גַּדָה shore, from גַּדַף to rub away, to wash off, גַּדָה bank, from גַּדַף to cut off (whence also, גַּדָה a kid), comp. Gr. ἀράχ, ἀράχ, from ἀγγυμ, ῥηγμίν, παχία, from ῥηγυμ. (Chald. גַּדָה wall, stone wall,

also bank, as if wall of the sea. Arab. جَد shore, also called from the idea of cutting off.)

גַּדָה pl. גַּדָה and גַּדָה m.

(1) *incision, cutting* (from the root גַּדַר).—(a) of the skin, Jer. 48:37.—(b) of a field, a furrow, Ps. 65:11.

(2) *a troop, band of soldiers* (pr. a cutting in), so called from the form ["as intended to cut or break in upon the enemy"], like the Lat. *acies*, especially of light armed troops foraging. Gen. 49:19, גַּדָה גַּדָה "troops shall invade Gad." This is to be understood of the nomadic Arabs in the neighbourhood of Gad. 2 Ki. 5:2, אַרְמֵי יִצְחָק גַּדָה "the Syrians had made an incursion in bands." 1 Sa. 30:8, 15, 23; 2 Sa. 3:22. בְּנֵי הַגַּדָה "sons, i.e. soldiers, of a band," 2 Ch. 25:13; poet. בְּנֵי הַגַּדָה Mic. 4:14. Used of a troop of robbers, Hos. 7:1; 1 Ki. 11:24. גַּדָה "the bands of Jehovah," used of angels, Job 25:3; of the troops of ills sent by him, Job 19:12.

Syr. ܓܕܝܐ a troop, a band of soldiers.

גַּדָה rarely defect. גַּדָה Gen. 1:16; constr. גַּדָה,

גַּדָה, three times in קרי Psal. 145:8; Nah. 1:3; Pro. 19:19.

(1) *great, of magnitude and extent*, הַגַּדָה Nu. 34:6 ["הַגַּדָה הַגַּדָה a large (tall) man among the Anakim, Josh. 14:15"]; of number and multitude, as גַּדָה Gen. 12:2; of violence, as of joy, Neh. 8:12; of mourning, Gen. 50:10; of importance, Gen. 39:9; Joel 2:11; Gen. 29:7, עַד הַיּוֹם "as yet the day is great," i.e. there is yet much day left. French, *grand jour*; Germ. hoch am Tage; LXX. ἐν ἑσπρίν ἡμέρα πολλή. Subst. גַּדָה mag-nitude of thy arm; Ex. 15:16. Plur. גַּדָה great actions, things done nobly, especially of God, Job 5:9; 9:10; 37:5.

Specially—(a) *elder, eldest*. Gen. 10:21, אֲדִי הַגַּדָה "the eldest brother of Japhet" [this should be, "the brother of Japhet the eldest;" see the accents]; Gen. 27:1, בְּנוֹ הַגַּדָה "his eldest son;" Gen. 15:42.—(b) *great of power, nobility, wealth, powerful*. Ex. 11:3; 2 K. 5:1; Job 1:3. הַגַּדָה "the great (i.e. the high) priest," Hag. 1:1, 12, 14. Pl. גַּדָה nobles, Pro. 18:16; גַּדָה 2 Ki. 10:6, 11.

(2) *proud*, compare HITHPAEL, No. 2. Ps. 12:4, לִשְׁוֹן מַדְבָּרָה גַּדָה "a tongue speaking proud things," i.e. magniloquent, impious things (compare Dan. 7:8, 11, 20; 11:36; Apoc. 13:5, and Gr. μέγα εἰπεῖν, Od. xvi. 243, xxii. 288).

גַּדָה, גַּדָה (for copies differ, see J. H. Mich. on 2 Sam. 7:23; 1 Ch. 17:19), and גַּדָה f. a word especially belonging to the later Hebrew.

(1) prop. *magnitude, greatness, concr. great actions*, 2 Sa. 7:23; 1 Ch. 17:19. Pl. גַּדָה 1 Ch. 17:19, 21 and Ps. 145:6 כְּתִיב.

(2) *magnificence, majesty of God*, Ps. 145:3; of a king, Est. 1:4; Ps. 71:21.

גַּדָה only in plur. גַּדָה Isa. 43:28; Zeph. 2:8, and גַּדָה Isa. 51:7, reproaches. Root גַּדָה.

גַּדָה f. id. Eze. 5:15.

גַּדִי—(1) patron. from גַּד a Gadite, see גַּד No. 2, a

(2) *Gadi*, pr. n. m. 2 Ki. 15:14.

גַּדִי ("fortunate," from גַּד, גַּד), [Gaddi], pr. n. m. Nu. 13:11.

גַּדִי m. a kid, so called from cropping the herbage; see the root גַּדָה. (Arab. جدي id. جدي a female goat), Gen. 38:23; Ex. 23:19; Deut. 14:21; more fully called גַּדִי עֲזִים "a kid of the goats," Gen. 38:17, 20. Pl. גַּדִי 1 Sa. 10:3; גַּדִי Gen. 27:9, 16.

גִּדְיָאֵל ("fortune of God," i.e. sent from God), [*Gaddiel*], pr. n. m. Nu. 13:10.

גִּדְיָה or גִּדְיָה shore. Pl. גִּדְיָהוּ or גִּדְיָהוּ 1 Ch. 12:15 כח"ב.

גִּדְיָה f. a female goat. Plur. גִּדְיָהוּ Cant. 1:8. Compare גִּדְיָה.

גִּדְיָה only in pl. גִּדְיָהוּ m. intertwined threads, twisted work, see the Root No. 1. (Chald. גִּדְיָה thread, cord; Syr. ܓܕܝܐ plaited locks; Arab. جديْل

a rein of plaited thongs). Used—

(1) of the fringes (צִיצִית) which were according to the law to be made on the borders of garments, Deu. 22:12.

(2) festoons on the capitals of columns; 1K. 7:17.

גִּדְיָה m. (from the root גִּדַּשׁ).—(1) a heap of sheaves in the field. Ex. 22:5; Jud. 15:5; Job 5:26. (Syr. Ch. ܓܕܝܐ id. Arab. especially amongst the Moors جدس; comp. جدس to heap up.

(2) a sepulchral heap, Job 21:32; comp. Arab. حدث sepulchre.

גִּדַּל—(1) pr. TO TWIST TOGETHER, TO BIND TOGETHER, like the Arab. جدل to twist, to twine a cord, Ch. גִּדַּל, Syr. ܓܕܠ to twist, to twine, whence Heb. גִּדְיָה threads twisted together. This primary power is partly in the cognate languages applied to wrestling, whence جدل to wrestle, and Æthiopic ገደለ: to wrestle, to contend;—partly to strength and force, like other verbs of binding and twisting, حوّل, حبل, كبر, whence Arabic جدل strength. Hence the intrans. signification which is almost the only one in Hebrew—

(2) to be or become great, to grow, pret. E, Job 31:18; fut. גִּדַּל. (A trace of a transitive power is found in the pr. n. גִּדְיָה which see.) Gen. 21:8; 25:27; 38:14; Exod. 2:10, 11; Job 31:18, קָאֵב, "the orphan grew up to me as a father," i.e. with me, under my care. The suffix is to be taken as a dative. It is applied to riches and power, Gen. 26:13, עַד כִּי גָדַל כָּאֵד "until he became very great," i.e. very rich; 24:35; 48:19; 41:40, "only in the throne will I be greater than thou," I will only be above thee in the royal dignity.

(3) to be greatly valued, 1 Sa. 26:24 (compare

verse 21). Also to be celebrated with praises, Ps. 35:27, יִגְדַּל יְהוָה, "praised be Jehovah;" 40:17; 70:5; 2 Sa. 7:26.

PIEL גִּדַּל, in the end of a clause גִּדַּל (Josh. 4:14. Est. 3:1). ["Compare Lehrs. §93, n. 1; Heb. Gram. §51, n. 1."]

(1) to cause and to take care that any thing shall grow, and become great, hence, to nourish, to train, as the hair, Num. 6:5; to nourish plants, trees; used of the rain, Isa. 44:14; Eze. 31:4; to bring up children, 2 Kings 10:6; Isa. 1:2; 23:4. Figuratively, to make rich and powerful, Josh. 3:7; Esth. 3:1; 5:11; 10:2; Gen. 12:2.

(2) to make much of, to value highly, Job 7:17, "what is man כִּי תִגְדַּלְנִי that thou makest so much of him?" Hence to praise, to celebrate, Ps. 69:31; followed by לָ 34:4.

PUAL, pass. of Piel No. 1, to be sought up, caused to grow. Part. Ps. 144:12.

HIIPHL.—(1) to make great, Gen. 19:19; Isa. 9:2; 28:29; גִּדְיָה לַעֲשׂוֹת to act nobly, to perform great actions, used of God, Joel 2:21; and without לַעֲשׂוֹת 1 Sa. 12:24; but see below. An ellipsis of another gerund is found, 1 Sam. 20:41, "they both wept, גִּדְיָהוּ עֲרֹדָה (followed by לְכַבֹּת) until David wept most violently." The phrase is taken in a bad sense, גִּדְיָהוּ Obad. 12; גִּדְיָהוּ Eze. 35:13, to speak arrogantly, proudly, also גִּדְיָהוּ to act arrogantly, Joel, 2:20; and simply גִּדְיָהוּ Lam. 1:9; Zeph. 2:8; followed by לָ Ps. 35:26; 38:17. Compare גִּדְיָהוּ HIIPHAEL.

(2) to make high, to lift up, Ps. 41:10.

HIITHPAEL.—(1) to shew oneself great and powerful, Eze. 38:23.

(2) to act arrogantly; followed by לָ Isa. 10:15; Dan. 11:36, 37.

Derivatives גִּדְיָה, גִּדְיָה, and pr. n. גִּדְיָה, מְגִדְיָה, or מְגִדְיָה. The rest follow immediately

גִּדְיָה m. part. or verbal adj. growing, growing up, 1 Sa. 2:26; Gen. 26:13; great, Ez. 16:26.

גִּדְיָה with suff. גִּדְיָהוּ, once גִּדְיָהוּ Ps. 150:2.

(1) magnitude, greatness, Eze. 31:7.

(2) magnificence, majesty, as of a king. Eze. 31:2, 18; of God, Deu. 3:24; 5:21.

(3) arrogance, insolence, Isa. 9:8; 10:12.

גִּדְיָה (perhaps "too great," "giant"), of the form of adjectives expressing bodily defects, as גִּדְיָה, גִּדְיָה, etc., [*Giddel*], pr. n. m.—(a) Ezr. 3:47, Neh. 7:49.—(b) Ezr. 2:56; Neh. 7:58.

גִּדְיָה see גִּדְיָה.

גִּדְלָה (the actually occurring form), see גִּדְלָה.

גִּדְלָה see גִּדְלָה.

גִּדְלָה ("whom Jehovah has made great," or strengthened, see the root No. 2), *Gedaliah*, pr. n. — (1) of a governor of the Jews, appointed by Nebuchadnezzar, 2 Ki. 25:22, seq.; Jer. 40:5, seq.; 41:1, seq.; elsewhere גִּדְלָהוּ 39:14. — (2) Ezr. 10:18. — (3) Zep. 1:1.

גִּדְלָהוּ (id.), [*Gedaliah*], pr. n. — (1) m., Jer. 38:1. — (2) 1 Ch. 25:3, 9. — (3) see גִּדְלָה No. 1.

גִּדְדַלְתִּי [*Giddalti*], pr. n. of a son of Heman, 1 Ch. 25:4, 29.

גָּדַע fut. יִגְדַע. — (1) TO CUT, TO CUT DOWN, TO PRUNE, prop. trees (see PUAL), applied also to the slaughter of men, Isa. 10:33; Jud. 21:6. (Arabic

جَدَعَ to cut off the hand, nose, ears, جَدَعَ mutilated.

Kindred is גָּדַע, see more under גָּדַע. Once used of the beard of mourners as cut off, Isa. 15:2, גָּדַעוּהָ, "every beard cut off," or mutilated. In the place where this is copied, Jer. 48:37, we read, גָּדַעוּהָ *shorn*, but there is no need to regard this as the true reading in Isaiah, though it is found in 80 MSS.; for Jeremiah, as usual, substitutes for a word in little use another appropriate to the purpose. See my Comment on the passage. Comp. Gesch. d. Hebr. Sprache, p. 37, and above in גָּדַע see p. LXXXV, A.

(2) to break as a rod, Zec. 11:10, 14. To break any one's arm (said of God), 1 Sa. 2:31; and any one's horn, Lam. 2:3 (compare Ps. 75:11), figuratively for to break his strength, as also in Arabic.

NIPHAL, to be cut down, Isa. 14:12; 22:25; also to be broken, of horns, Jer. 48:25; of statues, Eze. 9:6.

PIEL גָּדַע, with distinct. acc. גָּדַע to break, to break in pieces, as bars, bolts, Isa. 45:2; horns, Ps. 75:11; the statues of idols, Deu. 7:5; 12:3.

PUAL, to be cut down as a tree, Isa. 9:9.

The Derivatives all follow immediately.

גִּדְעוֹן (perhaps, "cutter down," i. e. brave soldier comp. Isa. 10:33), [*Gideon*], pr. n. of a judge of Israel, who delivered the people from the Midianitish bondage. Jud. chap. 6—8. LXX. Γεδών.

גִּדְעִים ("cutting down"), [*Gidom*], pr. n. of a place in the tribe of Benjamin, Jud. 20:45.

גִּדְעִי (id. of the form גִּדְעִי), [*Gideoni*], pr. n. m. Num. 1:11; 2:22.

גָּדַר pr. i. q. Arab. جَدَف to cut off (compare under גָּדַר), figuratively to CUT WITH OPPROBRIOUS WORDS. So—

PIEL גָּדַר to reproach, to revile. (Arab. Conj. II. Syr. Pael id.)—(a) men (see גָּדַר), especially—(b) God, 2 Ki. 19:6, 22; Isa. 37:6, 23; Ps. 44:17. This may not only be done by words but also in action, when men, by boldly and determinedly sinning, mock God and his law. Num. 15:30; Eze. 20:27.

Derivatives גָּדַר, גָּדַר.

גָּדַר TO SURROUND WITH A FENCE, HEDGE, WALL, hence to erect a wall. (Arab. جَدَر id. The primary sense is that of surrounding, fencing, see the kindred roots جَدَر, جَدَر, &c. under the word جَدَر page XXVII, A. Also جَدَر, جَدَر. The same stock is widely extended in the western languages, sometimes designating that which fences, and sometimes the space fenced off. Comp. in the Latin of the middle ages, *cadarum*, Ital. *catarata*, Germ. Gatter, Gitter; but more frequently with the letter *r* transposed, Gr. χορός, *hortus, cors, chors, cohorts*, Germ. Garten, Garb, i. e. a fortified space, a fortress, as in the pr. n. Stuttgart, etc., Gurt, Fúrte, Slav. gorod, i. e. a fortified city ["comp. Russ. Novogorod"], etc. etc.) Part. גָּדַר builders of the wall, 2 Ki. 12:13. Often used figuratively—(a) גָּדַר גָּדַר to fortify with a wall, to wall around, i. e. to set any one in safety, Eze. 13:5; comp. 22:30.—(b) גָּדַר גָּדַר to obstruct any one's way so that he cannot go out, Lam. 3:7, 9; Job 19:8; Hos. 2:8.

Derivatives all follow immediately.

גָּדַר c. (m. Eze. 42:7, f. Ps. 62:4).

(1) a wall, Eze. 13:5; wall of a vineyard, Num. 22:24; Isa. 5:5.

(2) a place fortified with a wall, Ezr. 9:9 (Arab. جَدَر, جَدَر, hedge, wall, جَدَر, a place surrounded by a wall.)

גָּדַר m.—(1) i. q. גָּדַר wall, fence. Twice found in const. state (comp. Lehrs. p. 565), Prov. 24:31; Eze. 42:10.

(2) [*Geder*], pr. n. of a royal city of the Canaanites, Josh. 12:13; perhaps the same as גָּדַר. [Gent. noun גָּדַר 1 Ch. 27:28.]

גָּדַר ("hedge," "wall"), [*Gedor*], pr. n.—(1) of a town in the mountains of Judah, Josh. 15:58. [Now Jedôr, جَدَر Rob. ii. 338.]—(2) m. 1 Ch. 8:31; q. 37.

גְּדֵרָה f. const. גְּדֵרָת pl. const. גְּדֵרוֹת, with suff. גְּדֵרָתִי Ps. 89:41 (with Tzere impure comp. גְּדֵרָה).

(1) *the wall of a city*, Ps. loc. cit.; more frequently *the fence of a vineyard*, Jer. 49:3; Nah. 3:17. It differs from a living hedge (מְשִׁנָּה), Isa. 5:5.

(2) *a place fortified with a wall*, and i. q. Arab. جَدِيرَة a fold for flocks, i. e. a stall erected in the fields, open above, walled all around, fully גְּדֵרוֹת Num. 32:16, 24, 36. As to the thing, compare Hom. Od. ix. 185. Hence with art. הַגְּדֵרָה [Gederah], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36, perhaps the same as is elsewhere called בֵּית גְּדֵר ["Comp. Pun. גְּדֵר i. e. Gades in Spain, see Monumm. Phœn. p. 304, seq.; also Gadapā a city of Persæ, Γαδαρηνός, Mat. 8:28."] Gent. n. is גְּדֵרָתִי 1 Ch. 12:4.

גְּדֵרוֹת ("folds"), [Gederoth], Josh. 15:41, and with art. הַגְּדֵרוֹת 2 Ch. 28:18; also pr. n. of a town in the tribe of Judah.

גְּדֵרוֹתַיִם ("two sheep-folds," comp. מִשְׁפָּתַיִם), [Gederothaim], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36.

גְּדֵרִי [Gederite], Gent. n. from בֵּית-גְּדֵר or from גְּדֵר which see. 1 Ch. 27:28.

גָּדַשׁ i. q. Chald. גָּדַשׁ TO HEAP UP, TO FILL. Hence גָּדַשׁ which see.

גָּה Eze. 47:13, an erroneous reading for גָּה as in verse 15, which is expressed in translating by the LXX., Vulg., Chald., and found in 14 MSS. Comp. under גָּה.

גָּהָה pr. TO THRUST AWAY, TO REMOVE, specially the bandage of a wound ["to cure"]. Hos. 5:13, וְלֹא-יִגְהָה מְכַפֵּם מִזֹּר, "he (the king of Assyria) shall not thrust away from you (the Jews) the bandage," i. e. he shall not heal you, as in the other hemistich. (Syr. גָּהָה to withdraw, to flee. Aphel, to rest, to liberate; Arab. جَاه to repel.) The Hebrews explain גָּהָה by רָפָא Hence—

גָּהָה f. removal of bandage, i. e. healing of a wound. Prov. 17:22, גָּהָה יִמְכֵּב שִׂמְחָה "a joyful heart gives a happy healing." LXX. εὐεκτηῖν ποιεῖ. Comp. 16:24.

גָּהָה TO BOW ONESELF DOWN, TO PROSTRATE ONESELF, TO LAY ONESELF DOWN. 2 Ki. 4:34, 35,

used of Elisha in the raising of the dead child, יִגְהָה "and he bowed himself upon him." 1 Ki. 18:42, וַיִּגְהָה אֶרְצָה "and he cast himself down on the ground." This signification, which the context almost demands, is expressed by all the ancient interpreters (except the Ch. and Arabic, 2 Ki.). The Syriac has the same word under the letters גָּהָה Ethpeal, to which answers the Ch. גָּהָה; see examples of the interchange of the letters ג and נ; under the letter Nun.

גָּהָה with suff. גָּהָה m. *the back* (from the root גָּהָה No. I); in one phrase גָּהָה אַחֲרַי "to cast behind one's back," i. e. to neglect, to despise. 1 Ki. 14:9; Eze. 23:35; Neh. 9:26; comp. גָּהָה. The same is often used in Arabic, نبذ وراء ظهره, جعل بظهره.

גָּהָה Chald. const. גָּהָה and גָּהָה with suff. גָּהָה mas. *middle, midst*, see גָּהָה No. I. (Syr. ܓܝܕܐ id. Arab. جوا inner part of a house, within.) Hence—

(a) *in the midst*, גָּהָה i. q. גָּהָה in the fire, Dan. 3:25; 4:7; 7:15. גָּהָה in it, Ezr. 4:15. Ezr. 6:2, גָּהָה דְּכִרְוֹנָה "so in it (the book) was written a commentary." Ezr. 5:7. —(b) *into*, גָּהָה Dan. 3:6, 11, 15. —(c) *out of the midst*, "Dan. 3:26.

גָּהָה (for גָּהָה, like גָּהָה from the root גָּהָה No. I.), const. גָּהָה; with suff. גָּהָה m.

(1) *back*, Pro. 10:13; 19:29; 26:3; Isa. 50:6; 51:23; גָּהָה אַחֲרַי Isa. 38:17; see under גָּהָה.

(2) ["prop. belly"], *middle, midst*; Job 30:5, גָּהָה מִן-גָּהָה "they are driven from among (men)."

גָּהָה see גָּהָה Chald.

גָּב—(1) i. q. جَاب Med. Waw and Ye; to CLEAVE, CUT; whence גָּב a plank. Hence—

(2) *to dig a well*, like the Arab. Conj. VIII.; see גָּב No. 2.

(3) i. q. גָּב, *to plough*, to cut the ground with a plough; hence 2 Ki. 25:12 כְּחֵיִם, נְבִיִּים ploughmen, in קְרִי, קְרִי.

גֹּב a locust (from גָּבָה which see), Nah. 3:17; pl. (or collect.) גֹּבִי and גֹּבִי (for גֹּבִיִּם Lehrs. p. 523), Amos 7:1; Nah. 3:17, גֹּב "the locust of locusts," of a great abundance of them. Chald. גֹּבָא, גֹּבָא; pl. גֹּבָאִי.

גֹּב ("pit"), [Gob], pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sa. 21:18, 19.

גוג *Gog*, pr. n.—(1) of the prince of the land of Magog (מָגוֹג), Eze. 38:2, 3, 14, 16, 18; 39:1, 11; also of the Rossi, Moschi, and Tibareni, who is to come with great forces from the extreme north (38:15; 39:2), after the exile (38:8, 12), to invade the holy land, and to perish there, as prophesied by Ezekiel; see **מָגוֹג**. Otherwise Apoc. 20:8, Γώγ equally with Magog, seems to be the name of a region not of a prince, as amongst the Arabians **يا جرج**. [Gog and Magog in Apoc. belong to a different time to those spoken of in Ezekiel, so that it is in vain to point out a discrepancy.]—(2) of a Reubenite, 1 Ch. 5:4.

גור i. q. **גור** No. 2, TO PRESS, URGE upon any one, TO INVADE him, Gen. 49:19; Hab. 3:16.

I. **גור** & **גור** an unused root, of the same sense as **גב** to be elevated, to rise up, like a back or hump. For the derivatives which partly follow the analogy of verbs **על**, partly of verbs **לה** (**גל**, **גלי** for **גור**, **גרה**, **גריה**), have the signification both of *back* (see **גב**) and of *belly* (see **ג**), which latter is applied to *middle* (compare **בطن** belly middle, interior, **باطن** within). ["From the *belly* comes then the word for *body*; see **גור**, **גריה**, and this idea is then transferred to the signification of *people*, see **גוי**." Ges. add.]

II. **גור**, **גיה** & **גיא** roots also unused [omitted in Ges. corr.], which appear to have had the sense of *flowing together*; transferred from water to men, whence **גוי** people, prop. confluence of men [but see above]; **גיא**, a valley so called from the confluence of water there. Kindred are the Arab. **جوى** seq. **ب** and Conj. IV. to gather camels together to the water, **جوا** valley, level country, also **جاء** to come, **جاءا** to gather camels together to the water, **جاية**, **جاية**, contr. **جاية** a place where water flows together, a valley, a low region.

I. **גיה** f., i. q. **גוי** *body*, Job 20:25. Root **גיה** No. I.

II. **גיה** f. contr. for **גיה** (from the root **גיה**).—(1) *lifting up, exaltation*; Job 22:29, **כִּי הִשְׁפִּילִי וְתִמְאֶר גִּיהִי** "when (men) act humbly, thou commandest lifting up," i. e. thou liftest up the modest, meek men. Commonly rendered, "when thy ways are humbled (verse 28), thou shalt say, lifting up," i. e. thou

presently perceivest thy state, from the lowest to become most prosperous.

(2) *pride, arrogance*, Jer. 13:17; Job 33:17.

גיה Ch. *pride*, Dan. 4:34.

גור (kindred to **גור**) pr. to cut in pieces; hence—

(1) TO PASS THROUGH, TO PASS OVER, OR AWAY.

i. q. Arab. **جاز** Med. Waw, Syr. **ج** to pass away, to fail; Ps. 90:10, **שְׁיִינֵנוּ חַיִּים וְנָעָפָה** "for it (human life) soon passes away, and we fly away."

(2) caus. to cause to pass away, to bring over; Num. 11:31, "a wind went forth from Jehovah **וַיָּנֶחַ** and brought quails from the sea;" LXX. *ἐξεπάσεν*, Vulg. *detulit*, the Hebrew interpreters, and cut off from the sea; compare **גור**. As to the word **גור** Ps. 71:6, see the root **גור**.

גורל m., a young bird, of a dove, Gen. 15:9; or an eagle, Deu. 32:11, both so called from chirping (see the root **גורל** No. II.). Arab. **جوزل** the young of a dove and other birds of that kind, Syriac transp. **جوزل**.

גוזל (from the root **גור**, as **גולן** from **גלה**, perhaps "stone quarry"), *Gozan, Gauzanitis*, a region of Mesopotamia subject to the Assyrians (2 Ki. 19:12; Isa. 37:12), situated on the river Habor (2 Ki. 17:6; 18:11; 1 Ch. 5:26), whither a part of the ten tribes were carried away by Shalmanezar; Greek *Gauzanitis*, now called *Kaushan*, 2 Ki. 17:6; compare Ptol. v. 18; 1 Ch. loc. cit. indeed in the word **גוזל**, **גוזל** Habor is separated from the river of Gozan, by the word **גוזל**, so that it might seem to be different; but I have no doubt that this is to be attributed to the negligence of the writer. [If this means the writer of the book, it is not to be borne, for no inspired writer can be safely thus charged; transcribers may err.]

גורל see **גיה**.

גוי with suff. 1 pers., once **גוי** Zeph. 2:9; pl. **גוים**; const. **גוים**; sometimes in **כתיב** Ps. 79:10; Gen. 25:23, m.

(1) *a people*, prop. a confluence of men, from the root **גור** No. II. ["Prop. it would seem *body, corpus*, from the root **גור** which see; and then transferred to a *body politic*, or whole people; compare Lat. *corpus reipublicae, populi, civitatis*, in Cicero and Livy."] The word is general, and used of the nations at large, and also (which should not have been doubted by some interpreters) of the Israelites, e. g. Isaiah 1:4;

9:2; 26:2; 49:7; Gen. 35:11; 12:2; Psal. 33:12. In pl. however גוֹיִם specially is used of *the* (other) *nations besides Israel* (compare גוֹיִם No. 1, a; especially Jer. 32:20; also אֲרָצוֹת p. LXXI, B); Neh. 5:8, often with the added notion of being foes and barbarians, I'sal. 2:1, 8; 9:6, 16, 20, 21; 10:16; 59:6, 9; 79:6, 10; 106:47 (comp. גוֹיִם), etc.; or of being profane persons, strangers to the true religion, i. e. *Gentiles* (see below), Jer. 31:10; Eze. 23:30; 30:11; Psal. 135:15, etc. גוֹלֵי הַגּוֹיִם "the circle of the Gentiles," i. e. Galilee of the Gentiles (see גּוֹלֵי); אִי הַגּוֹיִם "isles of the Gentiles" (compare אִי); collect. גוֹיִם for גוֹיִם Isa. 14:32. It is sometimes opposed to אֶלֶם, הָעָם, which is more commonly used of Israel; Isa. 42:6, אֶתְּנֶנּוּ לְאֻרֵּי גוֹיִם לְבָרִית עִם לְאֻרֵּי גוֹיִם "I will make thee a covenant of the people, a light (i. e. a teacher) of the Gentiles;" comp. ver. 1, Isa. 49:6; Deu. 26:18, 19; 32:43. Hence it is very rarely found followed by a gen., and with suff. יהוה גוֹי (Zeph. 2:9); very frequently יהוה אֶלֶם, עַמּוֹ, עַשְׂי, עַשְׂי; LXX. pretty constantly render אֶלֶם λαός, גוֹי ἔθνος; Vulg. *gens*, whence also in New Test. τὰ ἔθνη are opposed to τὸ λαὸν Θεοῦ 'Ισραήλ, Lu. 2:32.

(2) Poet. applied to herds and troops of animals, Joel 1:6; Zeph. 2:14. Comp. אֶלֶם Prov. 30:25, 26; Gr. ἔθνεα κτηνῶν, γεράνων, μυϊῶν, μελισσῶν, χοίρων, Homer's Il. ii. 87, 458, 469; Od. xiv. 73; *equorum gentes*, Virg. Georg. iv. 430.

(3) Sometimes גוֹיִם *Gentiles*, very nearly approaches to the nature of a pr. n. Josh. 12:23, מֶלֶךְ הַגּוֹיִם "king of the Gentiles at Gilgal." For Gentiles seem there, as in Galilee, to have afterwards settled amongst the Hebrews. [But what could this have to do with the previous name?] It is more uncertain where we should seek for גוֹיִם Gen. 14:1, waging war against Sodom. *Le Clerc* understands a nation of Galilee, comparing גוֹלֵי הַגּוֹיִם Isa. 8:23; comp. Gen. 10:5, "the nations of the west" might be understood. Not amiss an anonymous translator, βασιλεὺς Παμφυλίας.

גוֹיִם f.—(1) *body* (pr. belly, like the Syr. لُؤْلُؤ). Eze. 1:11, 23; Dan. 10:6. Gen. 47:18, "nothing remains ... אֶתְּנֶנּוּ אֶתְּנֶנּוּ אֶתְּנֶנּוּ but our bodies and our lands." Neh. 9:37, אֶתְּנֶנּוּ מִשְׁלָלִים, "they have dominion over our bodies and our cattle."

(2) *a dead body, corpse*, both of men, 1 Sa. 31:10, 12; Nah. 3:3; and of beasts, Jud. 14:8, 9.

גוֹלֵי to rejoice, see גוֹלֵי.

גוֹלָה f.—(1) part. act. f. of the verb גָּלָה No. 2; Uect. *a band of exiles, exiles* (comp. sing. גּוֹלָה

an exile, 2 Sa. 15:19), Eze. 1:11; 9:4; Jer. 28:6, Eze. 1:1; 3:11, 15; 11:24, 25; and used also of those who have again returned into their country, Eze. 10:8 (Arab. جَالَة and جَالِيَة exiles).

(2) abstr. *exile, migration*. 1 Chr. 5:22, עַד הַגּוֹלָה "until the exile." כְּלֵי הַגּוֹלָה "equipment for exile," Eze. 12:7. הָלַךְ בְּגוֹלָה Jer. 29:16, etc. "to go into exile." בְּנֵי הַגּוֹלָה exiles; also, those who have returned from captivity, Eze. 4:1; 6:19; 8:35.

גּוֹלָן ("exile"), [Golan], pr. n. of a city of Bashan, afterwards in the tribe of Manasseh; a city of refuge, allotted to the Levites, Deut. 4:43; Josh. 20:8; 21:27 (where there is כְּחִיב); 1 Ch. 6:56. Josephus mentions both the city (calling it Γαυλάνη, Bell. Jud. i. 4, § 4, 8) and the adjoining region, Γαυλαντίς, Archæol. viii. 2, § 3, 13, § 4, etc., which he places by the spring of Jordan and the sea of Galilee; elsewhere he comprehends it under the name of Batanea [Bashan]. This region is now called Jaulán.

גוֹמֵץ m. *a pit*; once found, Eccl. 10:8. (Syriac

ܓܘܡܥܐ id.; Chald. ܓܘܡܥܐ, ܓܘܡܥܐ id., the letter ܓ being interchanged with ܕ.) The root גּוּמַץ is used in Syriac and Chaldee in the signification of *digging*.

גוֹן an unused root. Syr. ܓܘܢ colour, Ch. ܓܘܢ to colour, to dye. Hence—

גוֹנִי ("painted with colours"), [Guni], pr. n. m.—(1) Gen. 46:24; whence patron. of the same form (for גּוֹנִי), Nu. 26:48.—(2) 1 Ch. 5:15.

גוֹר inf. גּוֹר and גּוֹר, fut. יָגוּר, TO EXPIRE, TO BREATHE OUT ONE'S LIFE, Gen. 6:17; 7:21; Nu. 17:27; especially poet. Job 3:11; 10:18; 13:19; 14:10; 27:5, etc.; sometimes with the addition of מוֹת Gen. 25:8.

גוֹר i. q. Arab. جَان to be hollow (see under גָּב No. 1). V. id. and to be, or to be hid away in the midst of any thing, Conj. II., to shut a door (pr. to cause that any thing within be hid away). So—

HIPHIL, to shut doors, Neh. 7:3. Hence—

גוֹפָה f. *a body, corpse*, so called from the idea of being hollow, 1 Ch. 10:12, for גּוֹפָה in the parallel place, 1 Sa. 31:12. Arab. جوف cavity, belly, جيفة corpse. Rabbin. גוֹפָה body, person.

גוֹר i. q. Arab. جَار prop. TO TURN ASIDE FROM THE WAY, like גוֹר; hence to turn aside to any one and in the common use of the language—

(1) *to tarry* anywhere, as a *sojourner* and *stranger*, *to sojourn*; used of individuals, Gen. 12:10; 19:9; 20:1; Jud. 17:7; and of whole nations, Ex. 6:4; Ps. 105:23; Ezr. 1:4. Poet. used of brutes, Isa. 11:6. Followed by ג of the land in which any one tarries as a stranger, Gen. 21:23; 26:3; 47:4; ע is prefixed to the person or people with whom any one tarries, Gen. 32:5; אה Exod. 12:48; Levit. 19:33; ג Isa. 16:4, but poet. these are also put in the accusative; Ps. 120:5, מִיָּדִי כִי גֵרִי מִסֵּד "woe is me, that I sojourn in Mesecch;" Jud. 5:17, לָמָּה יָגֹר וְדָן לָמָּה יָגֹר "and why did Dan remain in his ships?" i. e. sit at leisure on the sea shore, as is well expressed by LXX., Vulg., Luth. Job 19:15, גֵּרִי בֵּיתִי "the sojourners of my house," i. e. servants, for in the other hemistich there is *handmaids*; Ex. 3:22, גֵּרֹת בֵּיתָהּ "her sojourners;" or according to Vulg. *hospitales*. LXX. *σώταρος*. Others understand *neighbour*, from the Arabic usage; Isa. 33:14, מִי יָגֹר לָנוּ אִישׁ "who among us shall dwell with the devouring fire, who shall dwell with everlasting burnings?" It is the cry of sinners near the overthrow sent by Jehovah (verse 12, 13), fearing for themselves. נִגַּר בְּאֶהֱלֵי יְהוָה "to sojourn in the tent of Jehovah," is i. q. to be frequently present in the temple; to be as it were God's guest, and (what is joined with this idea) to have His care and protection. Ps. 15:1; 61:5, compare 39:13, also with acc., Ps. 5:5, לֹא יִגְדֹּךָ רָע "a wicked person shall not dwell with thee." Parall. God hath no pleasure in wickedness. (Arab. جار Conj. III, to remain in a temple on account of religion, also to receive under protection. *جَارُ اللَّهِ* a guest or client of God, used of a man tarrying long in a holy city.) Part. גֹּר, which is distinguished from the verbal noun גֵּר, whence Lev. 17:12, הַגֵּר הַזֶּה בְּתוֹכְכֶם, "the stranger that sojourneth amongst you;" 18:26; 19:34. ["Plural *strangers*, nomades, Isa. 5:17."]—Job 28:4, in the description of a mine, גֵּר בְּרֶץ נַחַל מַעַם גֵּר with Rabbi Levi I interpret, "a man *breaks a channel* (i. e. a shaft) *from where he dwells*, and as it were sojourns," i. e. from the surface of the ground as the abode of men; גֵּר מַעַם for the fuller גֵּר שָׁם גֵּר מַעַם i. q. afterwards *מִמָּוֶת*.

(2) *to fear*, like יָגֹר and גֵּר. This signification is taken from that of *turning aside*, since one who is timid and fearful of another, goes out of the way and turns aside from him (*geht ihm aus dem Wege, tritt zurück*). Followed by מן (compare מן No. 2, a) Job 41:17; and מִפְּנֵי Nu. 22:3; Deu. 1:17; 18:22; 1 Sa. 18:15;

once used with an acc. of the thing feared; Deu. 32:27; of the thing *for which* one fears, Hos. 10:5. Of fear or reverence towards God, Ps. 22:24; 33:8.

(3) *to be gathered together*, or *gather selves together*; this signification (which I have defended at length against J. D. Michaëlis, in Thes. p. 274) it has in common with the kindred verbs גָּרַר, אָגַר which see, *zusammenſcharren*. Ps. 56:7, יָגֹדוּ יִצְפִּינוּ "they are gathered together (and) hide themselves;" i. e. they lie hid in troops in their lurking places. Followed by עַל and אֶת *against* any one, Ps. 59:4; Isa. 54:15; see HITHPALEL. Once, apparently, transitively i. q. Ch., Syr. *ܕܝܢܐ*; Lat. *congregare* (from *gregis*). Ps. 140:3, יָגֹדוּ מִלְחָמוֹת "they gathered together wars."

HITHPALEL הִתְגַּדְּרוּ. — (1) i. q. Kal No. 1, *to tarry*, 1 Ki. 17:20. — (2) i. q. Kal No. 3, *to gather selves together*. In Hos. 7:14, יִתְגַּדְּרוּ יִסְאוּ בִי "they gather themselves together for corn and new wine, they turn aside from me;" i. e. they gather together to supplicate idols for the fertility of their fields. Jer. 30:23; see under the root גָּר.

Derivatives גֵּר, גֵּרִי, גֵּרֹת, מְגֹר, מְגֹרָה, מְגֹרָה, and pr. n. גֵּרִי.

["II. גָּר, a different root. Perhaps *to suck*, whence גֹּר, גֵּר *a suckling*, the sucking whelp of a lion. Compare גֵּר Eth. ሰገረ: a young ass; *עֹל* a sucking child, *חֲסִד* a young animal." Ges. add.]

גֹּר i. q. גֵּר, which see; *a lion's whelp*. Plur. גֹּרִים Jer. 51:38; גֹּרִי נָחִי Nah. 2:13.

גֹּר pl. גֹּרִים m. *a whelp*, so called as still sojourning under the care of its mother (see the root גָּר No. 1). [So called from being a suckling, see II. גָּר.] Specially used of "a lion's whelp," Eze. 19:9, 3, 5; Gen. 49:9; Deu. 33:22; where a whelp still sucking its mother's teats is to be understood, different from גֵּרִי i. e. a young lion, which is weaned and begins to seek prey for itself. Once used of the whelp of a jackal (זֶמֶר), Lam. 4:3. (Arab. *جرو* *جرو* used of a lion's whelp, and of a puppy, Syr. *ܕܝܢܐ*).

Pr. n. מַעְלֵה-גֹּר [going up of Gur], the going up of the whelp or whelps; pr. n. of a place near Ibleam, 2 Ki. 9:27.

גֹּר בַּעַל ("sojourning of Baal"), [Gur-baal] pr. n. of a town in Arabia, prob. so called from a temple of Baal, 2 Ch. 26:7.

גֹּרִל pl. גֹּרְלִים [this pl. not found] and גֹּרְלוֹת m

prop. a little stone, pebble, κλήρος, specially such as were used in casting lots.

(1) *a lot*, Lev. 16:8, seq. Of casting lots, there are used the verbs הָטִיל, הָפִיל, הִשְׁלִיךְ, יָדָה, יָרָה (which see); of a lot cast, נָפַל Jon. 1:7; Eze. 24:6; of a lot coming forth from the shaken urn, there is said, יָצָא נִזְרָה Lev. 16:9, and יָצָא נִזְרָה Nu. 33:54; Josh. 19:1, seq. A thing concerning which lots are cast is construed with יָצָא Ps. 22:19; יָצָא Joel 4:3.

(2) *what falls to any one by lot*, especially part of an inheritance, *land which falls to any one by inheritance*; Jud. 1:3, אֶפְרַיִם בְּנֹדֶלִי "come up with me into my lot," my portion received by lot, Isa. 57:6; Ps. 125:3. Metaph. used of the *lots* assigned by God to men, Ps. 16:5; Dan. 12:13, וְתִעָדָרְךָ לְנֹדֶל "and thou shalt rise that thou mayest share in thy lot at the end of the days," in the kingdom of the Messiah (compare Apoc. 20:6).

גִּישׁ **גִּישׁ** A CLOD of earth, of dust. Once found in the Old Test. Job 7:5, קרי, וְגִישׁ עָפָר, "worms and clods of earth clothe (i.e. cover) my body;" referring to the ashy skin of a sick person, which being rough, and as it were scaly, may seem as if sprinkled with clods of earth; LXX. βώ-
λακις γῆς; Vulg. *sordes pulveris*. The Talmudists use the same word of a *clod*, and a *lump resembling a clod*, Mishn. Tehor. 3, § 2, 5, § 1; see more in Thes. p. 276. Hence is derived denom. התנושש to wrestle, prop. to stir up the dust in wrestling (see נִתְנוֹשֵׁשׁ). The etymology is very obscure; Jo. Simonis thought גִּישׁ and גִּישׁ were for גִּישׁ, גִּישׁ from the root נָגַס to be unclean, filthy; whence نَجَسَ filth; I prefer regarding גִּישׁ as i. q. נָגַס, whence also pr. n. גִּישׁ.

צֶמֶד m. (from the root צָמַד, pl. const. צִמְדִּים.—(1) ["a shearing, meton."] *shorn wool* of sheep, a *fleece*; Deu. 18:4, רֵאשִׁית צֶמֶד צֹאן "the firstfruits of the fleece of thy sheep," Job 31:20; compare צִמְדִּים.

(2) ["a mowing, e.g."] a mown meadow, Ps. 72: 6. Am. 7:1, מְנוֹת הַמֶּלֶךְ "the king's mowings." This apparently signifies the firstfruits of the hay, which the kings of Israel perhaps required.

זָבִיר *m.*, Ezr. 1:8, *a treasurer*, the officer who had the charge of the royal treasures amongst the Persians, see under **זָבִיר**. Pl. Ch. **זָבִירִין** Ezr. 7:21; and by extruding the sibilant, **זָבִירִין** Dan. 3:2, 3; to this answers the Syriac **ܕܒܝܪܐ**, **ܕܒܝܪܝܐ**, **ܕܒܝܪܝܐ**, Pers. **دبیر** all of which are composed of **זָבִיר** and

the Persic syllable **بار**, **ور** (Germ. *bar*, in *chrbār*, *adtbār*), which is used to form possessives.

𐤒𐤓, prop. to CUT, like 𐤒𐤓 (which see); specially—
(1) to cut a stone, to form by cutting, whence 𐤒𐤓
(Syr. ܥܠܢ to prune, to shear.)

(2) *Metaph. to give, to divide out*, which is derived from the idea of cutting and sectioning out (Gerin. *zuschneiden*, for *zuthellen*), just as *ταμίας* from *τέμνειν*. Especially like the syn. מַלְאֵךְ, used of favours conferred on any one; Ps. 71:6, מִן־בֶּטֶן אִמִּי אַתָּה נָתַתָּ לִּי “from my mother’s womb thou hast conferred favours upon me.” (Arab. حَرَأَ to give back; to pay, رِبَا, retribution, penalty, reward.)

Derivatives בָּזָז, and pr. n. בָּזָז, בָּזָז.

fully ⁵⁶ **לְבָשׁ** f. i. q. **לְבַשׁ** No. 1, a fleece, Jud. 6:39, 40; more
fully **לְבַשׁ הַצֶּמֶר** verse 37; Arab. **فَلْس** fleece.

גִּזּוֹן (of the form **שִׁילָה**, **גִּלָּה**, perhaps "stone quarry"), pr. name of a place otherwise unknown, whence is derived Gent. **גִּזּוֹנִי** [*Gizonite*], 1 Ch. 11: 34, like **גִּלְלִי** from **גִּלָּה**, **שִׁילְלִי** from **שִׁילָה**.

יָצַח TO CUT, as hay (see יָצַח); specially TO SHEAR a flock, Gen. 31:19; 38:12; 1 Sa. 25:4, 7; the hair, as in mourning, Job 1:20; Mic. 1:16; Syr., Ch., and

Arab. **ج** id. (Kindred roots, all of which have the primary power of cutting, are **גָּזַח**, **גָּזַח**, **גָּזַח**, **גָּזַח** and transp. **גָּזַח**, see under **קָצַץ**, **קָצַץ**, **קָצַץ**, **קָצַץ**.) **וּתְּנֵנִי** 11:31; see under the root **נָתַן**.

NIPHAL נִיפַל; pl. נִיפְּלִים *to be shorn*, used of enemies, i. e. to be cut off, to be slain, Nah. 1:12; compare as to the metaphor, Isa. 7:20.

Derivatives 𐎧𐎫, 𐎧𐎫𐎠, and —

112 ("shearer"), [*Gazez*], pr.n. of two men,
2 Ch. 2:46.

גָּזִית (from the root גָּזַח) *a cutting of stones.*
Whence אֲבִנֵי גָזִית 1 Kings 5:31, and simply גָּזִית cut
stones, especially squared, Isa. 9:9; 1 Ki. 6:36; 7:9,
11, 12; Ex. 20:25.

I. **לָקַח** fut **לִקְחֶנָּה** (kindred to **לָקַח**).—(1) prop. TO STRIP OFF, as skin from flesh, TO FLAY, Mic. 3:2. (Arab. **جَلَدَ** to be galled and wounded, used of a beast of burden, geschunden seyn.) Hence—

(2) to pluck off, or away, like Syr. transp. נָחַץ
—(a) by open force, 2 Sa. 23:21, וַיִּנָּחֵץ אֶת הַחֶמֶשׁ מִיַּד הַחַיִּי
"he plucked the spear from the hand of the living"

Egyptian;" 1 Ch. 11:23; Job 24:9, "they pluck the orphan from the mother's breast;" Gen. 31:31. "I feared lest thou wouldst take thy daughters away from me," Deu. 28:31. Used of the carrying off of women, Jud. 21:23. In an applied sense, Job 24:19, צִיָּה וְיָבוֹשׁ יִנְלוּ מִיְּמֵי־שָׁלֶג "drought and heat take away the snow water," i.e. they absorb, drink up. It is more often used—(b) of one who takes to himself, claims for himself (an sich reißen) the goods of another by injustice of any kind, Job 20:19; 24:2; Mic. 2:2; especially used of the more powerful who takes for himself the goods of the weaker, whether by violence or by fraud, Levit. 5:23; Jer. 21:12; 22:3.

(3) with acc. of person, to despoil any one—(a) properly, Jud. 9:25; Ps. 35:10.—(b) by fraud and injustice, i. q. גָּזַל. Lev. 19:13; Pro. 22:22; 28:24. Part. pass. גָּזוּל Deu. 28:29.

NIPHAL pass. to be taken away, used of sleep, Pro. 4:16.

[The derivatives follow presently.]

II. גָּזַל an unused root, i. q. Arab. جزل to chirp, to coo, of a dove. Hence גָּזַל.

גָּזַל m. rapine, robbery, and concr. goods obtained by force and wrong, Lev. 5:21; Isa. 61:8; גָּזַל Eze. 22:29. Followed by a genitive, there twice occurs the form—

גָּזַל id. Eze. 18:18; Ecc. 5:7.

גָּזַל const. גָּזַל (Isa. 3:14) id. גָּזַל Eze. 18:7, 12. גָּזַל גָּזַל goods taken away from the poor, Isa. 3:14.

גָּזַל an unused root, pr. to cut off, like the Arabic جزم and جزم (whence Jesm, the cutting off of a syllable); compare under the root גָּזַל. In the use of Hebrew language it is applied to the signification of cutting off, devouring, like the kindred גָּזַל (compare גָּזַל No. 3); whence—

גָּזַל m. a species of locust, so called from its eating off; like חֲסִיל. Joel 1:4; 2:25; Amos 4:9; Targ. גָּזַל a creeping locust, without wings. Syriac ܡܫܬܐ, which Lexicographers explain, a locust without wings; comp. ܡܫܬܐ: to pull in pieces; ܡܫܬܐ to comb, both from the idea of plucking. LXX. 𐤀𐤒𐤍. Vulg. eruca. ["See Credner on Joel loc. cit."]
 גָּזַל ("eating up"), [Gazzam], pr. n. of a man, Ezr. 2:48; Neh. 7:51.

גָּזַל see גָּזַל.

גָּזַל an unused root, i. q. גָּזַל No. 1, to cut down a tree. Compare جدد Conj. II. and جع L. II. to cut, to prune; VIII. to cut wood from a tree. Hence—

גָּזַל m. with suff. גָּזַל the trunk of a felled tree, Job 14:8; hence, any trunk, Isa. 11:1; and even that of a tree newly planted, and putting forth its first roots, Isa. 40:24. Arabic جذع the trunk of a palm; Syr. ܕܢܗܕܐ a trunk, a slender stem.

גָּזַל fut. גָּזַל (see No. 3), and גָּזַל (No. 4).

(1) TO CUT, TO DIVIDE, 1 Ki. 3:25, 26; Ps. 136:

13. (Arab. جز to cut off; Syr. ܕܢܗܕܐ to cut away, around. Comp. the remark on גָּזַל, גָּזַל. Especially related are ܕܢܗܕܐ, ܕܢܗܕܐ; and with the letters transposed, ܕܢܗܕܐ, ܕܢܗܕܐ.)

(2) to cut down wood, 2 Ki. 6:4. See ܕܢܗܕܐ, and גָּזַל an axe, from the kindred גָּזַל.

(3) to eat up, to devour, from the idea of cutting food, see גָּזַל No. 4, and גָּזַל No. 2. So fut. O. Isa. 9:19, used there of the slaughter of war. Arab. جز to eat quickly, to slaughter, to kill.

(4) to decree, to decide, to constitute, fut. A. Job 22:28; as גָּזַל, ܕܢܗܕܐ in Chaldee and Syriac, compare ܕܢܗܕܐ.

(5) intrans. to cut off, to fail. Hab. 3:17, ܕܢܗܕܐ ܕܢܗܕܐ "the sheep fail in the folds." LXX. ἐξέλιπεν πρόβατα. (Arabic جز specially used of water decreasing.)

NIPHAL—(1) pass. of Kal No. 4, to be decreed, Est. 2:1.

(2) to be separated, excluded [cut off]. 2 Ch. 26:21, ܕܢܗܕܐ ܕܢܗܕܐ "for he was excluded from the house of God." Isa. 53:8, ܕܢܗܕܐ ܕܢܗܕܐ "he was excluded [cut off] from the land of the living." Ps. 88:6.

(3) to be taken away [cut off], to perish, Lam. 3:54. With a dat. pleon. Eze. 37:11, ܕܢܗܕܐ ܕܢܗܕܐ "we are lost." (Arab. جز calamity, destruction.)

Derivatives follow, except ܕܢܗܕܐ.

גָּזַל (Ch.—(1) i. q. Heb. No. 1, to cut, to cut away, see Ithpeal.

(2) i. q. Heb. No. 4, to decree, to decide, to establish, specially used of fate. Part. pl. גָּזַל pr. the deciders, determiners, hence the Chaldee astrologers, who, from the position of the stars at the hour

of birth, by various arts of computation and divining (Numeri Babylonii, Hor. Carm. i. 11, 2), determined the fate of individuals. Dan. 2:27; 4:4; 5:7, 11. Comp. Ch. גזר decree, in the Rabb. used of the divine decree, fate. גזר the art of casting nativities, on which comp. my Comment. on Isa. vol. ii. p. 349.

ITRPEAL, to be cut off, 3 pret. fem. אִתְּנָהּ Dan. 3:45, and in the Hebrew manner, אִתְּנָהּ verse 34.

גִּזְרִים (1) a piece, a part, pl. גִּזְרִים parts of victims, Gen. 15:17; the parts of the divided sea, Psalm 136:13.

(2) Gezer [Gazer], (prob. "place cut off," "precipice"), pr. n. of a city, formerly a royal city of the Canaanites (Josh. 10:33; 12:12); situated in the western border of the tribe of Ephraim (Joshua 16:3); allotted to the Levites (Josh. 21:21); although the ancient inhabitants were not expelled (Joshua 16:10; Jud. 1:29). Laid waste by the Egyptians, but restored by Solomon (1 Ki. 9:15—17).

גִּזְרָה f. once found Lev. 16:22, אֶל-אֶרֶץ גִּזְרָה "into a desert land." The same thing is expressed in verses 10, 21, and 22, fin. הַמִּדְבָּרָה. LXX. εἰς ἄβυσσον. Vulg. in terram solitariam. It properly denotes, land eaten off, naked, devoid of herbage, from the signification of eating (see the root No. 3); like the Arabic جرز, جرز, see Kamûs, p. 699, Syriac جرز barren.

גִּזְרָה const. גִּזְרָה Ch. f. decree, sentence of God, of angels [?], Dan. 4:14, 21. Frequently in Targ.

Comp. the root No. 4, and Syr. ܓܙܪܐ.

גִּזְרָה f.—(1) the form, figure of a man, so called from cutting and forming; comp. קָצַב from קָצַב, and French taille. Lam. 4:7. To this answers Arabic ܓܙܪܐ.

(2) a part of the sanctuary at Jerusalem; as far as may be collected from the not very clear words, Eze. 41:12—15; 42:1, 10, 13; an area or inclosure in the northern part of the temple, a hundred cubits long and broad, surrounded with a particular building (בִּנְיָה), with cells (בִּנְיָה) at the side. LXX. τὸ ἀπόλοιπον.

גִּזְרִים 1 Sa. 27:8 קרי (גִּזְרִים), [Gizrites], pr. n. of a people defeated by David while he sojourned amongst the Philistines, prob. inhabitants of the city Gezer (גִּזְרִים).

גִּזְרוֹן m. the belly of reptiles, Lev. 11:42; of serpents, Genesis 3:14, so called from its being bent,

curved (see the root גִּזַּר), comp. Germ. Biegen, from beugen, bücken.

גִּיְהוֹן, גִּיְהוֹן ("valley of vision"), [Gehazi], pr. n. of the servant of Elisha, 2 Ki. 4:12, seq.; 5:20, seq.

גָּחַל an unused root, prob. 1. q. Arabic جاحم (ل and م being interchanged), to light a fire, Med.

Damma to burn, to flame, whence جاحيم a great fire burning vehemently, Gehenna, from the primary stock גחם, הַמָּם. Hence—

גָּחַלִּים f. pl. גָּחַלִּים, גָּחַלִּים (f. Eze. 1:13), a live coal (different from גָּחַל a black coal, Prov. 26:21). Job 41:13; Prov. 6:28; Isa. 44:19, fully גָּחַלִּים Lev. 16:12. Poet. live coals are used for lightnings, 2 Sa. 22:9, 13. Hence used of punishments sent by God, Ps. 140:11. "Live coals upon the head," a proverbial expression for any thing very troublesome, which gives any one very great pain and torment. Prov. 25:21, "if thine enemy hunger, feed him; if he thirst, give him drink. 22. . . thou wilt heap coals of fire on his head;" i. e. so thou wilt overwhelm him with very heavy cares, and he will be ashamed of his enmity against thee; comp. Rom. 12:20. In like manner the Arabs say figuratively "coals of the heart, fire of the liver," to denote burning cares, and a mind heated and suffused with shame. Compare my remarks on this expression in Rosenmüller, Rep. i. page 140, and in the Lond. Classical Journal, No. 54, p. 244. Elsewhere a live coal, which alone remains to keep in fire, like the Gr. ζῶπυρον, denotes the only hope of a race almost destroyed, 2 Sa. 14:7.

גָּחַם i. q. Arabic جاحم to flame (see גָּחַל); whence—

גָּחַם [Gaham], pr. n. of a son of Nahor, Gen. 22:24, perh. called i. q. جاحم having flaming eyes.

גָּחַן i. q. Ch. ܓܚܢ, Syr. ܓܚܢ to bend, to bow oneself down. Hence ܓܚܢ.

גָּחַר an unused root. Arab. جحر to hide oneself, جحر a hiding-place. Hence—

גָּחַר ("hiding-place"), [Gahar], pr. n. m. Bar. 2:47; Neh. 7:49.

גִּי see גִּי.

גִּיָּא ["or גִּיָּא"], i. q. גִּיָּא No. II, to flow together as water. Hence—

גִּיָּא more rarely גִּיא Zec. 14:4, and גִּיא Isa. 40:4; by omission of Aleph גִּי, const. גִּיא and גִּי; pl. pr. גִּיָּאוֹת (read גִּיָּאוֹת) 2 Ki. 2:16; Eze. 6:3 כְּחִיב, but more often transp. גִּיָּאוֹת, with suffix גִּיָּאוֹתֵיךְ Eze. 35:8 c. (m. Zec. 14:5, f. verse 4), a valley, so called from the water flowing together there; hence a flat, low region. (The learned may enquire whether Gr. γαῖα, γῆ, Goth. gauje, Dutch gau, Germ. Gau, are cognate). It differs from גִּלְגַּל, which denotes a valley watered by a torrent, also from בְּקָעָה and עֲקָק, which denote larger plains and level ground (see Relandi Palæst. 348, seq.); and hence it is used of some particular valleys, just as others are called גִּלְגַּל, בְּקָעָה, עֲקָק. This name is applied to—

(a) גִּיָּא בְּרִיהֶם גִּי [the valley of the son of Hin-nom], Jer. 7:32; 19:2,6; גִּי בְּנֵי הַנֶּחֱם 2 Ki. 23:10 Josh. 15:8, to the south and east [west] of Jerusalem, through which ran the southern boundary of Benjamin, and the northern of Judah (Josh. 15:8; 18:16), remarkable for the human sacrifices offered to Moloch (2 Kings, Jer. l. l. c. c.); also called חֶפְצָה, and kar' עֶפְצָה Jer. 2:23.

(b) גִּי הַחֲרָשִׁים גִּי and with the art. הַגִּי (the valley of craftsmen), Neh. 11:35, on the borders of Judea, with a village of the same name.

(c) גִּי יִפְתָּחֵאל (the valley which God opened), on the northern borders of the tribe of Zebulun, Josh. 19:14, 27.

(d) גִּיָּא מֶלֶח Ps. 60:2; 2 Sa. 8:13, the valley of salt, near the Dead Sea.

(e) גִּי הַעֲבָרִים the valley of passers by, Eze. 39:11; to the east of the sea of Galilee.

(f) גִּי הַצִּבְעִים the valley of hyenas, in the tribe of Benjamin, 1 Sa. 13:18.

(g) גִּי עֶפְרָתָה in the plain country of the tribe of Judah, 2 Ch. 14:9.

(h) גִּיָּא with art. הַגִּי (the valley), a place on Mount Pisgah, over against Beth-peor, in the land of Moab, a station of the Israelites, Num. 21:20; Deu. 3:29; 4:46.

גִּיד an unused root, having the signification to bind, to couple, like the Arab. قَدَّ Med. Ye Conj. II. to bind with fetters, قَيْد a bond, a fetter, a thong, and with a prefixed guttural, عَقَر, أَكْر, أَكْر (perhaps أَكْر, أَكْر). In the western languages compare the root gaben, gatten, i. e. to couple; whence Gatte, Gattung, Kette, (catena), etc. Hence—

גִּיד m.—(1) a thread, a thong, Isa. 48:4, of a stiff-necked people, עֲרֶפֶךָ גִּיד "thy neck is an iron thread," or rod.

(2) a nerve, tendon, Ch. גִּידָא, Syr. نَبْج, Gen. 32:33; pl. Eze. 37:8; Job 10:11; 40:17.

גִּיָּו & גִּיָּו (Micah 4:10), fut. גִּיָּו, with Vav conv. גִּיָּו.

(1) TO BREAK OUT, TO BURST FORTH, used of a river breaking out from its source, Job 40:23; of a child issuing from the womb, ib. 38:8; of a soldier rushing to battle, Eze. 32:2. (Syriac גִּיָּו to break forth as water, as a child from the womb; Ch. id., especially to rush forth to battle.)

(2) trans. to cause to break forth, or to come forth, as an infant, to bring him forth from the womb; Ps. 22:10, גִּיָּוָה נָחִי מִבֶּטֶן "for thou didst take me from the womb;" גִּיָּו is a rare form of the participle; comp. Lehrs. 402. Of a mother, to bring forth, Mic. 4:10.

HIPHIL, to issue forth from hiding-places; part. גִּיָּו Jud. 20:33. Hence גִּיָּו.

גִּיָּו or גִּיָּו Ch. APHEL to break, burst forth, as wind, as if to battle, Dan. 7:2; see above, the Hebrew root No. 1.

גִּיָּו ("breaking forth," sc. of a fountain), [Giah], pr. n. of a place near Gibeon, 2 Sa. 2:24.

גִּיָּו prop. a river, so called from its bursting forth from its fountains, compare Job 40:23. To this answers the Arab. جِيَان and جِيَكُون, which the Arabs commonly use of larger rivers, as the Ganges, Araxes. In Hebrew it is pr. n.—

(1) Of a fountain, with a stream and ponds, near Jerusalem, called elsewhere שֶׁלֶח [But this is a mistake, they were different], 1 Ki. 1:33, 38; 2 Ch. 32:30; 33:14.

(2) The second of the four rivers of Paradise, which is said to surround the land of כְּנָעַן (Æthiopia), Gen. 2:13. Some who follow the Arabic use of the word جِيَكُون understand the Araxes, and they take כְּנָעַן in this place in a signification entirely different from that which it commonly has; but this is improbable. On the other hand it was the constant opinion of the ancients that the Nile was intended; see Jer. 2:18; LXX. Sir. 24:37; Joseph. Arch. i. 1, § 3; and I expect that the Æthiopic Nile was particularly meant which may in fact be said to surround Æthiopia. I have discussed this more at length in Thesaur. pages 281, 282.

גל-גלגל

גל rarely **גול** or **גול** (Pro. 23:24 (בְּחַיִּיב), fut. גִּיל, apoc. גִּל, prop. TO GO IN A CIRCLE (comp. גִּלְגָּל, whence גִּל), like the Arabic جَال Med. Waw to dance (compare חוּל and חוּג); hence—

(1) *to leap for joy, to rejoice*; poet. Job 3:22, גִּלְגָּלִים וְשִׂמְחָה "those who rejoice even to exultation;" Isa. 49:13; 65:18, &c.; followed by גִּל of pers. or thing, concerning which we are glad, Psal. 9:15; 13:6; 21:2; 31:8; 149:2; also גִּל Zeph. 3:17; גִּל to rejoice in Jehovah, i.e. to delight in Him, especially on account of benefits bestowed by him, Isa. 29:19; 41:16; Joel 2:23; Ps. 35:9; 89:17. Rejoicing and leaping for joy are sometimes ascribed also to inanimate things, Ps. 96:11; Isa. 35:1.

(2) *to tremble*, as accompanied by the leaping and palpitation of the heart (see Job 37:1; Psal. 29:6; compare the roots גִּלְגָּל and גִּל. So Gr. *ὀρχεῖται καρδία φόβῳ*, Æschyl. Choeph. 164, 1022; *ἡ καρδία πάλλει*, πάλλει φόβῳ, Seidl. ad Eurip. Electr. 433; Lat. *cor salit*, Plaut.; and on the other hand גִּלְגָּל, of the mind trembling for joy, Isa. 60:5; Jer. 33:9). Ps. 2:11, גִּלְגָּל "tremble with fear" [there is no need to depart from the common meaning]; Hos. 10:5, "for the people shall mourn on account of it (the calf), וְיִבְכְּרוּ עָלָיו יְנִיּוֹ and the priests shall tremble for it."

The derivatives follow immediately.

גִּלְגָּל see גִּלְגָּל.

גִּל m.—(1) prop. *a circle*, hence *age*, and meton. *contemporaries*, i. q. גִּלְגָּל, compare גִּלְגָּל; Dan. 1:10, הַיְלָדִים אֲשֶׁר בְּגִילָתָם "the young men of your age."

Arab. جِل or جِيل i. q. גִּל, *year*. In the Talmud, גִּל is, "a man born in the same hour, and with the same star as I."

(2) *exultation, rejoicing*, Hos. 9:1; Isa. 16:10; Jer. 48:33.

גִּלְגָּל f. i. q. גִּל No. 2, *exultation, rejoicing*, Ps. 65:13; Isa. 35:2, גִּלְגָּל וְרִצָּן "rejoicing and shouting;" const. state for the absolute.

[גִּנְתָּה *Ginath*, pr. n. m., 1 Ki. 16:22.]

גִּיר an unused root. Arab. جَار Med. Ye appears to have signified *to be hot, to boil up*; whence جَار heat of the breast from anger, hunger, thirst. To this answers gātrēn, in other dialects gōtrēn, gieftrēn. Hence—

גִּיר m. *lime*, so called from its effervescing

when slacked, Isa. 27:9. Arab. جِير and جَار quicklime.

גִּיר Ch. emphat. גִּירָא id. Dan. 5:5; compare Isa. 27:9; Amos 2:1, Targ.

גִּיר *a stranger*, i. q. גִּיר, 2 Ch. 2:16.

גִּישׁ see גִּישׁ.

גִּישָׁן ("filthy," see גִּישׁ), [*Gesham*], pr. n. m. 1 Ch. 2:47.

גִּל m. pl. גִּלִּים (from the root גִּל).—(1) *a heap of stones*, commonly with the addition of גִּלְגָּלִים Josh. 7:26. Often used of ruins, Isa. 25:2; pl. *heaps, ruins*; Jer. 9:10, גִּלְגָּלִים לְגִלְגָּלִים "and I will make Jerusalem into ruins;" Jer. 51:37.

(2) *fountain, spring, scaturigo*, Engl. *a well*, Cant. 4:12; see גִּלְגָּל Niph. No. 2. Pl. *waves, Wellen*, Ps. 42:8; 89:10; 107:25, 29. (Syr. גִּלְגָּל a wave.)

גִּל m., *bowl*, oil-vessel of a lamp, so called from its being round, i. q. גִּלְגָּל No. 2, Zech. 4:2. Root גִּלְגָּל to roll.

גִּלְגָּל see גִּלְגָּל.

גִּלְגָּל an unused root, softened from גִּרַב *to scratch, to scrape the beard* (like the Germ. *Baltier* for *Barbier*), kindred to جَلَب to scrape, to scrape off, جَلَم to shear wool. Hence—

גִּלְגָּל m., *a barber*, Eze. 5:1. (Syriac גִּלְגָּל a razor.)

גִּלְגָּל ("bubbling fountain," from גִּל and בוע ebullition; see the root בוע), *Gilboa*, pr. n. of a mountain, or mountainous region, in the tribe of Issachar, where Saul was defeated and killed by the Philistines, 1 Sa. 28:4; 31:1; 2 Sa. 1:6, 21. From the etymology it would appear not improbable that this was properly the name of a fountain (Tubania), or of a village near a fountain, from which the neighbouring mountain had its name. Eusebius mentions a village called Γελβόνι (read Γελβόνι). [A village stands, on what appear to be these mountains, called Jelbôn جِلْبُون, Rob. iii. 157.]

גִּלְגָּל pl. גִּלְגָּלִים (from the root גִּל).—(1) *a wheel*, of a chariot, Isa. 5:28; Eze. 10:2, 6; 23:24; 26:10; of a well to draw water, Ecc. 12:6.

(2) *a whirlwind*, Ps. 77:19; Eze. 10:13. (Syr. גִּלְגָּל.) Hence—

(3) *straw, chaff, husk*, which is driven by a

whirlwind; Ps. 83:14, אֶלֶּי שִׁחֲמוּ בְּגִלְגָּל "my God make them as chaff, which the wind drives away;" Isa. 17:13, בְּגִלְגָּל לִפְנֵי סוּפָה "like chaff in the whirlwind;" Parall. כִּי. (Aram. چال, چال chaff, dust, and the like, driven by the wind, Arab. جَل id.

גִּלְגָּל Ch. a wheel, Dan. 7:9.

גִּלְגָּל m.—(1) a wheel, Isa. 28:28.

(2) with art. הַגִּלְגָּל ("a circle," or according to Josh. 5:9, "a rolling away"), *Gilgal*, pr. n. [a] of a town situated between Jericho and the Jordan (Josh. 4:19, 20; 9:6; 10:6, 7; 14:6; 15:7), where Samuel and Saul sacrificed (1 Sa. 10:8; 11:14, 15; 13:4—9; 15:21, 33), and where prophets dwelt, 2 Ki. 4:38, but where also the worship of idols was practised (Jud. 3:19; Hos. 4:15; 9:15; Amos 5:5); more fully הַבֵּית הַגִּלְגָּל Neh. 12:29; Γάλαλα, 1 Mac. 9:2. The village mentioned, Josh. 12:23; Deu. 11:30, does not appear to have been different.

["(b) a place or region near the western coast of Palestine, Josh. 12:23."]

גִּלְגָּל f., the skull, so called from its round form (root גִּלְגָּל), 2 Ki. 9:35. This word is also used where the single individuals of a nation are numbered; as in Lat. *caput*, Germ. *Kopf* [Engl. *heads*]; Ex. 16:16, עֹמֶר לְגִלְגָּל "an omer apiece;" Num. 1:2, לְגִלְגָּלָם "all the males according to their heads," i.e. man by man, verses 18, 20, 22; compare ראשִׁי Jud. 5:30. (In the Rabb. הַגִּלְגָּל signifies a poll-tax; Syr. ܓܠܓܠ id. by casting away Lamed of the first syllable; Arabic جَلَجَة, where the second Lamed is cast away; comp. Γολγοθᾶ, Matth. 27:33.)

גִּלְגָּל an unused root, which appears to have had the signification to be smooth, naked (like very many roots beginning with the letters גל, חל); hence—

גִּלְגָּל with suff. גִּלְגָּלִי the skin of a man, so called from its being naked, Job 16:15; Arab. جلد, Syr. ܓܠܓܝ id.

גִּלְגָּל fut. יִגְלֶה with Vav convers. יִגְלֶה prop. TO BE NAKED, and trans. TO MAKE NAKED (kindred to the root גִּלְגָּל to be naked; hence, to be bald, whence, by a softer pronunciation, גִּלְגָּל, גִּלְגָּל; especially used of the ear by taking away the hair, of the face by taking away a veil (Arab. جَلَا to cast away a garment, to cast away a veil and make bare a woman's face;

metaph. to uncover anything). In the usage of the Hebrew language—

(1) to make naked; hence, to disclose, reveal, to uncover; especially in the phrase יִגְלֶה אָזְנוֹ "he will make bare, to uncover any one's ear by taking away the hair, as done by those who are about to disclose some secret thing; hence to certify of anything, to disclose a matter; 1 Sa. 20:2, "my father will not do anything יִגְלֶה...אֶת־אָזְנִי but he will disclose it to me," verses 12, 13; 9:15; 22:8, 17. Elsewhere used, in a sense a little different, of God, Job 36:10, "he opens their ears to instruction;" verse 15; 33:16. Hence it is applied יִגְלֶה סוֹד to reveal a secret, Amos 3:7; Pro. 20:19. It is also said, יִגְלֶה סֵפֶר to disclose, to unfold a book, ein Buch aufschlagen, Jer. 32:11, 14.

(2) to make a land naked of inhabitants, i.e. to emigrate (Arabic جلى and جلى id.), and that whether willingly, 2 Sa. 15:19; or unwillingly, i.e. to be led into exile, 2 Ki. 17:23; 24:14; 25:21; Am. 1:5; 6:7, etc; used of inanimate things, Isa. 24:11, "the joy of the land is gone away," is exiled; Job 20:28; Pro. 27:25.

NIPHAL.—(1) to be uncovered, to be made naked; Isa. 47:3, "thy nakedness shall be uncovered;" Eze. 13:14; 16:36; 23:29. Also used of a vail taken away, Jer. 13:22.

(2) to be revealed.—(a) used of men and of God; to appear, as if by the removal of a vail, i. q. יִגְלֶה; followed by אֵל Gen. 35:7; 1 Sa. 14:8, 11; compare Isa. 53:1, where there follows יִגְלֶה.—(b) to be manifested, manifest, used of things which were before concealed, Isa. 49:9; Hos. 7:1.—(c) to be declared, followed by אֵל Isa. 23:1; 1 Sa. 3:7.

(3) to be carried away; pass. of Hiph. Isa. 38:12.

PIEL i. q. Kal, but so however, that the proper signification is the prevalent one.

(1) to make naked, to uncover, as the feet, Ruth 3:4, 7; the foundations of a building, Micah 1:6. It is also followed by an acc. of the removed covering, Isa. 22:8; 47:2; Nah. 3:5; Job 41:5. Specially—(a) יִגְלֶה עֵרוֹת אִשָּׁה "to uncover the nakedness of a woman;" i. e. to have intercourse with her, Lev. 18:8, seq.; 20:17, seq. From the words of Lev. 18:8, it is understood why to uncover the nakedness of a man, is used for, to have unlawful intercourse with his wife, 20:11, 20, 21; in which sense there is also said to uncover his skirt or coverlet; Deu. 23:1; 27:20.—(b) to uncover any one's eyes (said of God), i. e. to open them, to shew to him things hidden from mortals; Nu. 22:31; Ps. 110:18, יִגְלֶה עֵינָיו (a man)

"with open eyes;" said of a prophet, Nu. 24:4, 16. "Part. Paul.]"

(2) metaph. *to reveal* some hidden thing, Job 20:27; a secret, Pro. 11:13; to deliver up a fugitive, Isa. 16:3; to make known his power and glory, as God, Ps. 98:2; Jer. 33:6. *גלה על ד* is i. q. *את אשר גלה על ד* to uncover a vail, which veiled over any thing, Lam. 2:14; 4:22 (where nothing needs alteration).

PUAL, *to be uncovered*; Nah. 2:8, of Nineveh, *גלתה* "she is uncovered," i. e. ignominiously.

HIPHIL, *to lead into exile*, *גלה* and *הגלה* fut. apoc. *יגלה* to carry away, to lead into exile; 2 Ki. 15:29; 17:6, 11; 18:11, etc.

HOPHAL pass. Esth. 2:6, etc.

HITHPAEL—(1) *to uncover oneself*, Gen. 9:21.

—(2) *to reveal itself*, said of any one's heart.

Derivatives, *גולה*, *גולן*, *גלות*, *גלין*, and the pr. n. *גלי*, *גליה*.

גלה Ch. *to reveal*; Dan. 2:22, 28, 29.

APUEL (in the Hebrew manner) *הגלי*, i. q. Heb. *Hiph. to lead into exile*, Ezr. 4:10; 5:12.

גלה i. q. *גולה* emigration, exile.

גילה (of the form *קיתור*, *שילה*, exile, from *גלה*) *Giloh*, pr. n. of a city in the mountains of Judah, Josh. 15:51; 2 Sa. 15:12. Gent. n. is 2 Sa. loc. cit. from the form *גילון*, like *שילי* from *שילה*.

גלה f. (from the root *גלל* see the etym. note.)—(1) *fountain, spring*, i. q. *גל* No. 2. Plur. Josh. 15:19; Jud. 1:15.

(2) *a bowl, reservoir*, so called from its roundness; used of the bowl or oil-vessel of the holy candlestick, Zec. 4:3; comp. 2, where there is in masc. *גל*. Ecc. 12:6, in describing old age and death, *עריצתו* "before the silver cord be severed, and the golden lamp be broken."

(3) *a ball, a small globe*, on the capital of columns, 1 Ki. 7:41; 2 Ch. 4:12, 13.

גלולים m. plur. pr. *trunks, logs, blocks*, such as are rolled, whence the name (see *גלל*), hence in derision *idols*, Levit. 26:30; Deut. 29:16, etc; in various phrases; *הגלולים* *הגלולים* to follow idols, 1 Ki. 21:26, *עבד הגלולים* to serve idols, 2 Ki. 17:12; 21:21; *נשא עינים אל-הני* to lift up the eyes to idols, Eze. 18:12. It is often joined to other nouns expressing contempt of idols, as *שקוצים* Deu. 29:16; *תועבות* Eze. 16:36; *אלילים* 30:13, and is mostly used in speeches in which worshippers of idols are rebuked, as *נקטא* *בגלולים* to pollute oneself with idols, Eze. 20:7, *נה* *בגלולים* 6:9; *נאף את-הגלולים* 23:37, etc.

גלום m. (from the root *גלם*) *a mantle, cloak* with which any one is wrapped up, Eze. 27:24. (Ch *גלם* *גלימא* id. Hence Gr. *χλαμύς, χλαρίς, χλαῖνα*.)

גלון Josh. 21:27, *קרי* i. q. *גולן* which see.

גלות once *גלת* Obad. 20 (with Kametz impure). f. [*root גלה*.]

(1) *a carrying away, exile*, 2 Ki. 25:27; Jer. 52:31; Eze. 1:2; 33:21.

(2) collect. *those who are carried away, exiles*. *גלות יהודה* "the exiles of Judah," Jer. 24:5; 28:4; 29:22; 40:1; *גלות יהודה* used of Israel living in exile, Isa. 45:13.

גלות emph. *גלותא* f., Ch. *exile*, *גלותא* exiles; Dan. 2:25; 5:13; Ezr. 6:16. Syr. *ܓܠܬܐ*.

גלה unused in Kal, prop. to be smooth; hence *to be naked* (comp. *גנה*), specially *to be bald*. Arab.

جلح to be bald in the head. This root is softened from the harder root *גרח*; transp. it is *הלל*. In the western languages there correspond with this, *calvus*, Slav. *golý, holy*, Germ. *faßl*, also *gelu, glaciers*.

PIEL, *to shave the head*, Nu. 6:9; Deu. 21:12; a person, 1 Ch. 19:4; *to shave off, cut off the hair* (see PUAL), the beard, 2 Sa. 10:4. Once intrans. *to shave oneself* (the hair and beard), Gen. 41:14. Metaph. any one is said *to shave* a land, who devastates it with fire and sword; Isa. 7:20. (Ch. *גלל* to shave, to shear, *גלל* bald, used by the Rabbins of the monks, like the Bohem. *holy*).

PUAL, *to be shorn*, Jud. 16:17, 22.

HITHPAEL—(1) *to shave oneself*, Lev. 13:33.

(2) *to shave, or cut off from oneself* (compare Lehrs. p. 284, letter *d*), with an acc., Nu. 6:19.

גליון (of the form *גליון*, *חזיון*, *נקיון*) m. *a tablet* made of wood, stone, or metal, on which any thing is inscribed, i. q. *לח* so called as being bare, naked, and empty (see the root *גלה*), Isa. 8:1. With the Talmudists *גליון* is the blank margin of the leaves of books.

Pl. *גלילים* Isa. 3:23, *mirrors*, pr. tablets or *thin plates* made of polished metal, such as were the mirrors which the Hebrew women carried about with them (Ex. 38:8; Job 37:18), as was done also by other ancient nations (see my Comment. on Isa. loc. cit.); these mirrors were mostly of a round form and with a handle. So Chald., Vulg., Kimchi in Comment., Abarbanel, Jarchi. On the other hand LXX. (*διαφανή δακρυικά*) and Kimchi explain it of *transparent garments*, as it were *making the body naked*. Comp. Schröder, De Vestitu Mull. Heb. p. 311, 312.

גליל—(1) adj. *rolling, turning*, used of the leaves of a door, 1 Ki. 6:34. (Comp. Eze. 41:24.)

(2) subst. *a ring*, Est. 1:6; Cant. 5:14, יָדָיו בְּגָלִיל "his hands (are like) gold rings adorned with gems of Tarshish." The fingers when bent are like gold rings, the dyed nails are compared to gems.

(3) *circuit, region*, i. q. בְּקֶרֶךְ. Specially גְּלִיל הַגּוֹיִם 1 Ki. 8:23, the circuit [*Galilee*] of the Gentiles, and גְּלִיל הַיָּם Josh. 20:7; 21:32; (with הַיָּם parag.), 2 Ki. 15:29; גְּלִיל אֲרָץ 1 Ki. 9:11, is the name of a region with twenty cities, although small ones, in the tribe of Naphtali, around the city Kedesh (for there thrice occurs בְּגִלְיָל), inhabited by Gentiles, namely by the neighbouring Phœnicians. LXX. ἡ Γαλιλαία.

גְּלִילֹת f. i. q. גְּלִיל No. 3, *circuit, region*, גְּלִילֹת הַפְּלִשְׁתִּים "regions of the Philistines," Josh. 13:2; גְּלִילֹת Joel 4:4; Γαλιλαία Ἀλλοφύλων, 1 Mac. 5:15. גְּלִילֹת הַיַּרְדֵּן i. q. בְּקֶרֶךְ הַיַּרְדֵּן the circuit, the bank of Jordan, *el Ghôr*. Josh. 22:10, 11. Nearly the same region appears to be denoted, Eze. 47:8.

גְּלִים ("fountains"), [*Gallim*], pr. n. of a town of the Benjamites, situated to the north of Jerusalem, 1 Sa. 25:44; Isa. 10:30.

גְּלִית ("exile," "an exile"), *Goliath*, a giant, of the nation of the Philistines, killed in single combat by David (1 Sa. 17:4, 23; 21:10; 22:10; Sir. 42:5). As to 1 Ch. 20:5, see under the word לָחָמִי.

גָּלַל 1 pers. גָּלַלְתִּי, but pl. גָּלַלְתִּי Gen. 29:3, 8, imp. גָּל, once גָּל Ps. 119:22, TO ROLL, as stones, Gen. 29:3, 8. Met. followed by גָּלַל to *roll off*, or *away from* any one, e.g. reproach, Josh. 5:9; Ps. 119:22; followed by גָּלַל and גָּלַל to transfer what is rolled away from oneself to another; Ps. 37:5, גָּלַל עַל־יְהוָה דְּרָכְךָ, "roll upon Jehovah thy way," i.e. commit all thy concerns to God; Prov. 16:3, גָּלַל יְהוָה כְּשֶׁשֶׁפֶךְ, "commit to Jehovah whatever thou doest." Ellipt. Psal. 22:9, where the poet [Christ] speaks of his enemies as deriding his confidence in God and saying, גָּלַל יְהוָה וְיַפְלִטֵהוּ "let him devolve his matters upon Jehovah, let him deliver him;" so that גָּל may be taken as the third person of the imperative, or "he devolved" etc., so that גָּל is the infinitive put for the finite verb.

Note. The genuine power of this root is expressed by the Germ. *rollen*, which, like this, is also onomatopoeic. It is one *very widely extended*, imitating the noise of a globe or other round body rolled forward *quickly*. It is applied therefore in derivatives.—(a)

to things that are round, globular, or rolling, as גָּל a wheel, also a whirlwind; גָּלִיל a ring, גָּלִיל a volume, a roll, גָּלִיל, גָּלִיל skull, גָּל a ball of dung, גָּל, גָּל a reservoir for oil.—(b) to heavy things, such as would be rolled and not carried, whence גָּל a heap of stones, גָּלִיל trunks, stocks (Stöße), so called from being

rolled; גָּל a large stone. (Arab. جَلَّ an important affair.) It is used also—(c) of waves of water rolling themselves onwards, like the German and English *quellen*, to *well*, whence גָּל, גָּלִים Germ. Wellen. From this most fertile monosyllabic stock, have also sprung the tri-literal roots גָּלַל, Arab. اجل whence גָּלַל a cart, and with a third radical added at the end, גָּלַל to roll up, גָּלִים, גָּלִים Lat. *glomus, glomeravit, g'obus, Stumpfen*. In the Hebrew language it has also the sister roots גָּלַל to go into a circle, and with a palatal turned into a guttural, גָּלַל, גָּלַל, גָּלַל (which see); also it has a vast number of offsets in the western languages, especially in Greek. Comp. κέλλω, κέλλω (Valck. ad Hierod. vii. 155), κυλίω, κυλίνδω (גָּל), κόλλω, κόλλαβος, κόλλις, κύλλος (comp. κοῖλος), κόλλυρα (a round cake, בְּקֶרֶךְ), and with the palatal rejected or else put at the end, ἄλλω, εἰλω, εἰλίω, εἰλίω, ἰλη, οὐλος, ἰουλος, ἰλιγγος; εἰλιξ and εἰλίσσω etc. Lat. *volvo*, Lat. med. *callus*, i. q. French *gallet, caillou* (גָּל), Germ. *Galle*, Gölle i. q. Quelle, quellen, wallen, wälzen, onomat. *fullen* Swed. *kula*, and Lower Germ. *Raul* (whence *Rugel*).

When any thing is rolled along on a rough gravelly soil, so as to make a scraping sound, this is expressed by roots made harsh with the canine letter ג, גָּלַל, גָּלַל, גָּלַל the effects of which are not less widely diffused. NIPHIAL גָּלַל plur. גָּלַל fut. גָּלַל.

(1) *to be rolled*, of the waves of water, Am. 5:24.
(2) *to be rolled up*, used of the heaven; rolled up like a book, Isa. 34:4.

POAL, *to be rolled* in blood, i. e. to be stained with blood, Isa. 9:4.

HITHPOEL id., 2 Sa. 20:12. Followed by גָּלַל to *roll oneself* upon any one, i. e. to rush upon him, Gen. 43:18.

PILPEL גָּלַל i. q. Kal No. 1, *to roll, to roll down*, Jer. 51:25.

HITHPALPEL גָּלַל to *roll oneself down*, used of an attacking enemy, Job 30:14.

HIPHIL, fut. גָּלַל to *roll, to roll down a stone*, Gen. 29:10.

Derivatives, see note under Kal.

גָּלַל m.—(1) *dung*, so called from its globular form, i. q. גָּל, see the root No. 1; 1 Ki. 14:10. Arab. حَلَّ globular dung of animals, as of camels, sheep

(2) *circumstance, cause, reason*; Germ. *Ursache*; comp. as to the etymology מְסָבֵה, whence גַּלְגַּל, with suffix גַּלְגַּלְךָ, prep. *because of*. Gen. 39:5; Deu. 15:10; 18:12; Jer. 11:17; 15:4. To this answers the Arabic من جل الك and من جلک (with Elif prosthetic).

(3) [Galal], pr.n. of two men (perh. "weighty," "worthy," as اجل) — (a) 1 Chr. 9:15. — (b) 1 Chr. 9:16; Neh. 11:17.

גַּלְגַּל m. Ch. pr. *rolling*; hence *weight, magnitude* (see the root, note under Kal), Ezra 5:8; 6:4, גַּלְגַּל "great, heavy, squared stones," such as were rolled, not carried. In German, a book of large size, such as might be *rolled* sooner than carried, according to the present custom, in a bag, is called jocosely ein *Wälzger*. Talm. גַּלְגַּל without גַּל is used of a large stone (Buxt. page 433).

גַּלְגַּל m. i. q. גַּלְגַּל No. 1, *dung* of men. In sing. once, Job 20:7, גַּלְגַּל according to Chald. and Vulg. rightly, "*sicut stercus suum in æternum peribit*;" as to this comparison, by which ignominious destruction is denoted, see 1 Ki. 14:10.

Pl. גַּלְגַּל *dung*, pr. globules of dung, Zeph. 1:17; specially human, Eze. 4:12, 15.

גַּלְגַּל (perhaps "dungy"), [Gilalai], pr. n. of a man, Neh. 12:36.

גַּלְגַּל fut. גַּלְגַּל TO ROLL TOGETHER. Found once 2 Ki. 2:8. See the root גַּל and the note there under Kal. Hence the nouns גַּלְגַּל, and —

גַּלְגַּל [with suffix גַּלְגַּלְךָ], m. prop. *something rolled together*; hence. *rude and unformed matter*, not yet wrought, the parts of which are not yet unfolded and developed. Thus of an embryo, Psalm 139:16. [Rather, of the mystical body of Christ.] (It is often used in the Talmud of anything not yet wrought and developed, see Chelim xii. § 6; and it is applied to an ignorant man, Pirke Aboth v. § 7.)

גַּלְגַּל quadril. not used; compounded of גַּל and גַּל each of which roots have the signification of *hardness*. Hence —

גַּלְגַּל adj. quadril. *hard*; Arabic جَلْمَد hence *sterile*, prop. used of hard stony ground (comp. στέφρος, *sterilis*); hence used of a woman, Isa. 49:21; poet. of a night in which one is born, Job 3:7; *lean*, and emaciated with hunger (verhungert), Job 15:34; 30:3.

גַּלְגַּל a root not used in Kal. Arab. Conj. III. to

quarrel with any one, especially in *lice*, drinking or in dividing an inheritance. So the Hebrew —

HITHPAEL, *to become angry, irritated* (in strife). Pro. 20:3, "it is an honour to a man to leave off strife, וְיִשְׁלַח יָדָיו מִכָּל אִיִּל but every fool becomes angry." Followed by יָדָיו of the thing, Prov. 18:1. It is also used of strife itself, as becoming warmer, Pro. 17:14.

גַּלְגַּל an unused quadril. root; Arabic جَلَد *hard, rough*. Hence —

גַּלְגַּל [Gilead], pr. n. — (1) of several men, as — (a) a son of Machir, grandson of Manasseh, Nu. 26:29, 30. Hence patronym. גַּלְגַּל Jud. 11:1; 12:7. — (b) Jud. 11:1, 2. — (c) 1 Ch. 5:14.

(2) with the art. גַּלְגַּל ("hard, stony region;" according to Gen. 31:21, i. q. גַּלְגַּל "hill of witness" [which is of course the true etymology]), *Gilead*, a region of Palestine beyond Jordan. It properly designates the mountain district to the south of the river Jabbok (Gen. 31:21—48; Cant. 4:1), with a city of the same name (Hos. 6:8; comp. Jud. 12:7, LXX. which appears to be the same as גַּלְגַּל (רְמוֹת גַּלְגַּל), where there are now two mountains (*Jebel Jelâd* and *Jelûd*), with the ruins of cities of the same names (see Burckhardt's *Travels*, Germ. edit. ii. page 599). It is hence applied to the whole mountain tracts between Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and the half tribe of Manasseh (now called البلقاء [el-Belka'] and جبل عجلون [Jebel 'Ajlân]) Nu. 32:26, 29; Deu. 3:12; Josh. 12:2, 5, 13; 10, 11, 31; Am. 1:3, 13. It is therefore used for the tribes of Gad and Reuben, Ps. 60:9; 108:9; for the tribe of Gad, Jud. 5:17, comp. 5:16; although also, from the variety of usage in any thing of the kind, 1 Sa. 13:7, the land of Gad and Gilead are spoken of together. It once comprehends even Bashan, and extends to the northern boundary of Palestine, Deu. 34:1.

גַּלְגַּל i. q. Arabic جَلَسَ TO SIT, TO SIT DOWN, TO LIE DOWN. Cant. 4:1, "thy locks are as a flock of goats שְׂפָאֵי שֵׁהַר גַּלְגַּל which lie down on mount Gilead." Cant. 6:5. Prop. lie down, as if hanging from mount Gilead, from its side, see מָן No. 3. Jerome 4:1, "*quæ ascenderunt*." LXX. 6:5, Compl. t. ἀνέησαν; compare جلس Conj. II. to go up.

גַּלְגַּל prop. subst. *addition, accumulation*; hence part. indicating accession, like נָתַן (which see). — (1) also, Gen. 3:6, 22; 7:3; 19:21, 35; 30:15; 35:17, etc. It is prefixed to the words to which it refers, like the Lat. *etiam*; but when words are repeated for the sake of emphasis, it is put between them; as with

pronouns, הִיא הִיא נָם she herself also, Gen. 20:5; 15; Gen. 27:34 (comp. Gram. § 92, 1; [19, 4]; Lehrs. § 191); used with verbs, Gen. 46:4; וְאֵנִי אֵלֶיךָ נָם "and I will also come up with thee." Gen. 31:15; 1 Sa. 1:6. It is sometimes put at the beginning of a sentence, referring not to the nearest word, but to one more remote. Gen. 16:13; הֲנִנִי הֲלֵם רָאִיתִי "do I here see (i. e. live) also after the vision (of God)?" Prov. 19:2; 20:11; Isa. 30:33. (Observe the same thing of the part. אָף Isa. 34:14; Isa. 28:19.) Poet. used sometimes for the simple (compare Dan. *og* and); Joel 1:12; Jud. 5:4; Psa. 137:1. נָם ... נָם also ... also, both, and, Gen. 24:25; 43:8; Ex. 12:31; that ... so, Jer. 51:12; and even put three times, Isa. 48:8; נָם ... נָם Gen. 24:44.

(2) Not unfrequently it is used as an intensive, even (see אָף No. 1). Prov. 14:20; 17:26; Joel 3:2; with a particle of negation, not even, Psal. 14:3; 53:4; 2 Sa. 17:12, 13 (comp. עַל No. 3, a).

(3) It often only serves to make a sentence emphatic, and sometimes may be rendered *yea, indeed, truly*, or else it shews that the next word takes a considerable emphasis. Job 18:5; וְנֹר רִשְׁעִים יִדְעָה, נָם אִנֹּר רִשְׁעִים יִדְעָה "yea, the light of the wicked shall be put out." 1 Sa. 24:12; וְנָם רָאָה נָם רָאָה sec, yea, see (siehe, siehe doch!). Gen. 29:30; "and he loved Rachel more than Leah." Job 2:10; "shall we receive good from the Lord, and shall we not," etc. Hos. 9:12; "for woe to them!" Gen. 42:22; Job 13:16; 16:19; Isa. 66:4. So נָם ... נָם alle beyde, both together, Gen. 27:45; Prov. 17:15; 20:10, 12; 1 Sa. 4:17; נָם ... נָם all together, alle zusammen; 2 Sa. 19:31; Ps. 25:3. נָם Germ. nun gut, Gen. 44:10.

(4) נָם even if, followed by a fut. Isa. 1:15; Hos. 8:10; 9:16; and without פִּי Isa. 49:15; Ps. 95:9. There also occurs נָם פִּי Eccl. 4:14; 8:12.

(5) advers. *however, but*, chiefly followed by a negative part. Ps. 129:2; Eccl. 4:16; Eze. 16:28.

נָמַל not used in Kal, TO ABSORB, TO DRINK UP, TO SWALLOW, i. q. Ch.

PIEL poet. applied to a horse as it were swallowing the ground in his rapid course. Job 39:24; וְנָמַל אֶרֶץ "he swallows the ground," i. q. he runs away with it. (The same metaphor is of frequent use in Arabic in the verb لَهِم to swallow up, as التهم الأرض; see Schultens ad h. l. and Bochart, Hieroz. i. p. 142—148.)

HIPHIL, to give to be drunk or absorbed, Gen. 24:17. Hence —

נָמַל m. a marsh rush, specially *papyrus nilotica*, so called because it absorbs and drinks moisture (comp. *bibula papyrus*, Lucan. iv. 136). Job 8:11; Isa. 35:7. The Egyptians used this to make garments, shoes, baskets, and vessels of various kinds, especially boats (Plin. xiii. 21—26). Ex. 2:3; תַּבָּת, נָמַל "an ark," or "skiff of papyrus." Isa. 18:2.

נָמַד an unused root, the true sense of which has been altogether neglected by etymologists. Pr. it is to cut, to cut down boughs, or trees, like the *Æthiopic*

ገጽጽ: and Arab. **كَمْ** Kamûs p. 353, comp. transp.

נָמַד, hence is formed—(1) נָמַד a branch, a staff, hence a cubit; the same verb is applied to brave warriors who cut down enemies like trees;

hence—(2) Arabic **كَمْ** and Syriac **APHEL**, to be fierce as a soldier. Hence the word which has greatly perplexed interpreters—

נָמַדִּים m. pl. Eze. 27:11, brave, bold soldiers. Jerome, bellatores. The vain and unlearned conjectures of interpreters are wearying (see Thes. p. 292), and —

נָמַד m. pr. a staff, rod, so called from being cut off (Zab. **נָמַד** a staff; the letter נ being inserted, and also נ and ד interchanged, Ch. **נָמַדִּים**); hence a cubit, as the German dealers, in selling silk, use Stab for the measure of two cubits. Jud. 3:16.

(Syr. **نَمَد** a cubit, **نَمَد** id.)

נָמַל ("weaned"), [Gamul], pr. n. m. 1 Chron. 24:17. Comp. **נָמַל** בית.

נָמַל m.—(1) action, work, any thing well or ill done, more fully נָמַל Jud. 9:16; Proverbs 12:14; Isa. 3:11; in a good sense, a benefit, Ps. 103:2. הָשִׁיב נָמַל לְיָהוָה to repay actions to any one, i. e. his deeds. Ps. 28:4; הָשִׁיב נָמַל לְיָהוָה Proverbs 12:14; followed by עַל Psalm 94:2. שָׁלַם נָמַל id. Ps. 137:8; Prov. 19:17; followed by עַל Joel 4:4.

(2) retribution, recompense, Isa. 35:4. Root נָמַל.

נָמַל i. q. **נָמַל** Nos. 1, 2. 2 Sa. 19:37; Isaiah 59:18.

נָמַל an unused root, prob. i. q. **נָמַד** to cut off, whence Arab. **جَمِير** acute-minded, and **جَمِيز** a scamore, so called from being cut (see **נָמַל**). Hence —

גִּמְזוּ (i. q. גִּמְזוֹן a place abounding with sycamores), [*Gimzo*], pr. name of a town of the tribe of Judah, Ch. 28:18. [Now Jimzu, جيمزو, Rob. iii. 57.]

גָּמַל fut. יִגְמַל. — (1) TO GIVE, TO DO, OR SHEW to any one (good or evil), followed by two acc., one of the person, the other of the thing (compare Gr. *εὖ, κακῶς πράττειν τινά*). 1 Sa. 24:18, אָתָּה גָּמַלְתָּנִי הַטּוֹבָה, "thou hast done good to me." Gen. 50:15, "all the evils which we brought upon him." Gen. 50:17; Prov. 3:30; 31:12; Isa. 63:7; followed by ל of pers. Isaiah 3:9, גָּמְלוּ לָהֶם רָעָה "they have brought evils upon themselves." Psalm 137:8, גָּמְלוּ שְׂמֵלֶתָ לָנוּ "that which thou hast brought upon us."

(2) *to do good* to any one, Pro. 11:17; גָּמַל נַפְשׁוֹ *doing good to himself*, followed by ל Ps. 13:6; 116:7; 119:17; 142:8.

(3) *to repay* to any one good or evil, followed by an acc. Ps. 18:21, יְגַמְלֵנִי יְהוָה בְּצִדְקָתִי "God repaid me according to my righteousness;" 2 Ch. 20:11; Ps. 103:10; Deu. 32:6 (unless the words be differently divided, יְהוָה, and there is here an accusative of person).

II. (4) *to wean* an infant, Isa. 28:9 (where מִחֶלֶב is added), Isa. 11:8; 1 Ki. 11:20.

(5) *to ripen* fruit, Nu. 17:23. Intrans. *to become ripe*, Isa. 18:5.

Note. This primary signification and the origin and connection of the other meanings are well illustrated by Alb. Schultens (on Pro. 3:30); comparing Arab. *غمل* pr. to cover with fomentations, to produce warmth, *to cherish*, which notion of cherishing and warming is applied — (a) to ripening fruit. — (b) to a weaned child. — (c) to benefits conferred on any one, and with which as it were we cherish him; nor is it difficult to understand how such a word afterwards became used in a bad sense (see *בָּשָׂר*). ["But the verb *غمل* can only refer to the significations in No. II; while for those in No. I, we may compare *עָמַל*, Arab. *عمل*, to labour, to do." Ges. add.]

NIPHAL pass. of II, Gen. 21:8; 1 Sa. 1:22.

Derivatives גָּמְלוּ, גָּמְלָה, and pr. n. גִּמְלִיאֵל.

גָּמַל plur. גָּמְלִים comm. *a camel* (Gen. 32:16). This word is found in all the Phœnicio-Shemitic languages; and besides, not only in Greek and Latin, but also in Ægypt. (ΣΑΜΟΥΤΑ, ΟΥΣΑΜΟΥΤΑ) and Sanscr. under the form *kramēlu*, *kramēlaka*. Bochart (IIieroz. i. p. 75, seq.) and others, derive it from גָּמַל *to repay*, because the camel is an animal *μνησικαρός*. It is

however, more probable that גָּמַל has adopted the signification of the cognate *جال* to carry.

גָּמְלִי ("one who possesses camels," or "who is carried on a camel"), [*Gemalli*], pr. n. m., Nu. 13:12.

גָּמְלִיאֵל "benefit of God"), *Gamaliel*, pr. n. m. Nu. 1:10; 2:20; 7:54.

גָּמַם an unused root, i. q. *עָמַם* (which see), *to gather together, to join together, to heap up*.

Compare *גָּמַם* to heap up, to increase, and intrans. to be heaped up, to be much. Hence *גָּמַם* and *גָּמְמָה*.

גָּמַץ a root not used in Hebrew, *to dig*, see *גָּמַץ*.

גָּמַר fut. יִגְמַר. — (1) TO COMPLETE, TO FINISH, Ps. 57:3, אֵל גָּמַר עָלַי "God who will complete for me," i. e. will plead my cause; Ps. 138:8, seq. *גָּמַר*.

(2) intrans. *to leave off, to fail*, Ps. 7:10; 12:2; 77:9. In the Aramæan dialects this root is of frequent occurrence in both significations.

גָּמַר Ch. id. Part. pass. גָּמְרִי *perfect, complete, in skill or learning*, Ezr. 7:12.

גָּמַר *Gomer*, pr. n. — (1) of a northern people sprung from Japhet (Gen. 10:2), from whom Togarmah (or the Armenians) is said to be descended (Gen. 10:3), and who in the army of Magog are mentioned with Togarmah (Eze. 38:6). This is probably to be understood of the *Cimerii* (Κιμῆριοι) inhabiting the Tauric Chersonese and the region near the Don and Danube; remarkable for their incursions into Asia-Minor in the sixth century before Christ (Herod. i. 6, 15, 103; iv. 1, 11, 12). The Arabians, by a transposition of the letters, call the people of this region *قمر*, whence now *Krim* is used from the Tauric Chersonese and بحر القرم the Cimmerian sea, is used of the Euxine Sea. Wahl (Altes und neues Asien, i. p. 274) compares *Gamir*, which amongst the Armenians was the name of Cappadocia.

(2) the wife of Hosea the prophet, a harlot, Hos.

1:3. (Appell. i. q. *جمر* coals.)

גָּמְרִיָּה ("whom Jehovah has completed"), [*Gemariah*], pr. n. m., Jer. 29:3.

גָּמְרִיָּהוּ (id.), [*Gemariah*], pr. n. of one of the nobles in the time of Jeremiah, Jer. 36:10—12.

גֵּן with suff. גֵּנִי comm. (f. Gen. 2:15), *a garden*, especially one *planted with trees* (prop. a place protected with a fence, from the root *גָּנַן*). Gen. 2:8

seq. הַיָּרְדֵּק a garden of herbs, Deut. 11:10; 1 Ki. 21:2. עֵדֶן the garden of Eden planted by God, Gen. 3:24; Joel 2:3; also called אֶלֶיִם in Eze. 28:13; 31:8, 9; and יְהִידָה in Gen. 13:10; Isa. 51:3. *A garden enclosed*, Cant. 4:12; figuratively used of a chaste woman. Plur. גְּנִיִּים Cant. 4:15; 6:2.

גָּנַב fut. יִגְנֹב. — (1) TO STEAL, TO TAKE AWAY BY THEFT, SECRETLY. (This verb appears to be denominative from the Arab. *جنب* a side, Ch. גָּב and prop. equivalent to, *to put aside*; Germ. auf die Seite bringen.) ["Compare Sanscrit *parçvaka* thief, from *parçva* side."] Hence *جنب* has many significations taken from the idea of side, to break a side, to take from the side.) Followed by an acc. of thing, Gen. 31:19, 30, 33; and person, 2 Sa. 19:42; Deu. 24:7; Job 21:18; וּכְמֹץ יִגְבְּחוּ סוּפָה "and like the chaff, which the wind driveth away;" 27:20. Part. pass. with Yod parag. גִּנְבָתִי Gen. 31:39.

(2) *to deceive*, like the Gr. *κλέπτειν*. Gen. 31:27, וַתִּגְנֹב אֹתִי "thou hast deceived me." Especially followed by לָב prop. *to deceive* any one's heart, i.e. understanding, like *κλέπτειν νόον*, Hom. Il. xiv. 227. Gen. 31:20, וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן "and Jacob deceived Laban;" verse 26. See L. de Dieu, on Gen. loc. cit., and John 10:24.

NIPHAL pass. of No. 1, Ex. 22:11.

PIEL i. q. Kal. — (1) *to steal*, Jer. 23:36.

(2) followed by לָב *to deceive*, 2 Sa. 15:6.

PUAL pass. Job 4:12, וַיִּגְבֵּר אֱלֹהֵי דָבָר יִגְנֹב "an oracle was brought to me by stealth," or secretly. Inf. absol. גִּנְבָּה Gen. 40:15.

HITHPAEL, *to do by stealth*, followed by a gerund, 2 Sa. 19:4, וַיִּהְיֶה גִנְבָּה הָעָם בַּיּוֹם הַהוּא לָבוֹא הָעִיר "and the people that day went by stealth into the city."

(Syr. *ܠܬܝܠܥܝܬܐ* to steal oneself away.) Hence—

גִּנְבָּה m. *a thief*, Ex. 22:1, 6, 7. Also—

גִּנְבָּה f. *something stolen, theft*, Ex. 22:3.

גִּנְבָתָה ("theft"), [*Genubath*], pr. n. m. 1 Ki. 11:20.

גִּנְיָה fem. from גִּנְיָ *a garden*, Isa. 1:30; Job 8:16. Pl. גִּנְיָהֹת Am. 4:9; 9:14. Root גִּנְיָ.

גִּנְיָ fem. id., but only found in the later Hebrew [?]. Est. 1:5; 7:7, 8; Cant. 6:11. Root גִּנְיָ.

גִּנְיָ an unused root, i. q. Arab. *جن* and Ch. גִּנְיָ to hide, to lay up in store. Kindred roots are גָּנַם, خزن, חָסַן, חָסַן, חָסַן, and transp. כָּסַס, כָּסַס, כָּסַס. Hence—

גִּנְיָ const. st. גִּנְיָ. — (1) *treasures*, Esther 3:9; 4:7.

(2) *chests*, in which precious wares are kept, Eze. 27:24.

גִּנְיָ Ch. pl. m. *treasures*, Eze. 7:20. גִּנְיָ treasury. Eze. 5:17; 6:1. Compare גִּנְיָ.

גִּנְיָ m. pl. גִּנְיָ *treasures* of the temple, 1 Ch. 28:11. (The termination גִּנְיָ, גִּנְיָ is found also in other Chaldee words, as גִּנְיָ. Comp. Lehrs. p. 516.)

גָּנַן (kindred to גָּנַן, גָּנַן), prop. TO COVER, TO COVER OVER, i. q. Arabic *جن*, figuratively, *to protect*; always used of God as protecting men, followed by עַל, like verbs of covering (see על No. 2, a). 2 Ki. 20:6, וְגִנֹּתִי עַל־הָעִיר הַזֹּאת "and I will protect this city." Isa. 37:35; 38:6; 2 Ki. 19:34. Pret. גִּנֵּנִי, inf. absol. גִּנְנִי Isa. 31:5.

HIPHAL, fut. יִגְנֵן i. q. Kal, Isa. 31:5; Zec. 9:15 (followed by עַל); 12:8 (followed by עָרָה, see עָרָה No. 4).

Derivatives, גָּנָה, גָּנָה, גָּנָה, גָּנָה.

גָּנָה see Ch. גָּנָה.

גִּנְנָתוֹ ("gardener"), [*Ginnethon*], pr. n. m. Neh. 10:7; 12:16. Verse 4, incorrectly reads גִּנְנָתוֹ.

גָּעָה TO LOW as an ox, an onomatopoeitic root, 1 Sa. 6:12; Job 6:5. Talmud, id. Syr. *ܓܥܐ* to cry out, to vociferate. To this answers the Gr. *γοῶν*, Sanser. *gau*, Malab. *ko*, Persic *گا، کا، kau, gau, ox*; Latin *ceva*, i. e. *vacca*, Columella, vi. 24, fin. In the Germanic languages, *Go*, *Gow*, *Guh*, a cow, from its lowing. Hence—

גָּעָה ("lowing"), [*Goath*], pr. n. of a place near Jerusalem, Jer. 31:39.

גָּעַל TO LOATHE, TO REJECT WITH LOATHING, TO CAST AWAY (Ch. *ithpeal*, to be unclean, impure, see גָּעַל No. II.; whence the notion of loathing may be derived, that is, to regard as impure, foul, comp. *זָהָם*). There often occurs גָּעַלְתִּי נַפְשִׁי אֶת "my soul loatheth any thing," Lev. 26:11, 15, 30, 43; followed by כִּי Jer. 14:19; and without נַפְשִׁי Lev. 26:44; Eze. 16:45.

NIPHAL, *to be cast away*. 2 Sa. 1:21, וְיִסָּח גָּעַל "for there the shield of the mighty was cast away;" "*ibi enim abjectus est clypeus heroum*," as well in the Vulg., LXX. *προσωχθησθη*.

HIPHAL i. q. Kal, Job 21:10, וְלֹא יִגְעַל "his cow conceiveth and casteth not," does not suff-

abortion. Vulg. "*bos eorum concepit, et non abortivit*;" so also Aqu., Symm., LXX. I prefer however, "*taurus ejus inivit vaccam, neque abjicit*," sc. *semen*; i. e. the coitus is not fruitless, the cows conceive; so that the fruitful breeding would be spoken of in the former hemistich, in the latter the prosperous birth.

נעל ("loathing"), [Gaal], pr. n. m. Jud. 9:26, 28, 30.

נעל *loathing*; Eze. 16:5, נעל נפשי "with the loathing of thy soul," i. e. so that thou mightest loathe thyself, i. q. נעל; not as others take it, "with the loathing of thy life."

נער fut. נער. TO REBUKE, TO REPROVE any one, as a father a son, Gen. 37:10, ונער בו אביו "and his father reprov'd him." Ruth 2:16; Jer. 29:27. Const. with an acc. and נ. (Syr. نعر id., Æth.

704: to cry out. Allied is the Arab. جار to low, to ask with a loud voice, to entreat with groans and cries.) Often used of God rebuking his enemies, Isa. 17:13; 54:9; Ps. 9:6; 68:31; 119:21; especially that he may restrain them and deter them from wicked efforts, Zec. 3:2, יהוה בך השטן, נער "the Lord rebuke thee, Satan!" i. e. restrain, deter thee; Mal. 3:11, נערתי לכם באכל, "I have rebuked for you (for your benefit) the devourer," i. e. voracious and hurtful animals; Mal. 2:3, הנני נער לכם את-הצרע "behold I will rebuke for you the seed," i. e. I will prohibit the seed from entering into your barns: I will refuse you your harvest. It is also applied to the sea, which, when rebuked by God, dries up, Ps. 106:9; Nah. 1:4. Hence נער and—

נער *rebuks, reproof*, Pro. 13:1; 17:10; Ecc. 1:5; Isa. 30:17; also used of God rebuking enemies and preparing destruction for them, Ps. 76:7; 80:17; restraining the sea, so that it dries up, Ps. 104:7; Isa. 50:2.

נעש prop. TO PUSH, TO THRUST, Germ. stoßen. (Syr. نعر to push with the horn, stoßen.) Hence in the passive conjugations, *to be concussed, moved*, prop. hin- und hergestoßen werden; and once also in Kal, Ps. 18:8, ותנעש ותרטע הארץ "and the earth shook and trembled" In the parallel place, 2 Sam. 22:8, it is Hithpael [כ' Kal], in which this signification is more frequent; the writer however appears to have used Kal intransitively, on account of the paronomasia of the verbs תנעש, תרטע.

Pual נעש id.; Job 34:20, ונעשו עם ונעברו "the

people shall be moved," (i. e. shall totter) "and perish."

HITHPAEL, *to be moved*, used of the earth, Ps. 18:8, and 2 Sam. 22:8, fin.; of the waves, Jer. 5:22: 46:7.

HITHPOEL, *to stagger, to reel*, as a drunken man, Jer. 25:16.

נעש ("shaking," "earthquake") [Gaash], pr. n. of a mountain in Mount Ephraim, Josh. 24:30; Jud. 2:9. Hence נעלי "the valleys of Gaash," those under the mountain, 2 Sam. 23:30; 1 Chron 11:32.

נעתם ("their touch"), [Gatam], pr. n., Gen. 36:11, 16.

נ m. (from the root נפ).—(1) *back*, i. q. נב; נעל upon the back, i. e. upon, i. q. Ch. נעל, Pro. 9:3.

(2) *body*. Hence נעל with his body (only), i. e. without his wife and children, Exod. 21:3, 4; LXX. μόνος.

נ Chald. *a wing*; plur. נ Dan. 7:4, 6, Syriac نعر; compare above Heb. נער. The signification of back is applied in Hebrew to any surface whatever, and particularly to the side; from the signification of side comes that of wing. Secondary are the roots Med. Nun ננב, Arab. جنب to turn to the side.

נ an unused root, i. q. נב to be bent, bowed.

Hence in Arab. جنب the eyelashes, also a short twig, Zweiglein, so called from being bent. See more as to this root which has been incorrectly treated by etymologists, in Thes. p. 298.

נ with suff. נפני, pl. נפנים comm. (m. rarely Hos. 10:1; 2 Ki. 4:39), *a twig*, and a plant which has twigs, especially *a vine*, which however ["comp. salix = ελαξ prop. a rod, switch"], when more exactness was needed, as in the laws, is called נפני Nu. 6:4; Jud. 13:14; rarely used of other similar plants, as נפני 2 Kings 4:39, a wild vine, on which wild cucumbers grew. Hence most commonly it simply denotes *a vine*, Gen. 40:9; Isa. 7:23; 24:7; 32:12; Jud. 9:13, seq. *A noble vine* figuratively denotes men of more noble qualities, Jer. 2:21 (compare Isa. 5:2); and on the other hand, *a wild vine, vine of Sodom* (Jer. loc. cit.; Deut. 32:32), denotes men of ignoble and degenerate qualities; as to the latter, see on the apples of Sodom, Jos. Bell. Jud. iv. 8, § 4.

גָּפַר an unused root, i. q. **גָּבַב** to be bowed as a hump. Hence **גָּפְרִים**.

גָּפַר an unused root, prob. i. q. **גָּפַר** and **גָּפַר** to cover, to overspread. Hence **גָּפַר** λεγόμεν.—

גָּפַר Gen. 6:14; prop. *pitch*, i. q. **גָּפַר** as I suppose; and I interpret **גָּפַר עֲצֵי** *pitch trees, resinous trees*, such as the pine, fir, cypress, cedar, and other trees of the kind used in ship-building; see **גָּפְרִית**. Of the moderns, Bochart (Phaleg. i. 4) and Celsius (Hierob. 328) are not amiss in understanding specially *κυνάριστος, the cypress*; not without reason appealing also to the similarity of letters.

גָּפְרִית f., prop. I believe, *pitch*, the name of which was afterwards transferred to other inflammable materials; specially *sulphur*. (Syr. **ܕܠܝܬܐ** and **ܕܠܝܬܐ**, Arab. **كبريت** whence **كبرت** to smear with sulphur, Ch. **גופריתא**, **גופריתא**, **גופריתא** id.) Gen. 19:24; Deu. 29:22; Isa. 30:33; 34:9; Job 18:15.

גָּר f. **גָּרָה** a sojourner; see the root **גָּר** No. 1.

גָּר m. [Root **גָּר**], a sojourner, stranger, foreigner, a person living out of his own country. Gen. 15:13; Ex. 2:22; 18:3; 22:20, etc. Often joined with the syn. **תֹּרֵץ** a stranger (compare Mich. on the Laws of Moses, ii. § 38), Gen. 23:4; opp. to **אֲזִכָּר** a native, Ex. 12:19. Isa. 5:17 **גָּרִים** appear to be *foreign shepherds* and *nomadic tribes* wandering about with their flocks in the land; such as the Hebrews had formerly been in the land of Canaan, and the Rechabites were in the time of Jeremiah. [But the word loc. cit. is **גָּרִים**.] With suffix **גָּרְךָ** thy or his sojourner, stranger, i. e. living in thy or his country (not house). Ex. 20:10; Dent. 5:14; 24:14; 31:12.

גָּר lime, see **גָּר**.

גָּר a lion's whelp, see **גָּר**.

גָּרָא (i. q. **גָּרָה** "a grain"), [*Gera*], pr. n.—(1) of a son of Benjamin, Gen. 46:21.—(2) Jud. 3:15. (3) 1 Ch. 8:7.—(4) 1 Ch. 8:3, 5.—(5) 2 Sa. 16:5.

גָּרַב an unused root, pr. to scratch, to scrape, a notion found in many roots beginning with **גָּר**, as imitating the sound of scraping, see **גָּרַב**, **גָּרַם**, **גָּרַן**, **גָּרַע**, **גָּרַר**. It is afterwards applied to roughness (see **גָּרַר**, **גָּרַל**). Arab. **جرب** to be scabby, **جرب** scab; Syr.

גָּרַב leprosy; Germ. **Sträße**, **fragen**.

גָּרַב m. *scab, scurvy*, perhaps of a malignant

kind. Leviticus 21:20; 22:22. LXX. **ψώρα ἀγρία** Vulg. *scabies jugis*.

גָּרַב ("scabby"), [*Gareb*], pr. n.—(1) of one of David's captains, 2 Sa. 23:38; 1 Ch. 11:40.

(2) of a hill near Jerusalem, Jer. 31:39.

גָּרַר pl. **גָּרָרִים** m. a berry, so called from its round and rolling form, see **גָּרַר** No. 5, i. q. **גָּרַר** Isaiah

17:6. In Mishnah id. Arab. **جرجير**.

גָּרְרוֹת pl. f. *throat, gullet* (comp. *gorges, Gurgel*), i. q. **גָּרְרוֹן**, always, however, used of the outside of the neck. Proverbs 1:9; 3:3, 22; 6:21. (Sing. **גָּרְרוֹת** occurs in the Mishnah, Cholin ii. 4, iii. 3.)

גָּרְשָׁן an unused quadril. Ch. **גָּרְשָׁן** clay, clod; Syriac **ܕܠܝܬܐ**; Arabic **جرس** black mud. Hence—

גִּרְגָּשִׁי ("dwelling in a clayey soil"), a *Girgashite*, collect. *Girgashites*, a Canaanitish people, whose location does not appear from the Old Test. Genesis 10:16; 15:21; Josh. 24:11. LXX. with Josephus, Ant. i. 6, § 2, *Γεργασίος*. Euseb. in Onom. under the word *Γεργασί*, says that they dwelt beyond Jordan.

גָּרַר not used in Kal; Chald., Syr., Arab. **גָּרַר** to SCRATCH, TO SCRAPE, a root imitating the sound; compare **הָרַט**, **הָרַם**, **הָרַשׁ**, **הָרַת** **χαράττω**, **خاریدن**, **خاریدن**, and in the western languages, *grattare*, *grutter*, to grate, to scratch, **fragen**. Compare under **גָּרַב**.

HIITHPAEL, to scrape oneself (with a potsherd), to allay itching. Job 2:8.

גָּרַח not used in Kal, pr. TO BE ROUGH (from the idea of scraping, comp. the roots beginning with **גָּר**), specially of roughness of the throat, i. q. **גָּרַח** No. 3 (whence **גָּרְחוֹן** throat); it is then applied to moroseness, austerity, proneness to anger; Arab. **غري** to give way to anger, IV. to provoke, e. g. a dog (Aram. **ܕܠܝܬܐ**, **ܕܠܝܬܐ** to irritate; comp. Germ. **frägen**, **grägen**, used of a morose person).

PIEL, **גָּרַח** to stir up, excite strife. Prov. 15:18, "an angry man stirreth up strife." Prov. 28:25; 29:22.

HIITHPAEL, pr. to excite, stir up oneself to anger, to strife, or to battle. Hence—

(1) to be irritated, angry, Prov. 28:4, **אִישׁ וְאִשָּׁה**

יִתְּרוּ כֵם "those who keep the law are irritated against them." Dan. 11:10, init.

(2) to make war with any one, followed by 3. Deu. 3:5, 19, אֶל־תִּתְּנָר בָּם "wage no war with them;" in verses 9 and 24 there is also added הַתִּנְרָה מִלְחָמָה "to wage war with Jehovah," Jer. 50:24. 1 Ki. 14:10, לָמָּה תִּתְּנָר בְּרָעָה "why shouldst thou contend with (excite to battle) misfortune?" Absol. Dan. 11:10, יִתְּרָה עַרְמָעָה "he shall make war (shall penetrate) as far as his fortress." Dan. 11:25, יִתְּנָה לְמִלְחָמָה "he shall stir himself up (shall arise) to war."

Derivative תִּנְרָה.

גֵּרָה f.—(1) rumination, the food which ruminating animals bring up to chew, the cud, Arabic جَرَّة, see the root גָּר No. 3. Used of a ruminating quadruped גֵּרָה הָעֵלָה Lev. 11:3, seq.; Deu. 14:6, 7; and גָּרָה Lev. 11:7.

(2) a grain, a bean, so called from the idea of rolling, and the round form i. q. גָּרָר, see the root No. 5; hence used of the smallest Hebrew weight and coin, a gerah, the twentieth part of a shekel, Exodus 30:13; Levit. 27:25; Numb. 3:47; 18:16. ["LXX. ὀβολος, Vulg. obelus, either from the figure of a granule of lead (as Gr. ὀβολος, according to Aristotle, is from the figure of a spit or needle; Ch. ὀβολος a little stone, obolus), or, because in weighing small things, the Hebrews used grains or kernels either of pepper or barley (compare English barleycorn), or perhaps the seeds of the carob tree." Ges. add.] For it is very probable that the Hebrews, like the Greeks and Romans, used the seeds or beans of the carob tree [Ceratonia siliqua, Linn.], just as the moderns sometimes use barleycorns or peppercorns. ["But it must be remembered that the Mosaic gerah, which is 13, 1/2 Paris grains, is equal to 4 or 5 beans of the carob, and, according to the Rabbins, to 16 grains of barley. Of a like origin are Arab. حبة grain, berry, and خربة carob bean; Persic دانق (dānāq) = دانك, all of which refer also to small weights." Ges. add.]

גָּרוֹן const. גָּרוֹן mas. the throat, so called as being rough, and giving forth rough sounds (see גָּרָה, No. 3, גָּרָרוֹת comp. Ps. 69:4). It is spoken of as the organ of speech. Psalm 115:7; 149:6; 5:10, קָבַר פִּתְחוֹם גָּרוֹנָם "their throat is an open sepulchre." Smooth speeches are here intended, which prepare for others' destruction like an open sepulchre. Isa. 58:1, קָרָא בְּגָרוֹ "cry with the throat," i. e. with the

full voice. For those who speak in a low voice use only the lips, and the front part of the closed mouth (1 Sa. 1:13), while those who cry with a loud voice propel their words from the throat and breast. Used contemptuously of the outside of the neck, like the Lat. guttur, gula. Isa. 3:16, נְטוּיֹת גְּרוֹן "with an outstretched neck." Eze. 16:11.

גֵּרָת f. place of habitation, root גָּר No. 1, Jer. 41:17.

גָּרָר a root not used in Kal, i. q. גָּרָר (which see), Arab. جرز to cut, to cut off, to separate, also to eat, to devour; whence Sam. ܐܪܡܝܬܐ locust.

NIPHAL, i. q. גָּרָר Niphal No. 2. Psal. 31:23, מִיִּנְדָּר עֵינַיִךְ "I am cut off (or am excluded) from thy presence;" comp. גָּרָר Ps. 88:6. 14 MSS. also read in Ps. 31, נִנְדָּרִי.

גֵּרָרִי (of the form גָּרָרִי, or גָּרָרִי) ("dwelling in a desert land," comp. Arab. جرز barren land), Gerizite or Girzite, pr. n. of a people near the Philistines, conquered by David, 1 Sa. 27:8 כתיב.

גֵּרָרִים, always הַר גֵּרָרִים Mount Gerizim, a mountain, in the mountain land of the tribe of Ephraim, situated opposite Mount Ebal (Deut. 11:29; 27:12; Josh. 8:33), on which, after the exile, a temple was built by the Samaritans that it might be the seat of their domestic worship (Jos. Arch. xi. 7, § 2; 8, § 2, 4, 6). As to the reading of the Samaritan copy, Deu. 27:4, see my Comment. de Pent. Sam. p. 61. As to the origin, הַר גֵּרָרִים I should suppose to denote the Mount of the Gerizites (see גָּרָרִי), from some colony of that nation, which perhaps settled there, just as the Amalekites, the neighbours of the Gerizites, gave their name to another mountain in the same tribe (הַר הַעֲמֻלָּה Jud. 12:15).

גָּרָר m. an axe, so called from cutting; for cutting wood, Deut. 19:5; 20:19; Isa. 10:15; for cutting stone, 1 Ki. 6:7. Cognate words are כִּרְזִין, כִּרְזִין, כִּרְזִין an axe.

גָּרָל an unused root, softened from גָּרָר (like גָּרָל from גָּרָר to burn), having the sense of roughness, especially used of a rough, gravelly, gritty soil, on which the foot gives forth a scraping, grating sound; hence Arab. جَرَل a gravelly place, جَرَل gravel. Hence Heb. גָּרָל pr. a little stone, hence a lot, Gr

transp. ΚΑΛΗΡΕΑ, Lat. *GLaRea*, and Arab. جَرَل to be stony, Kamfis p. 1412, which is derived from the noun جَرَل stones, whence also جَرَل a stony place.

גָּרַל rough, morose (grāmlic, grollig, griffig; from the same stock, Prov. 19:19 כְּחִיב גָּרַל-חֶמָה, morose of anger, i. e. of morose anger, angry, rough. All the Verss. express the קרי גָּרַל חֶמָה, which however appears too feeble.

גָּרַל see גָּרַל.

גָּרַם pr. to cut off, like the Syr. ܓܪܡ, and Arab.

جَرَم. In the Old Testament once followed by a dat. [“to cut off for”] to reserve, to lay up. Zeph. 3:3, لَا يَرْمُو لِفَكْر “they lay up nothing for the morrow.” Well rendered by the LXX. οὐχ ὑπελείποντο. Vulg. non relinquēbant ad mane. Comp. ܓܪܡ Gen. 27:36, also جَرَم Koran 11:87.

PIEL גָּרַם (denom. from גָּרַם), to gnaw bones. Nu. 24:8, “he shall devour the nations his enemies, וְשִׁמּוֹתֵיהֶם יִגְרַם and he shall gnaw their bones.” Hence figuratively, Eze. 23:34, “thou shalt drink and suck it (the cup) out, וְאֶת-חֲרִישֶׁיהָ תִּגְרַם and thou shalt gnaw the sherds,” i. e. thou shalt lick, lest a single drop of wine be left therein.

גָּרַם m.—(1) a bone, i. q. עֵצִים, but more rarely, and only poet. Pro. 17:22; 25:15. Pl. Job 40:18.

(Syr., Ch. ܓܪܡ, ܓܪܡ, Sam. ܓܪܡ id., Arab.

جَرَم body. The letter r, and the sibilant being interchanged, it is kindred to جَسَم and عِצَم itself.

(2) body, as in Arabic. Gen. 49:14, חֲמֹר גָּרַם “an ass of a great and powerful body,” i. e. powerful, robust. Vulg. *asinus fortis*. So also in Arab. جَرَم

body, is used of a beast of burden, as فرس جَرَم a horse of a large body, حمار جَرَم a strong ass; and the same is expressed with the peculiar adjective جَرِيم.

(3) substance of a thing, a thing itself, like עֵצִים a bone, himself. 2 Ki. 9:13, “and they took every one their garments and put them under him אֶל-יָרְגָם upon the steps themselves.”

גָּרַם Ch. a bone, Dan. 6:25.

יָרְמִי (“garmit”), [Garmit], pr. n. of a man, 1 Ch. 4:19.

גָּרַן an unused root. Arab. جَرَن to make smooth, to sweep away, a kindred root to גָּרַם, and others beginning with גָּר.

גָּרַן with suff. גָּרְנִי, with ה parag. גָּרְנִי Mic. 4:12. Pl. גָּרְנוֹת Joel 2:24, constr. גָּרְנוֹת Hos. 9:1, m. a levelled place, pr. a place levelled, made smooth. (Arab.

جَرَن id.). Used—(a) of an open place before the gates of cities, elsewhere called רֶחֶב 1 Ki. 22:10; 2 Ch. 18:9.—(b) especially used of a floor on which corn is trodden out. Ru. 3:2, seq.; Jud. 6:37, etc. גָּרְנוֹת תְּבוּאָה the produce of the floor, i. e. threshed corn. Nu. 18:30; Isa. 21:10, גָּרְנִי “son of my floor,” i. e. O people of my country, who are now trodden down and broken, like grain on a floor. Parall. קִדְשֵׁנִי my threshing. Compare Mic. 4:12, 13. Met. used of corn itself; Job 39:12.

גָּרַם TO BREAK IN PIECES BY SCRAPING, RUBBING, and generally to CRUSH, especially into largish pieces (comp. גָּרַם, גָּרַם). So Syr. ܓܪܡ, Arab. جَرَش compare Heb. עָרַם, whence עֲרִיסָה meal, Grice, Grütze. In the Old Testament once intrans. Ps. 119:20, נַפְשִׁי לְתַאֲבָה נִפְשִׁי לְתַאֲבָה “my soul is crushed for longing.”

IIPIHL, to crush, to break in pieces, Lam. 3:16, וַיִּגְרַם בְּחִצֵּי טִנִּי “and he has broken my teeth with gravel,” figuratively for a condition very calamitous and unhappy. See below גָּרַשׁ.

גָּרַע fut. יִגְרַע TO SCRATCH, TO SCRAPE (like very many verbs beginning with גָּר), hence—

(1) to scrape off the beard (like the Syr. ܓܪܥ), Jer. 48:37; according to some copies, Isa. 15:2 (see under גָּרַע). To this answers the Gr. κείρω, scēren. Hence—

(2) generally to take away, to withhold (cogn. χῆρος, and intrans. careo). Jer. 26:2, אַל תִּגְרַע דָּבָר “take not away any thing (from it),” followed by מִן Job 36:7. Often גָּרַע is equal to, to take away (something) from any thing, but so that the acc. of the part taken away is omitted. Compare opp. הוֹסִיף No. 2, Deut. 4:2; 13:1; Exod. 5:8, 19; Ecc. 3:14. Hence with an acc. to diminish, prop. to take away from.—Exod. 21:10; Eze. 16:27; Job 15:4, תִּגְרַע, “and thou wilt withhold prayer before God.” Followed by אֵל to take in, i. e. to lay up, to put in store for oneself; für sich behalten, compare גָּרַם Job 15:8, “hast thou hearkened in the council of God, וְתִגְרַע אֵלַי חֶכְמָה and hast thou taken in all knowledge?” Cognate is the Arabic usage, in which جَرِع is to absorb, to swallow down.

מִגְרֵשׁ is here an infinitive of the Aramaean form. In the derivatives also—

(3) to put forth fruit; see **גִּרְשָׁה**, and—

(4) to drive cattle to pasture; see **מִגְרֵשׁ**.

PIEL גִּרֵּשׁ to expel, to drive out, with an accusat. of pers. Gen. 3:24; 4:14; 21:10; and **מִן** of the place from which any one is driven, Ex. 11:1; Jud. 11:7; **גִּרֵּשׁ מִפְּנֵי פִי** to drive out before one, i. e. so that thou mayest put him to flight, e. g. God, the Canaanites before Israel, Ex. 23:29, 31; Jud. 2:3.

PUAL גִּרֵּשׁ pass. Ex. 12:39.

NIPHAL—(1) to be expelled, Jon. 2:5.

(2) to be carried off by the violence of water, Am. 8:8, **בִּיאור מִצְרַיִם וְנִשְׁקָה** “it is carried off and inundated as by the river of Egypt.”

(3) to be driven, agitated, as the sea; Isa. 57:20, **יָם מְגִרָּשׁ** “the troubled sea.”

Hence are derived **מִגְרֵשׁ** and the words immediately following.

גִּרְשָׁה m. prop. what is propelled, put forth, hence produce; Deu. 33:14, **גִּרְשָׁה יְרֵחַ** “the produce of the months,” i. e. what each month produces from the earth; compare the root No. 3.

גִּרְשָׁה f., *expulsion, driving out*; specially of persons from their possessions, Eze. 45:9.

גִּרְשֹׁן (“expulsion”), pr. n. *Gershon*, a son of Levi, ancestor of the Levitical house of Gershonites, Gen. 46:11; Ex. 6:16; Nu. 3:17, seq. Hence patron. **גִּרְשֹׁנִי** a Gershonite, and collect. *Gershonites*, Nu. 3:23; 26:57.

גִּרְשָׁם (“expulsion,” i. q. **גִּרְשֹׁן**), pr. n.—(1) of a son of Moses and Zipporah, Ex. 2:22; 18:3. In the former place the etymology of this name is alluded to in such a manner that it appears that the writer took it for **גִּרְשָׁם** i. q. **גִּרְשָׁה** a stranger there [this is of course the true etymology; Moses wrote by inspiration, and he knew very well why he gave this name to his own son] (compare **גִּרְשָׁם** i. q. **גִּרְשָׁה**); hence the LXX., that they might express this etymology more distinctly, have put *Γηρσάμ*.—(2) of a son of Levi, who is elsewhere called **גִּרְשֹׁן** which see.—(3) Jud. 18:30.—(4) Ezr. 8:2.

גִּשְׁשׁוּר (“bridge,” Arab. **جسر**, Syriac **ܓܝܫܫܘܪ**), pr. n. *Geshur*, a region of Syria, subject to king Tolmai, whose daughter David took to wife, 2 Sa. 3:3; 13:37; 15:8. From the words 1 Ch. 2:23, it may be gathered that *Geshur* is to be sought in the neighbourhood of Gilead, and that the Geshurites are not

different from the **גִּשְׁשׁוּרִים**, mentioned immediately under **גִּשְׁשׁוּרִי**.

גִּשְׁשׁוּרִי *Geshurite*, Gent. n.—(1) of a people living at the foot of Hermon, near Maachab, to the north of Bashan and Argob, inclosed within the boundaries of the Holy Land, but not subject to the dominion of the Hebrews, Deut. 3:14; Josh. 12:5; 13:13; 1 Chron. 2:23; compare **גִּשְׁשׁוּרִי**. A bridge is now found in that region (*Jisr beni Yakub*), where the Jordan is crossed.—(2) of a people near the Philistines, Josh. 13:2; 1 Sa. 27:8.

גִּשְׁמִים not used in Kal, TO RAIN, especially with violence, *gischen*.

[“PUAL, Eze. 22:24; see **גִּשְׁמִים**”]

NIPHAL, to cause to rain, Jer. 14:22.

[Hence the three following words.]

גִּשְׁמִים m. pl. **גִּשְׁמִים**, const. **גִּשְׁמִי**.

(1) *rain, violent rain, heavy shower*, different from **מָטָר**, which denotes any rain. Hence **גִּשְׁמִים** “shower of rain,” *Regenauß*, Zec. 10:1, and **מָטָר** Job 37:6. The same is also apparent from the epithets, as **גִּשְׁמִים** 1 Kings 18:45; **גִּשְׁמִים** Eze. 13:11, 13.

(2) [*Geshem*], pr. n. m. Neh. 2:19; 6:1, 2, which is also written **גִּשְׁמִי**.

גִּשְׁמִים id. With suff. **גִּשְׁמִי**, Eze. 22:24. [“But it is better to write without Mappik **גִּשְׁמִי** for **גִּשְׁמִי** Pual of **גִּשְׁמִים** is rained upon, Vulg. *compluta est*.”]

גִּשְׁשׁוּרִי with suff. **גִּשְׁשׁוּרִי**, Ch. *body*. Daniel 4:30; 5:21. (Syriac **ܓܝܫܫܘܪܝܐ**; Arabic **جسم** and **جثمان** id. Comp. under **גִּרְשָׁה**).

גִּשְׁשׁוּרִי pr. n. *Goshen*—(1) a region of Egypt, in which the Hebrews dwelt from the time of Jacob to that of Moses (i. e. during four hundred and thirty years [only two hundred and fifteen, see Gal. 3:17]). Gen. 45:10; 46:28, 34; 47:27; 50:8; Ex. 9:26. As the name of this region is never mentioned by Greek geographers, interpreters and investigators of ancient geography have formed various opinions. To me it appears sufficiently plain that Goshen is a name given to the region of lower Egypt, situated to the east of the Pelusiac branch of the Nile, between Heliopolis and the Heroopolitana gulf. And that such was its situation—(a) is not obscurely signified by not a few passages of the Old Test.; see Gen. 46:29; Ex. 13:17; 1 Chron. 7:21. Also—(b) there is the authority of the LXX., who well render **גִּשְׁשׁוּרִי** *γῆ τῶν ἱσχυρίων*

'Αραβίας, Gen. 45:10, and 'Ηρώων πόλις ἐν γῇ Παμ-
 ασοῦ, Gen. 46:28. The opinions of others are given
 in Thes. p. 307.

(2) a city with a neighbouring district in the moun-
 tains of the tribe of Judah, Josh. 10:41; 11:16;
 15:51.

גש an unused root. Syr. ܡܫܝܢ to soothe
 tenderly. Hence—

גשפא pr. n. m. ("soothing"), [Gispa], Neh.
 11:61.

גש an unused root. Arab. جسر to construct
 a bridge (pr. to join, comp. גש; also to be daring,
 since to construct a bridge, especially in war, and
 where the river is rapid, is the act of a bold and
 daring man. Syr. ܡܫܝܢ id. Hence גש.

גש a root only used in Piel, TO FEEL, TO SEEK
 BY FEELING, TO GROPE, with acc. Isa. 59:10. (Arab.
 جس, Aram. ܡܫܝܢ and ܡܫܝܢ id., but generally
 trop. to explore.) Kindred to גש.

גת (contr. from גת, of the form גת, גת, for
 גת from the root גת, pl. גתות f. [From גת in Thes.])

(1) a wine-press, or rather the trough in which
 the grapes were trodden with the feet, whence the

juice flowed into a vat (גת) placed near, as it was
 squeezed from the grapes. Joel 4:13. גת to
 tread a winepress, Neh. 13:15; Lam. 1:15.

(2) [Gath], pr. name of a city of the Philistines
 where Goliath was born. Josh. 13:3; 1 Sa. 6:17;
 21:11; 1 Ki. 2:39, 40. Hence patron. גתי. [Git-
 tite].

(3) גת חפר ("wine-press of the well"), [Gath-
 hepher], a town of the tribe of Zebulun (with the
 local, גת חפר), Josh. 19:13, celebrated as the birth-
 place of Jonah the prophet.

(4) גת רמון ("wine-press of the pomegra-
 nate"), [Gath-rimmon], a town of the tribe of
 Dan, Josh. 19:45. [See Robinson, ii. 421].

גיתי a Gittite, Gent. n. from גת No. 2. 2 Samuel
 6:10, 11; 15:18. Hence fem. גיתי Ps. 8:1; 81:1;
 84:1, a kind of musical instrument, either used
 by the people of Gath, or as it were ἐπιλήνιον, as
 used in the vintage with the songs of the wine-
 dressers and press-treaders.

גתים ("two wine-presses"), [Gittaim], pr. n.
 of a town of the Benjamites, Neh. 11:33.

גתר Gen. 10:23 [Gether], pr. n. of a district of
 the Aramæans, whose boundaries are altogether un-
 known.

ד

Daleth (דל), the fourth letter of the alphabet;
 when used as a numeral, four. The name signifies
 a door, which appears to have been the most ancient
 form of this letter.

In sound, Daleth is kindred—(1) to the harder
 dentals, as ט, ת, with which it is not unfrequently
 interchanged, see דבב, דבב, טבב, טבב; דבב, דבב;
 דבב, דבב. More rarely also it changes to ל, see
 דל.—(2) to the sibilant ש, as to which see below
 [at that letter].

ד Ch. i. q. Heb. ד and ד this, fem. and neut.
 (elsewhere דל, דל). Dan. 4:27; 5:6, דל "this
 to that," together. ["Found in the Targums with
 ה prefixed דל, דל; Syr. ܕܠ. Sam. ܕܠ. Nasor.
 ܕܠ." Thes.]

דל TO MELT AWAY, TO MELT, hence TO PINE,
 TO LANGUISH. (The signification of melting or
 pining is widely extended amongst cognate verbs, as
 דל, דל, דל, דל, Syr. ܕܠ, Arab. ذاب, ذاب.)

and the idea is variously applied either to the lan-
 guor of a sick or old person, or to fear. The primary
 idea is that of melting with heat, zer-schmelzen, zer-
 fließen, comp. דל. Amongst the Indo-Germanic lan-
 guages this may be compared with Pers. ذاب heat,
 تباھیدن to warm, to kindle, = θάπτω to melt away;
 Sansc. tapa, Lat. tepco. Kindred is
 τήκω, (דל.) It is applied to the eye, pining away
 with grief, Ps. 88:10 (see דל, דל); to the soul
 (דל), Jer. 31:25; to the person himself, Jer. 31:12.
 Hence—

דל f. fear, terror (wrongly explained by
 Simonis, even in the last edition [Winer's] sollicitudo,
 moeror), so called from the idea of melting away (see
 דל). Job 41:14. Also—

דל const. דל m. pining, wasting, lan-
 guor of soul, Deut. 28:65 (comp. Jer. 31:25).

דל i. q. דל a fish, Neh. 13:16. As Kanetz in
 this word (signifying a fish and not a fisherman) is

pure (from דָּגָה), the letter **א** which is omitted in very many MSS. (as the Masora observes) is a redundant *mater lectionis*, as in קָלָאכִים 2 Sa. 11:1.

דָּאג prop. i. q. דָּאָג to melt, Greek *τήκω*. It is applied to terror and fear (comp. מָסָם, מָוֹן, to fear, to be afraid, Jer. 17:8; followed by an acc. 38:19; Isa. 57:11; כֵּן Jer. 42:16; also לְ of the person for whom we fear, 1 Sa. 9:5; 10:2; and כֵּן of the thing, on account of which one is afraid, Ps. 38:19. Hence the following words—

דָּאָג ("fearful"), [Doeg], pr. n. of an Edomite, chief of the herdsmen in the court of Saul, 1 Sam. 21:8; 22:9; Ps. 52:2. In כְּחִיב, 1 Sam. 22:18, 22, it is דְּוִיג, according to the Syriac pronunciation.

דָּאָה f. i. q. דָּאָהָ fear, dread, anxious care, Eze. 4:16; 12:18, 19; Pro. 12:25. ["Ascribed to the sea as agitated;"] Jer. 49:23.

דָּאָה fut. דָּאָהָ apoc. דָּאָה Psal. 18:11, TO FLY; used of the rapid flight of birds of prey, Deut. 28:49; Jer. 48:40; 49:22; of God, Ps. 18:11, וַיָּרָא עַל-וִיגָיו "and he flew upon the wings of the wind." (For 2 Ki. 17:21 see וִיגָה.) Hence וִיגָה and—

דָּאָה f. only found in Levit. 11:14 (as in the parallel place, Deu. 14:13 there is דָּאָה, by mistake of transcribers); some bird of prey which flies rapidly. LXX. γύψ. Vulg. *milvus*. Comp. Bochart, Hieroz. t. ii. p. 191.

דָּאָל see דָּאָלָה.

דָּאָר see דָּוָר.

דָּב and דָּוֹב masc. epicæne a bear, so called from its slow pace (see the root דָּבָב), 1 Sa. 17:34, 36, 37; 2 Sa. 17:8; Pro. 17:12; Hos. 13:8, דָּב טָבֹל "a bear (i. e. she bear) robbed of its whelps." Plur. דָּבִים f.

she bears, 2 Ki. 2:24. (Arab. دَاب, دَابَّة, a he bear, a she bear.)

דָּב Ch. id. Dan. 7:5.

דָּבָא an unused root, i. q. Arab. دَبَّ to be quiet, to rest, prop. to languish, to pine; kindred to the root דָּאָב and the others there cited. Hence—

דָּבָא m. languor, rest, poetically used of death. Once found Deu. 33:25, דְּבָאָה דְּבָאָה "as thy days (thy life) so thy death," ["Ges. corr. 'as thy days so shall thy rest be,' as long as thy life endures, so long shall thy condition of rest continue, q. d. thy prosperity."] Vulg. *senectus tua*; not amiss, as far as the

etymology is concerned, but old age is not very well put in opposition to life. Another trace of this root is found in the pr. n. מִי־דָבָא ("water of rest").

דָּבָב, Arab. دَبَّ—(1) pr. TO GO SLOWLY AND GENTLY, TO CREEP; an onomatopoeic root, like the German *tappen*, French *tapper*. Nearly connected is דָּפָפ, used of a gentle but quick progress, such as in German is expressed by the diminutive verb *trippeln*; compare further דָּבָב whence דָּבָבִים, Gr. *στειβω*. Elsewhere in the signification of *treading*, the Phœnicio-Shemitic languages commonly use transp. *pat*, see the root בָּוַס. Hence דָּב a bear.

(2) to creep about, used of a slanderer, hence simply to slander, whence דָּבָה; compare דָּבָל and דָּבָלָה.

(3) of liquids, to flow gently, as of wine, Cant. 7:10. Comp. as to this passage under the root דָּלָל.

[Derivatives (as given above), דָּב and דָּבָה.]

[“דָּבָה an unused root. Hence דָּבָהִים.”]

דָּבָה f. (root דָּבָב No. 2) slander, calumny. דָּבָה to spread slander, Num. 14:36; Prov. 10:18. The genitive which follows has either an active sense [i. e. of the slanderer], e. g. Ps. 31:14, כִּי שָׁמַעְתִּי דְּבַת רַבִּים "for I heard the slander of many," Jer. 20:10; or a passive [of the person slandered], Nu. 13:32; 14:37; Gen. 37:2; Pro. 25:10, וְדָבָהּ לֹא תִשָּׁוֶה "so that thine infamy turn not away from thee." (Arab. دَابَّ a secret slanderer, one who spreads calumnies. Syr. دَبَّ report, rumour, and دَبَّ to spread a rumour. Ch. דָּבָה reproach.)

דָּבָהָ f.—(1) a bee, Isa. 7:18; plur. דָּבָהִים Jud. 14:8; Psa. 118:12. Syr. دَبَّ: a bee, a wasp. Arabic دَبَّ collect. a swarm of bees, or wasps, دَبَّ exagimen, ab exagendo, see דָּבָר No. 2 (like *agmen* q. *agimen*, also ab *agendo*). The Hebrew word, however, is a noun of unity, from the unused דָּבָר=דָּבָר.

(2) [Deborah], pr. n. of a prophetess of the Israelites, Jud. 4:4, 5; 5:1. [Also another, Gen. 35:8.]

דָּבָה Chald. TO SACRIFICE, i. q. Heb. דָּבַח. [Part דָּבָהִין, Ezr. 6:3. Hence דָּבָהִין an altar, and—

דָּבָה pl. דָּבָהִין Ch. a sacrifice, Ezr. 6:3.

דָּבָהִים m. pl. 2 Ki. 6:25 קִרֵּי, dove's dung; an euphemism for דָּבָהִים יוֹנִים, which stands in the כְּחִיב, pr. the flowing or discharge of doves, from the verb

דָּבַר to flow; comp. *πέυμα γαστρὸς*, *diarrhœa*.

דָּבַר m.—(1) *the inmost recess, adytum*, of Solomon's temple, elsewhere called קִדְשׁ קִדְשִׁים 1 Ki. 6:5, 19—22; 8:6, 8; 2 Chr. 3:16; 4:20; 5:7, 9. Jerome translates it "*oraculum, oraculi sedes*" (from דָּבַר to speak [a far better rendering than the one proposed by Gesenius]); but it can hardly be doubted but that it properly is *the hinder part*, i.e. the western (see אֲחֵרִי No. 2), as has been rightly observed by Iken, in Dissert. Philol. Theol. part i. p. 214.

(2) [*Debir*], pr. n.—(a) of a town in the tribe of Judah, elsewhere called Kirjath Sepher, Jud. 1:11. —["(b) of a town in the south of the tribe of Gad. —(c) of a king of Eglon."]]

דָּבַר an unused root; prob. i. q. דָּבַק to cleave together, and trans. to join together, see דָּבַק.

דָּבַל (kindred to דָּבַל), TO PRESS TOGETHER INTO A MASS, especially a ROUND MASS. Hence Arab. دَبْلٌ, دَبْلَةٌ ball of dung (compare دَبْلٌ, دَبْلَةٌ dung; دَبْلَةٌ, دَبْلَةٌ a round morsel. Hence—

דָּבַל f. const. דָּבָלָת plur. דָּבָלִים cakes made of dried figs, pressed together in lumps; (Gr. *παλάθη* (from דָּבַלָתָהּ, דָּבָלָתָהּ, the Daleth being omitted), 1 Sam. 25:18; 1 Chron. 12:40; with the addition of תָּאֵנִים 2 Ki. 20:7. See Celsii Hierobot. vol. ii. page 377—79; J. E. Faber on Harmer's Observations, i. page 389, seq.

דָּבַל Ezek. 6:14. [*Diblath*], no doubt erroneously written for דָּבָלָה, which is a town in the northern confines of Palestine, see below [דָּבָלָה].

[דָּבָלִים ("two cakes"), [*Diblaim*], pr. n. of the father-in-law of Hosea the prophet, Hos. 1:3.]

דָּבָלָתִים ("two cakes," a name probably derived from the form of the town), [*Diblathaim*], Num. 33:46, and בֵּית דָּבָלָתִים Jer. 48:22, pr. n. of a town of the Moabites. Jerome says (Onomast. s. v. Jassa), "*et usque hodie ostenditur inter Medabam et Deblatai*."

דָּבַק and דָּבַק fut. יִדָּבֵק inf. דָּבֵקָה.

(1) TO CLEAVE, TO ADHERE, specially firmly, as if with glue, TO BE GLUED, anfleben, anbaden. (Arab.

دَبَّحَ, Syr. دَحَفَ id. A kindred root is طَبَخَ to cook, *badra* the primary syllable is בַּק, which has the

sense of cooking; compare בָּק, Pers. بَاج, بختن *bukhten, pukhten*. See also בָּק). Const. followed by אֶ Job 19:20; אֶל Jer. 13:11; לְ Ps. 102:6, intrans. Lam. 4:4, דָּבַק לְשׁוֹן יוֹנֵק אֶל־חִבּוֹ "the tongue of the sucking child cleave to the roof of its mouth" (from thirst, drought). Ps. 22:16 [HOPHAL]. The same expression is used of one who is silent out of reverence, Job 29:10; Psa. 137:6 (comp. HIPHIL, Eze. 3:26). Deut. 13:18, "let nothing cleave to thy hands," i.e. take nothing by stealth. Job 31:7. Trop. to follow any one, to cleave to him, Ruth 2:8, 21; followed by אֶ verse 23. Hence, to be attached to any one, to be lovingly devoted (*κολλᾶσθαι τινί*), e.g. to a king, to God, to a wife, followed by אֶ and לְ Deu. 10:20; 11:22; 2 Sa. 20:2; 1 Ki. 11:2; Josh. 23:12; Gen. 2:24; 34:3; followed by אֶחָדִי Psa. 63:9, דָּבַקְתִּי נַפְשִׁי אֶחָדִי "my soul cleaveth to thee."

(2) ["to attach oneself to any thing"], to come upon, to reach any one, followed by an acc.; אֶ and אֶחָדִי Gen. 19:19; Deu. 28:60. Jer. 42:16, דָּבַק אֶחָדִי "there it (famine) shall overtake you." Synon. הִשִּׁיג see HIPHIL No. 3.

PUAL, pass. to be glued together, to adhere firmly, Job 38:38; 41:9.

HIHIL—(1) causat. of Kal No. 1, to cause to adhere, to make to cleave, Eze. 3:26; 29:4; Jer. 13:11.

(2) to follow hard, followed by an acc. Jud. 18:22; 2 Sa. 1:6, and אֶחָדִי Jud. 20:45, וַיִּדְבִּקוּ אַחֲרָיו "and they followed hard after him;" 1 Sa. 14:22; 31:2.

(3) to come upon, to reach any one (like Kal No. 3), Gen. 31:23; Jud. 20:42; also causat. to cause to reach, Deu. 28:21.

HOPHAL, to cleave fast, Ps. 22:16.

The derivatives follow.

דָּבַק Ch. id. ["followed by אֶם"], Dan. 2:43.

דָּבַק verbal adj. cleaving, adhering, Prov. 18:24; Deu. 4:4.

דָּבַק m.—(1) soldering of metals, Isa. 41:7.

(2) plur. דָּבָקִים 1 Ki. 22:34; 2 Chr. 18:33, prob. the joinings of a coat of mail. So Chall. Others understand arm-pits; comp. Ch. מְדָבְקִי Jer. 38:12, Targ.

דָּבַר. This root has various significations, of which several are only found in the derivatives [in Hebrew], but which in the cognate languages also

"she was speaking in her heart." Also followed by עַם לְבָנוּ, Ecc. 1:16; 2:15; Ps. 15:2 [Kal].—(g) דָּבַר טוֹב, טוֹבָה עַל (of God) "he has spoken good things of any one," he has promised; Num. 10:29; 1 Sa. 25:30; Jer. 18:20. דָּבַר רָעָה עַל to decree, to inflict evils on any one. 1 Ki. 22:23; Jer. 11:17; 19:15; 26:19; 35:14; followed by אֶל Jer. 36:31. The meaning is rather different in Est. 7:9, מְדַבְּרֵי מֶלֶךְ אֲשֶׁר דָּבַר טוֹב עַל הַמֶּלֶךְ "Mordecai, who had spoken good for the king" (compare 6:2).—(h) דָּבַר טוֹבוֹת אֶל, אֶל to speak kindly with any one; 2 Ki. 25:28; Jer. 12:6; it. דָּבַר שָׁלוֹם עִם to speak friendly, peaceably with any one; Psal. 28:3 [Kal], followed by אֶת Jer. 9:7; followed by אֶל to announce welfare, to promise, Ps. 85:9; followed by אֶת id. Ps. 122:8, אֶדְבָּרָה נָא שָׁלוֹם לְךָ "I will pray for peace for thee," followed by לְ Est. 10:3 [Kal], דָּבַר שָׁלוֹם לְכָל, "he spoke for the welfare of all his posterity." And even absolutely, Ps. 35:20.—(i) דָּבַר מִשְׁפָּט אֶת to pronounce sentence (by which a penalty is declared) upon some one, and to plead with some one. See מִשְׁפָּט.

(2) to plot against, to lay snares (Arab. Conj. II. compare above Kal No. 4), Ps. 127:5. Hence to destroy, 2 Ch. 22:10 (compare דָּבַר in the parallel place, 2 Ki. 11:1).

["Note. In former editions, like A. Schultens (Opp. Min. p. 124, al.), I have ascribed further to the verb דָּבַר in Piel the significations, to waylay, to plot against, also to destroy; comp. דָּבַר and Arab. دَبَر followed by علی molitus est in aliquem. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34:13, וַיְדַבְּרוּ "and they spake," sc. so דְּבַרְמָה deceitfully, as before. Ps. 127:5, "they shall not be ashamed when they shall talk with the enemies in the gate," i.e. when they shall combat with enemies; corresponding to the Greek phrase συλλαλεῖν τιμῇ, Is. 7:5, LXX.; compare also Heb. הִתְרָאָה 2 Ki. 14:8; Comm. on Is. i. p. 280.—More difficult is 2 Ch. 22:10, "and Athaliah arose, וַתִּדְבֹר וַתִּמְלֹךְ" in parall. 2 Ki. 11:1, וַתִּמְלֹךְ; here LXX. and Vulg. ἀπώλεσε, interfecit. But it can be rendered, and she talked with them, i.e. made war upon them; compare Ps. 127:5: or it may be ellipt. for וַתִּדְבֹר מִשְׁפָּטִים אֶת־יֵהוּ i.e. she pronounced sentence upon them." Ges. add. The reader may judge whether it be not preferable with Schultens to admit the sense of to destroy.]

Pual, pass. Psal. 87:3, נִבְּרָהּ מִדְּבַר יְהוָה "glorious things (decreed by God) are spoken of thee;" Cant. 8:8, בְּיוֹם שֶׁיִּדְבַּרְכָּהּ "when she shall be spoken for,"

when she shall be asked in marriage; see Piel, let ter d.

NIPHAL, recipr. of Piel, to speak together, to one another, Mal. 3:16; followed by אֶת Eze. 33:30; Ps. 119:23; and עַל Mal. 3:13.

HIPIHL, to subdue (see Kal No. 2), Psal. 18:48, וַיְדַבֵּר עַמִּים תַּחְתִּי "who subdueth the people under me;" Ps. 47:4; see Kal No. 2.

HIITHPAEL, part. מְדַבֵּר speaking with, Nu. 7:89; 2 Sa. 14:13; Eze. 2:2.

[(2) דְּבַרְכָּה what one has spoken;" see דְּבַרְכָּה.]

The derived nouns follow immediately, except מְדַבֵּר, דְּבִיר, דְּבוּרָה.

דָּבָר m.—(1) [const. דְּבַר; suff. דְּבָרִי, pl. דְּבָרִים, const. דְּבָרִי], word, λόγος, Gen. 44:18, etc. Offer. in pl. Gen. 29:13, כָּל־הַדְּבָרִים הָאֵלֶּה "all those words;" Gen. 34:18; Ex. 4:28; 18:19; 19:7,8; 20:1; 24:3, etc.; דְּבָרִים, בָּעַל דְּבָרִים, an eloquent man, Exod. 4:10; 24:14. Often collect. דְּבָרִים, speech, discourse, Job 15:3; וְדָבָר שִׁפְתִּים word of lips, i.e. futile, vain speech, Isa. 36:5; דְּבָרִי נְבוֹן skilled in speech. 1 Sam. 16:18. Specially it is—(a) a promise, something promised, 1 Ki. 2:4; 8:20; 12:16; Ps. 33:4; 56:5 (compare Greek τελεῖν ἔπος, Germ. sein Wort halten). (b) a precept, an edict (compare דְּבַר No. 1, b); דְּבַר מַלְכוּת a royal mandate, Est. 1:19; Josh. 1:13; 1 Sa. 17:29, הֲלֹא דְבַר הוּא "was there not a commandment?" Isa. 8:10; Exod. 34:28, עֲשֵׂי־הַדְּבָרִים, the ten commandments, the decalogue, 1 Ch. 26:32; 2 Ch. 29:15.—(c) a saying, a sentence, as of a wise man; pl. Ecc. 1:1, דְּבָרֵי חָכְמָה Pro. 4:4,20; 30:1; 31:1; especially the word of the Lord, an oracle, Nu. 23:5,16 (compare ἔπος, λόγος); אֶל יְהוָה דְּבַר יְהוָה came to any one, Jer. 1:4,11; 2:1; 13:8; Eze. 3:16; 6:1; 7:1; 11:14; followed by עַל 1 Chron. 22:8; Job 4:12, אֶלִי דְבַר יְיָ, "a (divine) oracle was secretly brought to me." Very often collect. oracles, Hos. 1:1; Mic. 1:1; Joel 1:1.—(d) a counsel, proposed plan, 2 Sa. 17:6.—(e) rumour, report, 1 Ki. 10:6; followed by a genit. words to be spoken concerning anything, what is to be said about it; Job 41:4, "I will be silent ... דְּבַר נְבוֹרָה as to what is to be said about his strength;" 1 Ki. 9:15; Deu. 15:2; 19:4. It may also be rendered, what is the measure of his strength (compare דְּבָרָה No. 1).

(2) thing, thing done, affair, business, prop. that which is spoken of (compare λόγος in Passow, A. No. 11, ἔπος, ῥῆμα from ῥέω, Germ. Rahe from sagen, saying, which originally signified a discourse; see Adelung, h. v. The same power of word and thing is conjoined in the Aram. מִלָּה, מִלָּה, Arabic

שִׁעַר הַחֵטְא (חֵטְא וְעֵלֶּה) the actions of Solomon,
 the notable deeds, 1 Ki. 11:41; הַיָּמִים commemo-
 ratives of actions performed, journals, 1 Ch. 27:24
 Est. 6:1; הַדָּבָר this thing, this, Gen. 20:10; 21:
 11, 26; כָּל-הַדְּבָרִים all these things, Gen. 20:8;
 הַדָּבָר Gen. 18:25; 32:20; 44:7; וְהַדְּבָרִים
 הַאֵלֶּה Gen. 24:28; 39:17, 19; in this manner, thus,
 אַחֲרֵי הַדְּבָרִים הַאֵלֶּה (LXX. *μετὰ τὰ ρήματα ταῦτα*), after
 these things, when they were accomplished, Gen. 15:
 1; 22:1; 39:7; דָּבָר יוֹם daily matter; hence דָּבָר
 יוֹם a daily matter in its day, i. e. daily, day by
 day, Ex. 5:13, 19; 16:4; Lev. 23:37; 1 Ki. 8:59;
 לְדָבָר יוֹם בְּיוֹמוֹ 2 Chron. 8:13; דָּבָר יוֹם בְּיוֹמוֹ
 verse 14; 31:16. More often it stands pleon. like
 the Gr. *καθημερα*; 1 Sa. 10:2, הָאֲתָנֹת, הַאֲתָנֹת
 “thy father has left the matters of the asses,” has
 ceased to care for them; prop. die Angelegenheit, die
 Geschäfte mit den Eselinnen; Ps. 65:4, דְּבָרֵי עֲוֹנוֹת
 נִבְרָו מִנִּי “iniquities prevail against me;” Psalm 105:27;
 145:5. Hence—

(3) *anything, something*, Gen. 18:14; אִין דָּבָר nothing; 1 Sam. 20:21, אִין דָּבָר "there is nothing," sc. to fear; Jud. 18:7, 28, דָּבָר אִין לֵהֶם עִם, "and they had no concern (or business) with (other) men;" כָּל דָּבָר *everything, anything*, Num. 31:23; Deu. 17:1; דָּבָר טָמֵא *anything unclean*, Lev. 5:2; דָּבָר אִילֹת *anything filthy*, Deu. 23:15; 24:1; compare 2 Kings 4:41; 1 Sam. 20:2. Also pl. דְּבָרִים *things* 2 Ch. 12:12.

(4) *a cause, reason*, Josh. 5:4. Hence על דבר on account of, Gen. 12:17; 20:11; 43:18; על דברי id., Deu. 4:21; Jer. 7:22; 14:1; על דבר אשר followed by a verb, because that, Deu. 22:24; 23:5; 2 Sam. 13:22 (compare דברה No. 2).

(5) *cause*, in a forensic sense; Ex. 18:16, כִּי־יִהְיֶה לָהֶם דָּבָר "if they have a cause," verse 22; 22:8, עַל־כָּל־דִּבְרֵי־שָׁשׁ "in every cause (suit) of trespass," Ex. 24:14, בַּעַל דָּבָרִים "one who has causes, suits."

[לֹא דָּבָר see pr. n. דָּבָר]

מָוֶה m. pl. מְוֵהִים (Hos. 13:14), prop. *destruction*, *death*, like the Arab. دبر (see the root No. 4, and Piel No. 3); hence *a plague* (compare מָוֶה No. 3), Ex. 9:3; Lev. 26:25; Deu. 28:21; 2 Sa. 24:13; 1 Ki. 8:37, etc.; LXX. commonly *θάνατος*; compare Sir. 39:29.

[“Jer. 5:13. יִדָּבָר i. q. דִּבֶּר”]

דָּבָר [with suff. דְּבָרוֹ], i. q. מְדָבָר *a pasture*, whither cattle is driven; see the root No. 2, Mic. 2:12; Isa. 5:17. (Syr. ܕܒܪܐ and ܕܒܪܐ, Arab. دَبَر *a meadow*.)

דִּבְרוֹת pl. f. *floats, rafts*, as brought by sea; see the root No. 2, 1 Ki. 5:23.

דְּבָרָהּ pl. f. דְּבָרוֹת *words, precepts*, found once. Deu. 33:3, וְיָשָׁא מִדְּבָרוֹתֶיהָ rightly rendered by LXX. and Vulg. (*Israel*) *accipit de verbis tuis (Jehove)*. "Israel shall receive thy words (Jehovah's)". As to the use of the prep. מִן in this place, see מִן No. 1. Further, Dagesh in דְּבָרָה may be regarded as euphonic, so that דְּבָרָה may be i. q. דְּבָרָה, דְּבָרָה, and not a verbal of Piel. The conjecture of Vater is needless, who would read it with other vowels מְדַבְּרָתָּהּ " (*Jehovah*) will undertake thy guidance", rule. [In Thes. this word is referred to Hithpa. part. of the verb, " (*Israel*) will receive the things which thou hast spoken."]

דִּבְרָה f. i. q. דָּבָר, but principally found in the later Hebrew [but see the occurrences].

(1) ["thing, i. e."] *manner, mode* (see דָּבָר No. 1, fin.), Ps. 110:4, "thou art a priest for ever *לְעוֹלָם* according to the manner of Melchisedec," (־ is paragogic. Lehrs. § 127, 2).

(2) i. q. דָּבָר No. 4, *cause, reason*. Hence עַל דְּבָרָתָא
 “on account of,” Ecc. 3:18; 8:2; עַל דְּבָרָתָא “
 the end that,” 7:14.

(3) i. q. **דָּבָר** No. 5, *cause*, in a forensic sense, Job 5:8.

עַל דְּבָרָהּ Ch. f. *cause, reason*, Dan. 2:30, **עַל דְּבָרָהּ** "to the end that."

[“דִּבְרֵי” (perhaps “eloquent”), [*Dibrē*], pr. n. m., Lev. 24:11.

[**דַּבָּרֶת**] [*Dabareh, Daberath*], pr. n. of a town in the tribe of Issachar, Josh. 21:28.]

[“**דָּבַשׁ** an unused verb, prop. i. q. Gr. and Lat. *δέψω, δεψίω, depso, to work up a mass, to make it soft by kneading it.* Kindred are **דָּוַשׁ** and **לָדַשׁ**. Hence—]

דִּבְשׁ with suff. דִּבְשִׁי m., HONEY ["so called as being soft like a kneaded mass"]. Arab. دِبْس, Syr. ܕܒܫ id. Maltese *dibsi*, yellow, i. e. honey colour, No verb from which this noun can come exists in the Phœnicio-Shemitic languages; but there is also formed from such a verb, Gr. τιθαψύσσω to make honey, Od. xiii. 106. Specially it is—

(1) *honey of bees*, Lev. 2:11; 1 Sam. 14:26, 27, 29, 43; Prov. 16:24; 24:13, etc. Used of wild or wood honey, Deut. 32:13; Psal. 81:17, **סִיחִי** **דְּבַשׁ**

אֶשְׂפִּיץ "with honey out of the rock would I have supplied thee."

(2) *honey of grape*, i.e. must or new wine boiled down to a third or half; (Gr. *ἐψημα*, Lat. *sapa, defrutum*, Ital. *musto cotto*;) which is now commonly carried into Egypt out of Palestine, especially out of the district of Hebron (comp. Russel's Natural History of Aleppo, p. 20); Gen. 43:11; Eze. 27:17.

["*Milk and honey* are often joined together as being delicacies provided by nature, Ex. 3:17; 13:5; 33:3; Lev. 20:24; Num. 13:27; used of very pleasant discourse, Cant. 4:11."]]

רֶבֶשֶׁת f.—(1) *the hump, bunch* of a camel, Isa. 30:6. This signification is plain enough from the context, and is expressed by Ch., Syr. and Vulgate; but the etymology has long exercised the ingenuity of interpreters, who have almost all confessed their ignorance. I now think that it may properly mean *a bee hive* (derived from רֶבֶשֶׁת), and be thus transferred in meaning to a camel's bunch, because of similarity of appearance. A conjecture lately communicated to me is not amiss, that רֶבֶשֶׁת by change and transposition of letters may be for רֶבֶשֶׁת, רֶבֶשֶׁת a heap. [In Thes. Gesenius ascribes to the root רֶבֶשֶׁת the idea of *softness*, and hence takes the idea of a camel's bunch, from its softness in flesh and fat.]

(2) [*Dabbasheth*], pr.n. of a town, Josh. 19:11.

רָגַן m. *fish*, so called from being so wonderfully prolific (see the root רָגַן), Jon. 2:1, 11; Plur. רָגָנִים constr. רָגָנִי, Gen. 9:2; Num. 11:22; 1 Kings 5:13. Hence is derived the denominative verb רָגַן to fish. See the form רָגַן above. (In the cognate languages *fish* is called *נוֹן*, *נוֹן*; a trace of this Hebrew word is found in the Gr. *ἰχθυς*.)

רָגַן constr. רָגָנִי fem. of the preceding, id. Deu. 4:18; Jon. 2:2; commonly collect., like מִסִּיחָה, Gen. 1:26, 28; Ex. 7:18, 21; Nu. 11:5; Eze. 29:4, 5.

רָגַן pr. TO COVER (like the Arab. رَجَا to cover over; hence to be dark, comp. the kindred roots رَجَج, رَجَج, رَجَج, also رَجَج, of all which the primary

idea is that of covering; as also Hebr. רָגַן, רָגַן; also the words in other languages, *tego, tégo, στέγω*, in the old German Dialects, *bagen, dachen, decken*); this verb is applied to *multitude and plenty* covering over every thing (compare רָגַן a great company, from רָגַן to cover, طَبَن a great multitude, also from the

idea of covering). Thus it is once found as a verb to be multiplied, to be increased [רָגַן], Genesis 48:16. Hence רָגַן, רָגַן a fish (so called from being so prolific, compare רָגַן, רָגַן and רָגַן).

רָגַן ("great fish"), ["diminutive, little fish, then used lovingly, dear and honoured fish" Ges. corr.], pr.n. Dagon, an idol of the Philistines, worshipped at Ashdod; with the head and hands of a man, and the rest of his body that of a fish, see 1 Sa. 5:2, seq., especially verse 4; Jud. 16:23; 1 Ch. 10:10, compare 1 Mac. 10:83; 11:4. Very similar was the form of Derceto, worshipped at Ashkelon, also in the form of a fish; thus mentioned by Diod. Sic. ii. 4, αὐτὴ δὲ τὸ μὲν πρόσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶρ ἰχθύος. As to the worship of fishes in these countries, see Selden, De Dis Syris, ii. 3. Creuzer, Symbol, ii. § 12

רָגַן i. q. Arab. رَجَل TO COVER, TO COVER OVER (see the kindred roots under رָגַן), whence also to act covertly, to deceive (compare رָגַן). Hence רָגַן a flag, a standard, like the Germ. *Flagge* from *πῆνος, pannus*. The idea of shining, being bright, which I formerly ascribed to this root with Nanninga (Diss. Lugd. ii. 916), and Muntingh (On Ps. 20:6), seems to me hardly able to be proved. From the noun רָגַן there is again formed the denom. verb רָגַן to set up banners. Ps. 20:6, בָּנִים אֱלֹהֵינוּ נָרְגַל "in the name of our God we will set up our banners;" compare the expressions "הַקִּיר בָּנִים", "הַקִּיר בָּנִים". LXX. μεγα- λυθησόμεθα, reading or else conjecturing γνρλ. Muntingh (see above), through that etymological conjecture, we will glory, we will exult. Part. pass רָגַל erect as a banner, conspicuous, distinguished; used of a young man, Cant. 5:10.

NIPHAL, to be furnished or arrayed with banners. Cant. 6:4, 10, אֵיפָה כְּנָדָרִית "terrible as furnished with banners," i. e. as hosts or a camp of soldiers. Symm. ὡς τάγματα παρεμβολῶν. The virgin is here described as conquering and captivating the hearts of all. Comp. a similar image taken from an army (Cant. 6:2, 3), and the same figure as being of frequent use in the Arabian Poets.

רָגַל with suff. רָגָלִי, plural רָגָלִים const. רָגָלִי masc. a large military standard, that of each of the four camps into which the twelve tribes were divided; the smaller being called אֶתוֹת. Nu. 1:52; 2:2, 3, 10, 18, 25; 10:14, 25; Cant. 2:4, אֶתוֹתָי אֶתְּקֶה "and his banner over me (was) love."

רָגַן an unused root, prop. i. q. רָגַל to cover Hence—"]

רגן const. state **רגן** [with suff. **רגני**] m. *corn*, from **רגן** to multiply, like **רגן** from **רגה**. [But see the preceding root.] Gen. 27:28, 37; Nu. 18:27; Deut. 28:51; used of bread, Lam. 2:12. (Arab. **رجل**, but it is only found in the Arabic versions of the Bible.)

רגר like the Ch. **רגר** TO BROOD as a bird OVER her eggs or young; pr. apparently to cover (see under **רגל**, **רגל**). Jer. 17:11, **רגר** **רגל** **רגל** "the partridge sits upon eggs which she has not laid; (to which is similar), he who gathers riches but not by right." LXX. **πίπδῃ συρήγαγεν ἃ οὐκ ἔτεκεν**. Isa. 34:15, of a serpent brooding its young, not eggs. Vulg. in each place, *fovere*. The incorrect remarks of J. D. Michaëlis as to this root, have been already well refuted by Rosenm. on Bochart, Hieroz. ii. 632, seq.

רגר i. q. **רגר** (which see) BREAST, PAP. Only found in dual. const. **רגרי**, with suffix **רגריה** BREASTS, Eze. 23:3, 8, 21; Prov. 5:19.

רגה TO GO SLOWLY, a secondary root contracted from the fuller **רגה** II. to delay, loiter, to go on slowly, to waver or totter in going. [The comparison with this Arabic root is spoken of doubtfully in Thes.] Ch. and Talmud. **רגה** to lead slowly, e. g. a little child.

רגה (for **רגה**), Isa. 38:15, **רגה** "all my years I will go slowly" (i. e. submissively, comp. **רגה** 1 Ki. 21:27), i. e. I will act modestly and submissively, as if, I would never cease to lament. Hence used of the solemn slowness of a procession, Psalm 42:5, **רגה** **רגה** "I went with them to the house of God." The suffix **רגה** is for **רגה**; and the dative is to be referred to this, that the Poet [Psalmist], as leader of the choir as it were, made way for the people.

רגה (1) [*Dedan*], prop. name of a people, with a country of the like name, sprung from Raamah, Gen. 10:7; Eze. 27:15. Raamah (*Pégya*) is to be sought (as I shall shew) on the shore of the Persian gulf; and Dedan is likewise to be sought for in the same part, in which with Bochart (Phal. iv. 6) and J. D. Michaëlis we may recognize Daden **רגה**, an island of the Persian gulf, called by the Syrians **רגה**. [See also Forster's Geog. of Arabia, i. 38, 63.] Most of the islands of this gulf were the seats of Phœnician colonies, comp. Heeren, Ideen, i. 2, p. 227. [But this people were not Phœnicians].

(2) a people of northern Arabia, descended from Ketural, Gen. 25:3; bordering on the Edomites, Jer. 49:8; 25:23; Eze. 25:13; also carrying on

traffic, Isa. 21:13; according to Eusebius not far from the city Phœno; perhaps these are to be taken as a colony of the former (No. 1), or else vice versa. [But the different ancestry of the two, proves this last remark to be impossible. See Forster's Geog. of Arabia, i. p. 328.]

רגני [*Dodanim*], m. pl. Gen. 10:4, pr. n. of a nation descended from Javan, i. e. from the Greeks. If this reading be correct, one cannot avoid comparing this with Dodona, a city of Epirus. [In corr. Gesenius suggests the *Dardani*, i. e. Trojans **רגני**. For **ר** thus softened into a vowel, see Monumenta Phœn. p. 432.] The preferable reading, however, is **רגני** *Rhodians*, which is found in the Samaritan copy, LXX., and the Hebrew text itself, 1 Chr. 1:7. See the word **רגני**.

רגה m. Chald. emphat. **רגה** GOLD, i. q. Heb. **רגה**. Dan. 2:32; 3:1, 5, 7. Hence **רגה**.

רגה according to **רגה** m. pl. Ch. *Dahi*, [*Dehavites*], pr. n. of a people from which a colony was brought to Samaria, Ezr. 4:9. They seem to have been the *Δάοι*, Herod. i. 125 (prob. villagers from Pers. **רגה** *deh*, *dih*, a village), a Persian tribe [near the Caspian sea, Strab. xi. p. 480, Plin. H. N. xi. 17], of which a farther account is given in Lersbaek Archiv. ii. p. 274. Mention is also made of this people in the Zendavesta.

רגה a root unused in Kal, which I believe means, TO BE DUMB, TO BECOME DUMB, like **רגה**, an idea which is applied to STUPOR, as in **רגה**, Arab. **רגה** is to come upon suddenly, pr. to amaze, to confound, **רגה** foolish, stupid, **רגה** sudden calamity, pr. stupifying.

NIPHAL, participle **רגה** amazed, confounded by sudden misfortune. Jer. 14:9.

רגה i. q. **רגה** TO GO IN A CIRCLE, especially QUICKLY (comp. also **רגה**). Hence—

(1) to be borne on swiftly, to press on swiftly, used of a horse and rider, Nah. 3:2, pr. to go in a circle, as is the custom of those who break in or exercise horses. See the noun **רגה**.

(2) ["to go in a circle, hence"] to endure long Hence **רגה**, and—

רגה f. rapid course of a horse. Jud. 5:22. (See Bochart, Hieroz. part i. p. 97. Michaëlis, Suppl. p. 401.)

רגה i. q. **רגה** a bear, which see.

דגן i. q. **דָּאָב** which see, TO PINE AWAY, TO LAN-
guish.

HIPHIL, causat. to cause to pine away, or to languish. Lev. 26:16. Hence **דִּיבֹן** pr. n.

דָּג a secondary root denom. from **דָּג**,
to FISH. Jer. 16:16, **וְיִדְּשׁוּ** "and they shall fish
them;" hence **דִּיבֹן**, **דָּג**, and **דָּג** a fisher.

דָּג m. a fisher, Ez. 47:10, and Jer. 16:16 כתיב.

דִּיבֹן fem. fishing, fishery. **דִּיבֹן** fish-
hooks, harpoons. Am. 4:2, "ye shall be drawn
with hooks, **וְאֶתְּרִיתֶם בְּסִירֹת דִּיבֹן** and your posterity
with fishing-hooks," an image drawn from taming
beasts, into the noses of which hooks and rings were
put. Comp. Isa. 37:29, "I will put my hook into
thy nose . . . and will turn thee back whence thou
camest." The reason why fishing-hooks should be
mentioned is shewn by Ezekiel 29:4; Job 40:26;
comp. Oedmann, Verm. Samml. aus d. Naturkunde,
v 5. The larger fishes, when taken, used to have
rings put into their nostrils by which they were
again let down into the water.

דָּוָד an unused root. i. q. **וָדָד**, **וָדָד** pr. to boil up
as water, hence generally—

(1) to be troubled, disturbed. Syr. Pa. **דָּוָד** to
disturb, to agitate. Hence **דָּוָד** a pot, Syr. **דָּוָד**
a kettle.

(2) to love, i. q. **דָּוָד**, **דָּוָד**. Hence **דָּוָד** love, **דָּוָדָיִם**,
and the pr. n. **דָּוָד**, **דָּוָד** ("whom God loves"),
דָּוָד, **דָּוָד**.

דָּוָד with suff. also defect. **דָּוָד**, **דָּוָד** m.

(1) love, only used in the plur. **דָּוָדִים**, especially
between the sexes, Cant. 1:2, 4; 4:10; Eze. 16:8;
23:17, **מִשְׁכַּב דָּוָדִים** "bed of love;" Prov. 7:18, **לָקֵחַ**
נָקִיחָה דָּוָדִים "come let us take our fill of love." In
some places tokens of love, caresses, kisses, are sup-
posed to be the meaning, by Driessen in Dissertatt.
Lugd. p. 1101, seq.

(2) as a concrete, object of love, one beloved,
(compare **דָּוָד**, **דָּוָד**, **דָּוָד** love, and one loved, a
friend, **מִדְּרֹגֶת** acquaintance, for an acquaintance,
German, meine erste Liebe, Bekanntschaft, English, a re-
lation of mine), Cant. 1:13, 14, 16; 2:3, 8, 9, 10, 16,
17:5:5.

(3) a friend, Isa. 5:1. Specially a father's brother,
uncle by the father's side; Syr. **דָּוָד**, **κατ' ἐξοχῆν** called
his friend of the family, like the Ch **דָּוָד** a friend,

hence a paternal uncle; comp. **דָּבִיבָה** a mother-in-
law; Germ. **Greund**, used of a relation; Latin **amita**
qs. **amata**. Lev. 10:4; 20:20; 1 Sa. 10:14, 15, 16;
Est. 2:15; Jer. 32:7, 8, 9. In verse 12, indeed, it
seems to be put for **דָּוָד**.

דָּוָד m.—(1) a pot, see the root No. 1. Job 41:12;

1 Sa. 2:14. Plur. **דָּוָדִים** 2 Ch. 35:13. (Syr. **دَوْد** a
large pot, **دَوْد** a kettle, Sam. דודיה pots.)

(2) a basket, Jer. 24:2; Psal. 81:7. Plur. **דָּוָדִים**
2 Ki. 10:7.

דָּוִד, in the Chronicles, Ezra, Nehemiah, Zechariah,
more rarely in the more ancient books (Hos. 3:5)
דָּוִד ("beloved," part. pass. from **דָּוָד** i. q. **דָּוָד**),
[David], pr. n. of a son of Jesse, the second of the
kings of the Israelites, 1055—1015, B.C.; very cele-
brated on account of his wars successfully waged,
and not less so on account of his sacred songs. As
to his life, see especially 1 Sa. 16, to the end of 2 Sa.
1 Ch. 12—30. This name denotes Messiah the son
of David, i. q. **דָּוִד** Eze. 34:23, 24; 37:24, else-
where i. q. **דָּוִד** [?] Hos. 3:5. **דָּוִד** the city of
David, i. e. Zion, 1 Ki. 3:1; 8:1; 9:24. **בֵּית דָּוִד** the
family, the descendants of David, Isa. 7:2, 13; Jer.
21:12.

דָּוִדָה f. aunt, father's sister, Ex. 6:20; also an
uncle's wife; Lev. 18:14; 20:20.

[**דָּוָד** ("belonging to love"), [Dodo], one
of David's captains, 1 Ch. 11:12; also others, Jud.
20:1, etc.]

[**דָּוָדָה** ("love of Jehovah"), [Dodavah],
pr. n. m., 2 Ch. 20:37.]

דָּוָד pr. adj. with the Ch. termination **דָּוָד** i. q. **דָּוָד**
(from the root **דָּוָד**) in sing. not used. Pl. **דָּוָדִים**.

(1) boiling, cooking, hence a cooking pot, i. q.
דָּוָד No. 1, hence a basket, Jer. 24:1.

(2) loving, amatory (from the root No. 2), plur.
love apples, **ῥιτῆσάγγελ**, Gen. 30:14, seq., i. e. the
apples of the Mandragora (*Atropa Mandragora*, Linn.),
a herb resembling the Belladonna, with a root like
a carrot, having white and reddish blossoms of a
sweet smell (Cau. 7:14), and with yellow odoriferous
apples which commonly are ripe from May to July.
To these, Oriental superstition attributes still a sexual
power (Gen. loc. cit.). See Dioscorid. iv. 76, **Μανδρα-
γόρας**.....**αἱ δὲ Κικκαίαν καλοῦσι, ἐπειδὴ δοκεῖ ἡ ρίζα
φίλτρων εἶναι ποιητικὴ. καὶ παρ' αὐτὰ (φύλλα)
μῆλα, οὖσις (sorbis) ἐμπερῆ, ὡχρά, εὐώδη, ἐν οἷς καὶ
καρπός, ὥσπερ ἀπίου.** Schulzii *Leitungen d. Höchsten*

vol. 5, page 197; D'Herbelot Biblioth. Orientale, p. 17. LXX. *μηλα μανδαγορων*. Ch. *בְּרִיחִין* which is the same in meaning; compare Arab. *تبروح*, see Sprengel, Hist. Rei Herbariae, i. 215, ed. 2. In defining this plant, interpreters have differed exceedingly. Celsius (Hierobot. i. p. 1, seq.) understands it to be *Sidra* or *lotus Cyrenaica*, and has been refuted by J. D. Mich. in Suppl. p. 410, seq. Oedmann, Verm. Samml. fasc. v. p. 94, seq. J. E. Faber (in Rosenmüller's Morgenland, on this passage) conjectures that we should understand a species of small and odoriferous cucumber or melon (Arab. *buffalkh*); others have taken it variously, whose opinions see in Jo. Simonis, in a particular dissertation on this word annexed to *Arcanum formarum*. G. T. Steger (Rosenmüller Repert. ii. 45, seq.) brings forward his opinion denying altogether that any plant is to be understood.

[*דודי* (i. q. *דודו*), [*Dodai*], pr. n. m. 1 Ch. 27:4.]

דָּוִי i. q. *דָּאב* which see, TO LANGUISH, TO BE SICK (Arab. *دوى* and *داع*), especially used of women in menstruation. Lev. 12:2, "the uncleanness of her menstruation;" compare Lev. 15:33.

(2) *to be sad* ["sick at heart"]. Comp. *דָּוִי* No. 2. Hence *מְרִיבָה*, *מְרִיבָה*, *מְרִיבָה*.

דָּוִי f. *דָּוִי* adj.—(1) *languid, sick*, used of women in menstruation. Lev. 15:33, *דָּוִי בְּנִדְתָּהּ*; Lev. 20:18. Hence *דָּוִי* Isa. 30:22, a menstuous garment, i. e. polluted by the menses.

(2) *sick of mind, sad*, Lam. 5:17.

(3) *afflicted, wretched*, Lam. 1:13. (Syr. *ܕܐܝܬܐ*, to grieve, to be unfortunate. Aph. to afflict, to make unhappy. *ܕܐܝܬܐ*, unfortunate, unhappy. *ܕܐܝܬܐ*, misfortune, misery.)

דָּוִי not used in Kal, i. q. *דָּוִי*, *דָּוִי* TO THRUST OUT, TO CAST AWAY. Arab. *دأخ* to render abject, and intrans. to be vile, abject. VI. to cast forth.

Hiphil *דָּוִי*—(1) *to thrust out, to cast away*, Jer. 51:34.

(2) *to wash away, to purge* the altar, 2 Ch. 4:6; Eze. 40:38; the crime of bloodshed, Isa. 4:4.

דָּוִי m. (from the root *דָּוִי*, of the form *קָטַל*)—(1) *languishing, disease*, Ps. 41:4. [Hence used of]—

(2) *uncleanness, something unclean, causing loathing* (see *דָּוִי* No. 2). Job 6:6, "can that which is unsavoury be eaten without salt, or is there taste

in the insipid herb?" verse 7, 'My soul refuseth to touch them, *דָּוִי לֹחֲמִי* they are as the loathsome things of my food.' Loathsome insipid food is applied to an intolerable evil. According to a common Oriental figure, one is said to eat, to taste any thing, meaning to experience this or that fortune; comp. *אָכַל בְּפִיבָה* Job 21:25, *γεύεσθαι θανάτου*, Syr. *ܐܚܝܬܐ ܕܐܠܡܘܬ*, Arab. *ذاق الموت* Koran 3:182, Pera.

ܐܚܝܬܐ ܕܐܠܡܘܬ to eat cares, i. e. to experience them,

ܐܚܝܬܐ ܕܥܙܒܐ to eat torments, *ܐܚܝܬܐ ܕܥܙܒܐ* to eat

judgment. Comp. in the New Test. *κρίμα ἐσθίει*, 1 Cor.

11:29. [But this refers to actually eating the bread.]

Some have suggested what is quite inadmissible, that

דָּוִי in this passage is put for *דָּוִי* so as; for *דָּוִי*

is properly constr. st. of the word *דָּוִי* *satis, enough*

(which see): much less can it be compared with

דָּוִי substance; for this word is properly fem. from

דָּוִי, and answers to the Hebrew *דָּוִי*. Comp. Allg.

Lit. Zeit. 1825, No. 258.

דָּוִי m. (of the form *קָטַל*) *sick of mind*, Isa. 1:5; Jer. 8:18; Lam. 1:22. Root *דָּוִי*.

דָּוִי see *דָּוִי*.

דָּוִי i. q. *דָּבֵב* TO POUND, TO BEAT TO POWDER, Nu. 11:8. (Arab. *دأب* id.) Hence *מְרִיבָה* a mortar.

דָּוִי fem. Lev. 11:19; Deu. 14:18, some *unclean bird*; according to the LXX., Vulg., Saad., *the hoopoe*; according to the Targ. *gallus montanus, mountain cock* ["*Tetrao urogallus*"]; which latter explanation may be confirmed by a comparison with *דָּוִי* = *דָּוִי* lord [or "*דָּוִי* = *דָּוִי* cock"], and *דָּוִי* = *דָּוִי* a rock; compare Bochart, Hieroz. vol. ii page 346. No difficulty need be made as to the termination *דָּוִי* for *דָּוִי*, as to which see Lehrs. page 467. Jo. Simonis, in defending the signification of *hoopoe*, less aptly supposes *דָּוִי* to be compounded of *דָּוִי* = *דָּוִי* a cock, and *דָּוִי*, to which he ascribes the idea of dung, comparing *דָּוִי* to void dung.

דָּוִי an unused root, i. q. *דָּוִי* No. 1, *to be silent, to be dumb*. Arab. *دَام* to be quiet, to remain. II. to quiet, to allay. Hence the three nouns which follow.

דָּוִי fem.—(1) *silence, place of silence, place* used of Hades, Ps. 94:17; 115:17.

(2) [*Dumah*], pr. n. of an Ishmaelite tribe and a region in Arabia, Gen. 25:14; Isa. 21:11; no dc

דָּוֹר m.—(1) *a circle* (Arabic ^{ḥawḍ} حَوْص), Isaiah 29:3, בָּדָו "as in a circle," round about.

(2) *a ball*, Isa. 22:18.

(3) *a burning pile, a round heap* of wood, Eze. 24:5 (compare מְדִינָה, verse 9).

דָּוֹר & דֹּר m.—(1) *an age, generation* of men, as if *the period and circuit* of the years of life, from the root דָּוַר No. 1; compare דָּוַר time, also from דָּוַר to go round, and other words signifying time under the word אֵלֶּן. (To this literally corresponds דָּוַר time, age; Med. Waw and He being interchanged amongst themselves, see letter ה.) Eccles. 1:4, דָּוֹר בָּא "one generation goes, and another comes." Deu. 23:3, 4, 9, דָּוֹר עֲשִׁירִי "the tenth, the third generation." Job 42:16. Jud. 2:10, דָּוֹר אֲחֵר "another generation (age)." Nu. 32:13, דָּוֹר אֲחֵר "until all that generation be consumed." דָּוֹר every generation, all generations, Ps. 61:7. Joel 2:2, דָּוֹר לְדָוֹר "to every future generation." Ps. 45:18, דָּוֹר לְדָוֹר "through all generations (or ages) to come." So דָּוֹר to all generations (to come), Ex. 3:15; Joel 4:20; דָּוֹר לְדָוֹר Ps. 10:6; 33:11; 49:12; עַד דָּוֹר לְדָוֹר Ps. 100:5; Isa. 13:20; מִדָּוֹר Ex. 17:16. Elsewhere used of past time, a past generation, Deu. 32:7; Isa. 58:12; 60:15. Compare the pl. below. With the addition of a genitive or suffix, the *generation* of any one, his contemporaries, Isa. 53:8 [This passage has a much fuller meaning]. Gen. 6:9, תָּמִים הָיָה בְּדִרְתָּיו (Noah) was upright in his generations." The Hebrews, like ourselves, appear to have reckoned a generation at from thirty to forty years (see Job 42:16); but, from the longevity of the patriarchs, in their time it was reckoned at a hundred (Gen. 15:16, comp. verse 14, and Ex. 12:40); and in like manner amongst the Romans, the word *seculum* originally signified a *generation*, and was afterwards applied to a century, see Censorinus De Die Natali, cap. xvii. The idea of *age, or generation* being neglected, it often means a *race of men* [vice versa, Gr. *γενεά*, primarily *race*, hence *generation*], in a good sense, Ps. 14:5; 24:6; 73:15; 112:2; in a bad sense (like the Germ. *Race*), Deut. 32:5, דָּוֹר עָקֹב וּפְתִילָת "a froward and perverse race." Deu. 32:20. Jer. 7:29, דָּוֹר עֲבָרְתוֹ "the race of his anger," those with whom God is angry.

(2) *habitation* (like the Arab. ^{ḥawḍ} حَوْص), see the root No. 2. Isa. 38:12. Ps. 49:20, דָּוֹר אֲבוֹתָיו "the house of their fathers," i. e. the grave.

In the plural there are two forms (both masc. Job 42:16), דָּוֹרִים and דֹּרִים. The former occurs in one expression, דָּוֹר דָּוִר *for ever and ever*, signifying perpetuity, Ps. 72:5; 102:25; Isa. 51:8; the latter is frequently used of *generations, ages to come*, Lev. 23:43, לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם. Lev. 22:3. Nu. 9:10, לָכֶם אוֹ לְדֹרֹתֵיכֶם "to you, or to your posterity;" Num. 15:14; especially in the legislative phrase, דָּוֹר עוֹלָם *a perpetual law* (to be observed) by your posterity, Lev. 3:17; 23:14, 31, 41; comp. Gen. 17:7, 9, 12; Ex. 12:14, 17; 16:32, 33.

(3) [Dor], pr. n. of a city, see דָּוִר. ["The city of a Canaanitish king, Jud. 1:27, written also דָּוִר Josh. 17:11; more fully, גִּבְתֵּי דָּוִר ("height of Dor"), Josh. 12:23; 1 Ki. 4:11; גִּבְתֵּי דָּוִר Josh. 11:2; Gr. Δῶρα, τὰ Δῶρα, ἡ Δῶρα. It belonged to Manasseh, but lay in the territory of Issachar, on the coast near mount Carmel. Now *Tantira*. See Reland's Palest. page 738, seq.; Prokesch, Reise, page 27."]

דִּרְאָ [Dura], Ch. pr. n. of a plain in Babylonia, Dan 3:1. With this has been compared the city *Dura* (Ammianus Marcell. xxv. 6) situated on the Tigris, or another of the same name (Polyb. v. 48), on the Euphrates, near the mouth of the Chaboras. See Miscellan. Lips. Nova, t. v., p. 274.

דָּוִשׁ, דָּוִשׁ (Mic. 4:13), and דָּוִשׁ Deu. 25:4 (softened from דָּרַשׁ, which see).

(1) *to beat, to pound*, especially by *treading*, hence *to trample on*, Job 39:15; Hab. 3:12; especially *enemies, to break to pieces*, Mic. 4:13.

(2) *to thresh* corn, which is done by oxen treading it out with their feet, Jer. 50:11; Hos. 10:11; also used of men who drive an ox when threshing; 1 Ch. 21:20, וְאֶרְנָן דָּשׁ הָפִים "and Ornan was threshing." Applied—

(3) *to a cruel punishment* inflicted by the Hebrews on their captives, by crushing them with threshing wains of iron on the floor like corn, Am. 1:3.

(Arab. داس *to tread the earth with one's feet, men in battle; to tread out corn on a threshing floor.*

Syr. ^ḥ id.) Compare דָּרַשׁ.

NIPHAL ^ḥ inf. constr. דָּוִשׁ pass. of Kal No. 1, Isa. 25:10.

HOPHAL, pass. of Kal No. 2, Isa. 28:27. Hence דָּוִשׁ מְדִינָה, דָּוִשׁ.

דָּוִשׁ Ch. i. q. Hebr. No. 1. Dan. 7:24.

[דָּוִשׁ unused root, see דָּוִשׁ.]

דחה TO THRUST, TO PUSH, TO THROW down, *stoßen, umstoßen*. (Arabic **دحا** id., see Jauhari in Schultens, on Job p. 1101; also *de coitu*, like **درب** and other verbs of thrusting, see **דחנה**. Syriac and Ch. **ܕܚܐ** id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs, whose primary syllable is **דח**, as **דחח**, **דחה**, **דחה**, **דחה**, **דחה**, **דחה**, compare similar families under the words **דחה** and **דחה**.) Ps. 35:5; 118:13, **דחה דחיתני לנפל** "thou hast thrust at me that I might fall;" 140:5. Ps. 62:4, **גדר הדחיה** "an overturned wall."

NIPHAL, pass. of **דח** to be thrust away, Pro. 14:32, "the wicked is driven away in his wickedness," i. e. perishes, rushes to destruction. Compare **דחיה** (prop. from **דחה**), Jer. 23:12. But the part. plur. constr. **דחיה**, as **דחיה** **ישאל**, is more correctly referred to **דח** which see.

PUAL, pret. **דחו** "they are thrown down," Ps. 36:13.

Derivatives **דחי**, **דחיה** and—

דחיה f. pl. **דחיה**, Ch. *a concubine* (from the root **דחה**, Arabic **دحا** and **دحا** subegit feminam). Dan. 6:19, **דחיה לא יבנה** "nor did he allow concubines to be brought in to him." Theodot. and the Syriac arbitrarily interpret it *food*, the Hebrew interpreters better, "musical instruments," especially such as were struck.

דחה i. q. **דחה** whence fut. Niph. **ידחו** Jer. 23:12. But if written **ידחו** it may be referred to **דחה**.

דחי in pause **דחי** m. (from the root **דחה**) *a thrusting down, overthrowing*, Ps. 56:14; 116:8.

דחל Ch. *to fear*, i. q. Hebr. **דחל** prop. to creep along, to go with a quiet gait, like timid persons, *furchtſam heranschießen*. To this corresponds the Syr.

دح to fear. Arab. **دحل** to flee, to withdraw, *pr. sich davonſcheiden*, to withdraw oneself secretly. Constr. followed by **מן** (compare **כפי**), Dan. 5:19. Part. **דחיל** terrible, Dan. 2:31; 7:7.

PAEL **דחל** to make afraid, terrify. Dan. 4:2.

דחן an unused root, Arabic **دخن** to smoke, hence used of a smoky, dusky colour; whence apparently—

דחן m. Arabic **دخن** Ezekiel 4:9, *millet (holcus dochna, Linn.)*. Germ. *Weerbirten*, a kind of corn, of

which many species are grown in Italy, Syria, and Egypt; partly used for green fodder, for which the leaves serve, and partly for the grain, which is of a dusky, blackish colour when ripe, and is used for bread, pottage, etc. Comp. Oedmann, Verm. Samml. aus der Naturkunde, vol. v. p. 92, Germ. vers. Forskål Flora Aegyptio-Arab. p. 174. Niebuhr's Arabia, p. 295. [Some of] the ancient versions translate it *panicum*, see Celsii Hierob. i. 453, seq.

דחה TO THRUST, TO IMPEL, TO URGE, see the root **דחה**. Part. pass. *impelled*, hastened, urged on. Est. 3:15; 8:14.

NIPHAL **דחה** to impel oneself, to hasten. 2 Ch. 26:20; Est. 6:12. Hence **דחיה**.

דחק TO THRUST, TO PUSH, as is done in a great crowd, Joel 2:8 (Arabic **دحى** to repel, to drive away, **دحى** cast aside, whence the quadrilateral **دحى** to push from behind, compounded of **دحى** and **عقب**. Aram. **دح** i. q. Heb. With this accords the Gr. **διώκω**). Part. **דחק** an oppressor (of a people). Jud. 2:18.

די const. state **די**, suffix **די**—(1) subst. *sufficiency, a large enough quantity*, hence adverb, enough. The form is as if from the verb **דיה**=**דיה** (like

חי from **חי**), which, according to Simonis, has the same meaning as **אדי** to be many. It may also be said that **די** is put by aphæresis for **דאדי**, of the form **דאדי**, **דאדי**, **דאדי**.—Esther 1:18, **דאדי** **דאדי** "and there will be enough of contempt and anger." Mal. 3:10, "I will pour you out a blessing **די** until (there is) not sufficiency," until all my abundance be exhausted, and as this never can be, it means, for ever; comp. Ps. 72:6. (Jo. Simonis renders it well as to the sense, *ultra quam satis est*, but how he draws this from the words I cannot at all see.) The genitive which follows this word, commonly signifies the thing or person for whom something suffices. Prov. 25:16, **די** "which is sufficient for thee." Ex. 36:7, **דים** "sufficient for them." Oba. 5; Jer. 49:9. Lev. 5:7, **די** "enough for (i. e. to buy) a lamb" (not as given by Simonis ed. 1—4: so many persons as were enough to eat a lamb). Lev. 12:8; 25:26, **די** "enough to redeem him." Neh. 5:8, **די** "so far as was in us," according to our power. The genitive more rarely signifies that of which there is enough. Prov 27:27, **די** "enough goat's milk"

(2) Prepositions are often prefixed to **וְ** the const. state, and thus new compound prepositions are formed; in all of which, however, the idea of sufficiency and plenty is more or less preserved.

(a) *according to the plenty of, according as.* Jud. 6:5, *innumerable*, לְרַב כְּדֵי אֲרָבָה לְרַב. Deut. 25:2, כְּדֵי רִשְׁעָתוֹ, "according to the amount of his wickedness."

(b) *idem, according to the multitude, or abundance* (comp. מִן 2, *letter d*); whence with an inf. following, *as often as, whenever.* 1 Sa. 18:30, וַיָּבֹאוּ כְּדֵי יְהוָה וַיָּבֹאוּ כְּדֵי יְהוָה "and it came to pass as often as they went out;" comp. 1 Sa. 1:7. 1 Ki. 14:28, וַיָּבֹאוּ כְּדֵי יְהוָה "and it came to pass as often as the king came," etc. Isaiah 28:19; Jer. 31:20; 2 Ki. 4:8. Also followed by a finite verb, when **וְ** is understood. Jer. 20:8, כְּדֵי אֲדַבֵּר "as often as I speak;" also followed by a noun where there is an ellipsis, as, וַיָּבֹאוּ כְּדֵי חֹדֶשׁ בְּחֹדְשׁוֹ Isa. 66:23, i. e. "as often as month (comes) in its month," i. e. in its own time; *every month*; and so כְּדֵי שָׁנָה בְּשָׁנָה yearly, 1 Sa. 7:16; Zec. 14:16.

(c) **כְּדֵי**—(a) *according to abundance of*, i. q. **כְּדֵי** and **כְּדֵי** (compare **כְּ** B, 7), hence *as often as.* Job 39:25, כְּדֵי שֹׁפָר, "as often as the trumpet is blown."—(β) *to what is sufficient for any one* (comp. **כְּ** B, 4), i. e. until he have enough for some one, properly used when food is mentioned. Nah. 2:13, כְּדֵי גְרוֹתָיו, "enough for his whelps." In the other hemistich, לֶחֶם אֱנוֹשׁ כְּדֵי אֵשׁ Habak. 2:13, "the people labour as food for fire, and the nations labour for nought," vainly. Jer. 51:58 (where there are the same words). German, für das Feuer, für Nichts. Jo. Simonis absurdly renders כְּדֵי רֵיק *quantum requiritur, ut aliquid frustra sit*, and כְּדֵי אֵשׁ *quantum materię ignis requirit*: which to my surprise has not been corrected even in the last edition [Winer's].—**כְּדֵי** is never, as Vater formerly laid down, a mere poetic form for **כְּ**.

וְ Ch.—(A) relat. pronoun, *qui, quæ, quod, who, which, that*, i. q. Hebrew **אֲשֶׁר**. (This relative has sprung from the demonstrative **זֶה**, Arab. ذى, which latter word is commonly rendered lord, master, e. g. ذى القرنين possessor of two horns, *bicornis*, but still it is nothing but a pronoun, and is also used in the Tayitic dialect for the relative الذى. So pl. اولو and اولو commonly lords, masters, but pr. i. q. **אֲשֶׁר** and **אֲשֶׁר** *who*; comp. **וְ** זֶה and S. hultens ad Florileg. Sentent. p. 182; ad Haririi Consensus, t. ii. p. 75. Hence in Syriac and Chaldee is formed the shortened

prefix **וְ**. See more under **אֲשֶׁר** page LXXXVIII, A, As to the use of the relative, it is to be observed—

(1) it is often put for *he who, that which*, Dan. 2:23; more fully, **וְ** מָה Dan. 2:28, 43. In some places it is—

(2) *a mere mark of relation.* **וְ** חֲפָה *where* Ezr. 6:1. **וְ** מְרֻרָהוֹ *whose habitation*, Dan. 2:11 **וְ** אֲנִי *who*, Dan. 7:17.

(3) It is the *mark of the genitive* (compare **וְ** אֲשֶׁר), e. g. שְׂרֵפָתָא **וְ** מַלְכָּא *"the king's captain," prop. who was of the king*, Dan. 2:15; in such a case the substantive is put in emphat. state, Dan. loc. cit., or in const. **וְ** נָהָר **וְ** נָהָר Dan. 7:10; or with pleon. suff. אֱלֹהֵי אֱלֹהֵי **וְ** the name of God (Germ. Gottes sein Name), Dan. 2:20, וְיְהוּדֵיָהוּן **וְ** מַרְצִיָּהוּן *accusations of the Jews*, Dan. 3:8. A genitive of material is found, Dan. 2:32, רֹאשׁ **וְ** דָּהָב **וְ** רֹאשׁ **וְ** דָּהָב *"his head was of fine gold,"* Ezr. 6:4.

(4) Through the verbosity of the Chaldee, it is sometimes redundant before the prepositions **כְּ**, **מִן**; **וְ** הַמִּקְדָּשׁ **וְ** הַמִּקְדָּשׁ *"the temple (which is) at Jerusalem,"* Dan. 5:2; **וְ** הַמַּלְכָּה **וְ** הַמַּלְכָּה *"the palace (which is) in Media,"* Ezr. 6:2; Dan. 6:14; especially Dan. 2:34; compare Est. 1:12, with verse 15.

(B) It becomes a *conjunction*, like the Heb. **וְ** *letter B*, and denotes—

(1) *that*, Dan. 2:23; *in that, because that, because*, Dan. 4:15.

(2) *that, so that*, Dan. 2:16, 47.

(3) It is prefixed to direct discourse, like **וְ**, *ut*, Dan. 2:25, "he said thus to him, וְכֵן אָמַר אֲדָמָה **וְ** כֵן אָמַר אֲדָמָה *"a man is found,"* etc.; verse 37; 5:7; 6:6, 14. **וְ** *ut* Dan. 2:9=Heb. **וְ** *ut*. Well rendered by Theod. εἰς οὐρανόν.

It is compounded with prefixes—(1) **כְּדֵי** i. q. **כְּדֵי** *when*, Dan. 3:7; 5:20; 6:11, 15.

(2) **כְּדֵי** *from what (time)*, Dan 4:23; Est. 5:12.

(3) **כְּדֵי**; see **כְּדֵי**.

וְ *"a place abounding with gold,"* compare Ch. **וְ** No. 1), [Dizahab], pr. n. of a place in the desert of Sinai, so called apparently from its abundance of gold, Deu. 1:1. I have no doubt but that it is the same place as that now called *Dehab* on the western shore of the Ælanitic gulf, where there are many palms; see Burckhardt's Travels in Syria, p. 847, and 1075, my edit., LXX. Καρχούσα; compare Euseb. and Jerome in Onom. on this word.

וְ *"pinning,"* see the root **וְ**, [Dibon], pr. n.—

(1) Of a town on the borders of Moab, on the

northern shore of Arnon, built, i.e. restored by the Gadites (Nu. 32:34), whence called Dibon-Gad (Nu. 33:45), afterwards granted to the Reubenites (Josh. 13:9, 17), afterwards again occupied by the Moabites (Isa. 15:2; Jerem. 48:18, 22). It is now called *Dhibān*, see Burekhardt's Travels, ii. p. 633. Once (Isa. 15:9), by a change of the letters מ and ב it is written דִּימֹן, so as to form a paronomasia with the word דִּם.

(2) Of a town in the tribe of Judah, Neh. 11:25, called דִּימֹן Josh. 15:22.

דיג to fish, see דיג. Hence—

דיג m., a fisherman; Isaiah 19:8; and Jeremiah 16:16 קרי.

דיח an unused and uncertain root.—(I) Perhaps i.q. Ch. דִּיחָה to be dark; whence דִּיחָה ink.
(II) to be much, to be sufficient; see די.

דיח f., Den. 14:13; Isa. 34:15, some bird of prey, dwelling amongst ruins. According to Bochart, the black culture; compare דִּיחָה. I prefer the falcon, or kite, called from its swift flight, so that דִּיחָה may be from דִּיחָה (א doubled being changed into ' like the Syr. دِيح).

דיח Pa. دِيح. LXX. *iktiroc*, Vulg. *milvus*.

דיח m. (of the form דִּיחָה), ink, Jer. 36:18; Aram. דִּיחָה, Arab. دِيح, inkstand, Pers. دويت. id. דיח see דיבון No. 1, 2.

דיח fut. דִּיחָה pret. דִּיחָה.—(1) TO RULE, TO REGULATE. (Prop. apparently, to subdue, to subjugate, causat. of the root דִּיחָה which see, as if for דִּיחָה.) Const. with acc. 1 Sam. 2:10; Zec. 3:7, "thou shalt rule my house."

(2) to judge, i.q. דִּיחָה, but more often in poetic language. As the ideas of ruling and judging are in practice closely joined in the East, so also are they closely connected in the languages; compare דִּיחָה also דִּיחָה and דִּיחָה. Gen. 49:16, דִּיחָה עָמֹ, "Dan shall judge his people;" more often used of God as the judge of the nations, Ps. 7:9; 9:9; 50:4; 72:2; 96:10; Isa. 3:13. To judge any one is specially used for—(a) to condemn, to punish the guilty, *karsnerev*, Gen. 15:14; Job 36:31, seq.; followed by דִּיחָה Ps. 110:6.—(b) to defend the right of any one, to cause him to obtain his right; spoken of a just judge, especially of God; Pro. 31:9, דִּיחָה עָמִי וְאֶבְיֹן, "judge the poor and needy;" Gen. 30:6, דִּיחָה אֱלֹהִים, "God has judged my cause;" Ps. 54:3, וּבְנִיבְרָתְךָ תִּדְבָּרֵנִי, "according to thy might judge me," i.e. avenge me.

More fully, Jer. 5:28; 22:16, דִּיחָה עָמִי וְאֶבְיֹן, "he has judged the cause of the poor and needy;" Jer. 30:13.

(3) Followed by עָמִי, to contend with any one, like Niphal, Ecc. 6:10.

NIPHAL דִּיחָה recipr. to contend together [דִּיחָה in Thes.], 2 Sam. 19:10; compare syn. נִשְׁפָּט. (Arab. حَكَم to judge, III., IV., to strive). Hence besides the words immediately following, דִּיחָה, מִדִּיחָה, מִדִּיחָה, and the pr.n. מִדִּיחָה, מִדִּיחָה, מִדִּיחָה.

דיח and דִּיחָה Chald.—id. part. Ezr. 7:25.

דיח m.—(1) judgment (hence in the western languages I consider to be derived Hom. *δῆρα*), Ps. 76:9; דִּיחָה בִּפְסָא tribunal, Pro. 20:8.

(2) a cause which is judged; Deu. 17:8, דִּיחָה בִּין "between one cause and another," Prov. 29:7; דִּיחָה עִשָּׂה Psal. 140:13, i.q. דִּיחָה דִּיחָה to judge, or protect any one's cause; Est. 1:13; דִּיחָה דִּיחָה "all who knew law and right;" Job 36:17, דִּיחָה and מִשְׁפָּט are opposed to one another, like crime and punishment.

(3) strife, controversy, see the root No. 3, and Niph. Pro. 22:10.

דיח Chald.—(1) judgment, meton. used for supreme tribunal; compare دِيحَان the highest tribunal; Dan. 7:10, דִּיחָה יָהֵב "the judgment was set," verse 26.

(2) right, justice; Dan. 4:34, דִּיחָה דִּיחָה "his ways are justice;" Dan. 7:22, דִּיחָה לְגַדְיָשׁ עֲלֵיוֹן, "and (until) justice was done to the saints of the most high."

(3) penalty, Ezr. 7:26.

דיח m.—(1) a judge; 1 Sa. 24:16.

(2) a defender, an advocate; Ps 68:6. Chald. Ezr. 7:25.

דיחָה ("judged," i.e. acquitted, vindicated), [Dinah], pr.n. of Jacob's daughter, Gen. 30:21; 34:1, seq.

דיחָה Ch. m. pl. [Dinaites], pr.n. of an Assyrian people transplanted into Samaria, Ezr. 4:9.

דיחָה [Riphath, marg. Diphath], 1 Ch. 1:6, a various reading for רִיפָת in the parallel place, Gen. 10:3, where however many MSS. together with the Greek and Latin translators, have Riphath, which see.

דיחָה (from the Ch. and Syr. root דִּיחָה to look out), m. a watch-tower, place to look out, as erected by

besiegers, i. q. **בָּתַן** and Syr. **ܒܝܬܢܐ**, commonly collect. 2 Ki. 25:1; Jer. 52:4; Eze. 4:2; 17:17; 21:27; 26:8. There is often said **בָּתַן דִּינָן**, once **בָּתַן** Eze. 26:8. J. D. Michaëlis, whom I formerly followed, understood it to be a wall of circumvallation, cast up by besiegers, Circumvallationēlinie (LXX. in the book of Kings, *περιτειχος*); but compare Rosenm. on Eze. 4:2; also Barhebr. p. 206; he erected a tower **ܚܒܠܐ** for looking out, keeping watch.

דִּישׁ i. q. **דָּוַשׁ** to thresh, which see. Hence—

דִּישׁ m. *threshing time*, Lev. 26:5.

דִּישָׁן m.—(1) *a species of gazelle*, so called from its leaping and bounding; from the root **דָּוַשׁ** pr. to tread, but prob. also i. q. **דָּוַן** to leap, whence **דִּישָׁן**, **דִּישָׁן**, wild goat, gazelle (comp. Bochart, Hieroz. ii. page 270 and Rosenm. on the place), Deut. 14:5. LXX. *πύγαργος*, Syr. and Targ. **ܕܝܫܢܐ**, both the Arab. **الدش**, all of which words denote a kind of gazelle.

(2) [*Dishon*], pr. n.—(a) of a son of Seir, also the name of a district in Edom, so called from him. Gen. 36:21, 30; 1 Ch. 1:38.—(b) a grandson of Seir, Gen. 36:25; 1 Ch. 1:41.

דִּישָׁן pr. n. m. *Dishan*, Gen. 36:21, etc.]

דָּךְ m. adj. (from **דָּכָה**)—(1) *crushed*, hence *dejected*, *afflicted*, *wretched*, Psal. 9:10; 10:18; 74:21. It seems once to be used in an active signification for *crushing*, i. e. *chastising*, reproving. Thus I understand with Luther and Geier, Pro. 26:28, **לִשְׁוֹן שִׁנְיָהּ דָּכָה** “a lying tongue (i. e. a liar) hates those who correct him.” Verbal adjectives of the form **דָּךְ**, **דָּךְ** are commonly, indeed, intransitive, and are derived from intransitive verbs, as **דָּם**, **דָּל**, **דָּב**, and many others; yet this does not hinder that words of the same form derived from a transitive verb, such as **דָּכָה**, may also be taken transitively; **דָּכָה** contr. **דָּךְ**, **דָּךְ**=**דָּכָה**; and that this is the case sometimes, is shewn by **שִׁנְיָהּ דָּכָה**, **שִׁנְיָהּ דָּכָה**. LXX. render this passage well as to the sense, *γλῶσσα ψευδῆς μισεῖ ἀλήθειαν*, and this is favoured by the other hemistich, “a flattering mouth worketh ruin.” I formerly interpreted this with Duthe, *lingua mendax odit a se atterendos*, those whom it wishes to destroy; but I unhesitatingly prefer the former.

דָּךְ m. Ch. *this*, Ezr. 5:16, 17; 6:7, 8, **דָּךְ** fem. Ezr. 4:15, 16, 19, 5:8. (To this answers the Arab.

ذَاكَ; and both are from the simple demonstrative

ذَا, with a pleonastic suffix of the second person. **ذَاكَ** pr. this to thee; also **ذَلِكَ**, and when we speak with many, **ذَلِكَ** this to you. Often used in the Targums for the Heb. **דָּךְ**, **דָּךְ**, **דָּךְ**, **דָּךְ**.

דָּכָה i. q. **דָּכָה** TO BE BROKEN IN PIECES, crushed, not used in Kal. Compare **דָּכָה**.

PIEL **דָּכָה**—(1) *to break in pieces, to crush*. Pa. 72:4, **וְדָכָה עוֹשֶׂה** “and he shall break in pieces the oppressor;” Psal. 89:11; 143:3; Job 6:9, **וְדָכָה** “and oh! that God would crush me!” Metaph. Job 19:2, **וְדָכָה יְנִי בְמִלִּים** “and (how long) will you break me in pieces with words?”

(2) *to trample* (with the feet). I am. 3:34, and hence to oppress (an inferior), Isa. 3:15; Psal. 94:5: especially in the administration of justice, Pro. 22:22.

NIPHAL, part. *oppressed, broken in spirit*, Isa. 57:15.

PUAL—(1) *to be broken, broken to pieces, used of the arm*, Job 22:9.

(2) *to be bruised, smitten* (with stripes), Isa. 53:5.

(3) *to be crushed, humbled, broken in spirit* through grief, Isa. 19:10; Jer. 44:10.

HITHPAEL **הִדְּכָה** pass. of Piel No. 2, Job 5:4; 34:25. The derivatives follow.

דָּכָה adj. [pl. const. **דָּכָה**], intensive from the root **דָּכָה** (of the form **דָּכָה**)—(1) *very much crushed, broken very small*, hence as a subst. *that which is very small*, poet. for *dust*. (Arab. **دَكَّة** dust [rejected in Thes.].) Ps. 90:3, **תִּשָּׁבַח אֱלֹהֵינוּ עַד־דָּכָה** “thou turnest man to dust.”

(2) *broken in spirit, cast down*, Isa. 57:15; Pa. 34:19.

דָּכָה m. with suffix **דָּכָה** and with Dag. forte euphon. (Lehrg. p. 87), **דָּכָה** *bruising, wound*. Isa. 53:10, **וְיִהְיֶה חֲפִיזֵן דָּכָהוּ דָּכָה** “it pleased Jehovah to sicken his wound,” i. e. to wound him severely. The construction is asynthetic. [This word is taken in Thes. as inf from **דָּכָה**.]

דָּכָה i. q. **דָּכָה** TO BE BROKEN TO PIECES, TO BE CRUSHED, once found in Kal, Ps. 10:10 **כָּתִיב וְדָכָה** “and crushed he crouches down.” קרי **דָּכָה** id.

PIEL, *to break to pieces, to crush*. Psal. 44:20; 51:10, **וְתִגְלַח עַצְמוֹת דָּכָה** “that the bones (which) thou hast broken may rejoice,” i. e. broken by a consciousness of guilt.

NIPHAL, pass. *to be broken, crushed*, Psal. 38:9:

used of the heart, Psal. 51:19, לֵב נִשְׁבֵּר וְנִדְכָּה "a broken and a contrite heart." Hence דִּכָּה.

דִּכָּה f. a crushing (from the root דִּכָּה). Deut. 10:2, פָּצְעוּ דִּכָּה "mutilated (or castrated) by crushing," sc. the testicles. There can be no doubt that a peculiar mode of castration is here alluded to; which as we learn from Greek physicians, was customary in the East; in this mode the testicles of very young boys were softened with hot water, and were extirpated by rubbing. Such a eunuch was called by the Greeks *θαλαδίας*, from *θαλάω*. Well rendered by the Vulg. *eunuchus attritis testiculis*.

דִּכָּה from דִּכָּה m. *crushing, dashing* (of waves), hence roaring noise; Ps. 93:3, יִשְׁאוּ נְהָרוֹת דִּכָּהם "the floods lift up their roaring." (Arab. *دكا* to beat, to thrust, VI. to dash together; compare *دك* VI. to press on one another in the tumult of battle; *دَوَكَ* tumult, conflict.)

דִּכָּה an unused root, Arab. *دك* to break very small, to break in pieces, to crush, i. q. דִּכָּה, דִּכָּה, דִּכָּה, whence דִּכָּה, דִּכָּה; compare *דקק* and the remarks on דִּכָּה. In the western languages I compare this with Gr. *δάω*, *δάωω*.

דִּכָּה Ch. *this*, i. q. דִּכָּה. Dan. 2:31; 7:20.

דִּכָּה Ch. i. q. Hebr. דָּכַר to remember, whence דִּכָּה, דִּכָּה.

דִּכָּה pl. דִּכָּה Chald. a ram, Ezr. 6:9, 17; 7:17. Prop. it signifies a male, like the Heb. דָּכַר, specially used of the male of sheep, like Gr. *ἀρῆν*, a male, *ἀρῆν*, *ἀρῆς*, a ram.

דִּכָּה (from the root דִּכָּה) m. emph. דִּכָּה Ch. a memorial, *ὑπόμνημα*, a record, a document, Ezr. 6:2.

דִּכָּה m. Ch. id., Ezr. 4:15, סֵפֶר דִּכָּה the book of records, or memorials, i. e. the public acts of the kingdom compiled by the chancellor (Hebr. מִזְכָּר)

by public authority. Syriac *ܕܝܚܐ* memorial, e. g. used of the memorials of martyrs.

דִּל (1) (from the root דִּל, pr. something hanging, swinging, hence the leaf of a door as being hung up, and swinging both ways. Once used metaph. the door of the lips, for mouth, Ps. 141:3 (compare Mic. 7:5. and *πύλαι στόματος*, Eurip. Hippol. 882). By far more frequent is fem. דִּל a door, which see.

(II.) plur. דִּלִּים, fem. דִּלִּים feeble (from the root

דִּל) weak, powerless. 2 Sa. 3:1, "David became continually stronger וַיִּבֵּית שָׁאוּל הַלְכִים וַיִּדְלִים and the house of Saul grew weaker and weaker;" specially — (a) lean, Gen. 41:19; 2 Sa. 13:4, מִדּוּעַ אַתָּה קָכָה דִּל "why art thou so lean?" — (b) weak, low, ignoble. Often in plur. דִּלִּים Ex. 23:3; Levit. 14:21; 19:15, 1 Sa. 2:8; Ruth 3:10; Ps. 41:2; 72:13; Prov. 10:15; 14:31; 19:4; Isa. 14:30; 25:4; 26:6.

דִּל TO LEAP, TO SPRING, found once in Kal, Zeph. 1:9.

PIEL id. Isa. 35:6, אֶן יִדְלֵן בְּאֵיל פֶּסֶחַ "then shall the lame man leap as the hart;" followed by על Cant. 2:8; followed by an acc. Ps. 18:30, בְּאֵלֵהי אֶדְלֵן שֹׁר "by my God I have leaped over a wall." Ch. id.

דִּל — (1) i. q. דִּל TO HANG DOWN, TO BE PENDULOUS, compare Arabic *دلى* Conj. V used of branches hanging down, and *Æth. ያለው*: to wave, to hang down, see דִּלִּית.

(2) to make to hang down, i. e. to let down, a bucket into a well, to draw water. (Arab. *دلا* and

دلى, Syr. *ܕܠܐ*, id. Hence Gr. *τλάω*, and the compound *ἀν-τλάω*, Lat. *antlare*) Exod. 2:16, 19. Metaph. Pro. 20:5, "counsel in the heart of a man is as deep water, וְאִישׁ תְּבוּנָה יִדְלֵנָה but a man of understanding will draw it out."

PIEL, to draw, to take out (from a well), metaph. to set free, Ps. 30:2, אֶרְוֶמְךָ בִּי וְלִתְנִי "I will extol thee, for thou hast set me free." As to the form דִּלִּי Pro. 26:7, see דִּלִּי.

Hence דִּל No. I, דִּלִּית, דִּלִּית, דִּלִּית and the pr. n. דִּלִּית, דִּלִּית.

דִּל i. q. דִּלִּית a door, see דִּל No. I, Isa. 26:20 דִּלִּית, whence dual דִּלִּית, see the word דִּלִּית.

דִּל f. (from דִּל), pr. something hanging down, slender, specially —

(1) slender thread, specially the thrum by which the web is fastened to the weaver's beam; Isa. 38:12, מִדִּלִּי "he has cut me off from the thrum," an image of death, taken from a weaver who cuts off his finished work from the beam. (Ch. דִּלִּית the web).

(2) hair, locks hanging down, Cant. 7:6; where the Vulg. has *coma capitis*.

(3) slenderness, poverty for the concr. the poor, 2 Ki. 24:14; 25:12. Plur. דִּלִּים Jer. 52:15, and דִּלִּים verse 16 id.

דִּל TO DISTURB water with the feet. Fae. 39 2, 13. (Syr. *دلم* id.

דלי m. (from דלה), a bucket, any vessel for drawing water, Isa. 40:15. Arab. دلو.

דלי m. id. Nu. 24:7, וַיֵּלֶךְ מִיָּם מְדֻלִּי, "water shall flow from his buckets," i. e. his posterity shall be numerous; metaphora ab aquâ de situlâ destillante, ad semen virile translata, ex nostro sensu obscœna, sed Orientalibus familiari; compare دلول, Isai. 48:1. In the other hemistich דְּלִיִּם רַבִּים וַיֵּרֶעוּ בְּמֵיִם (as buckets for drawing were made in pairs), but with Metheg retained in the penultima.

דְּלִיָּה ("whom Jehovah has freed"), [Delaiah], pr. n. m.—(1) Neh. 6:10.—(2) 1 Ch. 3:24.—(3) Ezr. 2:60; Neh. 7:62. ["The Phœnicians had the pr. n. Δελαίαστραπος, Jos. c. Apion, i. e. עשתרת דלי freed by Astarte."]

דְּלִיָּהוּ (id.) [Delaiah], pr. n. m.—(1) Jer. 36:12, 25.—(2) 1 Chr. 24:18.

דְּלִילָה fem. ("feeble," "pining with desire" ["weak, delicate."]), [Delilah], pr. n. of a Philistine woman, beloved by Samson, Jud. 16:4—18.

דְּלִית only in the plur. דְּלִיתֹת fem. (with Kametz impure) boughs, branches, so called as hanging down and waving, Jer. 11:16; Eze. 17:6, 23; 31:7, 9, 12. (Syr. دَلِيل id.)

דָּלָל pret. pl. דָּלְלוּ Isa. 19:6; דָּלָה Job 28:4, and דָּלְיוּ Pro. 26:7 (see No. 1), 1 pers. דָּלוֹתִי P's. 116:6.

(1) TO HANG DOWN, TO BE PENDULOUS, TO SWING, TO WAVE, schaff herabhängen, hinabwallen und schwanzen, as a bucket hanging in a well, as slender branches, such as those of palms, willows, which are pendulous and wave to and fro. (Kindred roots are דָּלָה, also דָּלַל, דָּלַל, and דָּלַח, which see. Compare in the Indo-Germanic languages, Sanser. til, to be moved; Gr. σαλεύω, σαλίσσω, σάλος, to wave, waving. To the same family are to be referred דָּלַח, دحل, in all of which the primary idea is that of pendulosity, laxity, languor.) Job 28:4, used of miners letting themselves down into the shafts, דָּלְיוּ מֵאֲנָדִיתָנָה "they hang down from men and swing." Here I would also refer Prov. 26:7, דָּלְיוּ תַּגְמִים מִפִּפְסָם, וְקַיִץ בְּפִי כְּסִילִים "the legs hang down (as a useless weight) from the lame, and (equally useless) is a sententious saying in the mouth of fools." I do not doubt that the opinion of some of the rabbins is the

true one, who explain דָּלְיוּ by דָּלָל, which it will be well to explain and vindicate in a few words. A doubled semi-vowel sometimes seems to be so softened and prolonged that the second is sounded like i or y; as is the case in Italian, Spanish, and French, in which latter language this manner of pronunciation is expressed by the peculiar verb mouiller. Comp. with each other Lat. filia, fille, figliuola; familia, famiglia, famille; Hispan. hallar, lluvia, niño. A similar instance is Arab. ديبوب [So Castell; Freytag]

i. q. ديبوب a calumniator; Heb. דְּלִיָּהוּ Ezr. 10:16, for דְּלִיָּהוּ; also it seems as if Nun were sometimes put instead of doubling the semi-vowel, as Arab. حرنوب for حروب a pod, מְצֻנִיָּה Isa. 23:11, for מְצֻנִיָּה, and perhaps תְּמֻנִיָּה Lam. 2:12, for תְּמֻנִיָּה. [In Amer. edit. these philological comparisons are mostly omitted, and the word is only explained thus:—"In this passage, if we read דָּלְיוּ (with Pathach) it may be for דָּלָה; so several rabbins, and comp. Ezr. 10:16, דְּלִיָּהוּ for דְּלִיָּהוּ, φάλλον folium, ἄλλος alius, and vice versa filio, fille. But it is better with R. Jonah, R. Judah, and several MSS. to read דָּלְיוּ=דָּלָה." To return to the passage in the Proverbs, the sense is given well by Symm. ἐξέλιπον κνήμαι ἀπὸ χλωῦ; see also L. De Dieu, who ascribes a like sense to the form דָּלְיוּ, deriving it from דָּלָה. This was what I formerly thought. I then regarded דָּלְיוּ for דָּלְיוּ to be for imp. Piel, from דָּלָה, and I thus interpreted the passage with Chr. B. Michaëlis, "take away (as if, draw off) the legs from the lame, and a sententious saying," etc., both being useless; but the former explanation is preferable.

(2) to be languid, feeble, weak—(a) used of slow and shallow water. Isa. 19:6, יְאֵרֵי מִצְרַיִם יִדְּבָלוּ "the rivers of Egypt languish and are dried up" (comp. "flumen languidum," Hor. Od. ii. 14, 17; "aqua languida," Liv. i. 4).—(b) used of men, as being in a feeble condition, Psa. 79:8; 116:6; 142:7.—(c) of the eyes, as languishing with desire, Isa. 38:14, דָּלְיוּ עֵינַי לְמָרוֹם.

NIPHAL pass. of No. 2, to be enfeebled, used of a people, Jud. 6:6; Isa. 17:4.

Derivative nouns דָּל No. II., דָּלָה, and pr. n. דְּלִיָּהוּ.

דָּלַע an unused root. Arab. to thrust out the tongue. Ch. דָּלַעַת a cucumber (perhaps as being oblong like a tongue). Whence—

דִּלְעָן ("cucumber field"), [Dilean], pr. a. of a town in the tribe of Judah, Josh. 15:38.

דלף fut. יִדְלֹף—(1) TO DROP, TO DRIP, used of a house, Ecc. 10:18, יִדְלֹף הַבַּיִת, "the house drops," lets in rain through the chinks in the roof.

(2) to shed tears, to weep, used of the eye. Job 16:20, אֶל-אֵלֹהִים דִּלְפָּה עֵינַי "my eye sheds tears to God." Psa. 119:28, דִּלְפָּה נַפְשִׁי "my soul weeps." Compare נָפַשׁ No. 3. (Aram. id.; Arab. دلف to go slowly, to creep; VII. to be poured out, to flow; comp. دلف). Hence—

דלף m. a dropping, Prov. 19:13; 27:15.

דלפון [Dalphon], pr. n. of a son of Hāman, Est. 9:7.

דלק fut. יִדְלֹק—(1) TO BURN, TO FLAME. (Aram. دلف id. To this corresponds Gr. δέσκειν, prop. to flame, to shine, which is applied to the power of seeing; comp. שֹׁהַף). Ps. 7:14, הִצִּיז לְדֹלֵקִים יַפְעֵל "he makes his arrows flaming," i. e. he shoots burning arrows. Followed by פָּ to set on fire, to kindle, Obad. 18.

(2) The signification of burning is variously applied—(a) to the glow of love and friendship. Pro. 26:23, שִׁפְתֵּימָם דֹּלֵקִים "burning lips," i. e. speeches which show or feign the warmest love.—(b) to anxiety, which is often compared to heat (Isa. 13:8; Ps. 39:4). Ps. 10:2. Comp. Schult. Ep. ad Menken. i. p. 49.—(c) to the heat of persecution, pursuing, whence דֹּלֵק אַחֲרַי "to pursue hotly" (in the language of higher Germany, nachfeuern). Gen. 31:36, כִּי דֹלֵקָה אַחֲרַי "that thou pursuest me so hotly," 1 Samuel 17:53. Followed by an acc. id. Lam. 4:19, עָלֵהְהָרִים דֹּלֵקֵנוּ "they pursued us upon the mountains." (Arab. دلف and دلف have various figurative uses nearly approaching to those in Hebrew; as دلف to rush violently as a crowd, comp. letter c.; دلف to be sharp and ready, as the tongue, comp. letter a.

Испил, to kindle, Eze. 24:10, to heat, to inflame (used of wine). Isa. 5:11, יִי דֹלֵקִים "wine inflames them."

דלק Ch. to burn. Dan. 7:9.

דלקת f. burning fever, Deut. 28:22.

דלת feminine, (compare masculine ἀπὰς λεγόμεν. דל No. 1, root דלף), the leaf of a door, so called from its hanging and swinging (see the root); hence the door itself as hanging on its hinges, Prov. 26:14, which is shut or opened, Genesis 19:10; 2 Kings 4:4; 9:3; knocked at, Jud. 19:22. It differs from פֶּתַח, which denotes the doorway which the door closes. When

two-leaved doors are spoken of, the dual is commonly used (which see), but the singular is also used to express both leaves, see 1 Ki. 6:34, שְׁנֵי צִלְעִים הָדֶלֶת, "the two leaves of the one door were folding." Without much strictness of use, Eze. 41:24 דֶּלֶת is put both for the leaves singly, and also for the whole door, דֶּלֶת דֶּלֶת שְׁתֵּי מִסְכְּבוֹת, "there (were) two leaves to each of the doors, both were folding, two leaves to the former door, two leaves to the latter." Used of the covering of the ark, 2 Ki. 12:10.—Metaph. Cant. 8:9, "if she (our sister) be a door," if she be easy of access.

Dual דֶּלֶתִּים const. דֶּלֶתִּי (pr. from the form דֶּלֶת) two-leaved doors, folding doors; especially large ones, such as the gates of a city. Deut. 3:5; 1 Sa. 23:7; Isa. 45:1; Jer. 49:31. Metaph. the doors of heaven which let down the rain (elsewhere מַרְבּוֹת), Ps. 78:23. Job 3:10, דֶּלֶתִּי בְטָנִי "the doors of the womb (that bare) me." Job 41:6, דֶּלֶתִּי פִּנִּי "the doors of his face" (the jaws of a crocodile). Job 38:8, "he has shut up the sea with doors;" comp. verse 10.

Pl. דֶּלֶתוֹת const. דֶּלֶתוֹת f. (but Neh. 13:13 masc.).

(1) leaves of a door, gates, 1 Ki. 6:31; Ezekiel 41:24 (see the sing.), hence—

(2) the doorway or gate itself, Judg. 3:23—25; 19:27. Ezekiel 26:2, נִשְׁבְּרָה דֶּלֶתוֹת הָעָמִים "the gate of the people (Jerusalem) is broken."

(3) the columns of a book, so called from the resemblance to a door, just as in Latin columna from the resemblance to a column, Jer. 36:23. Others understand chapters of a book, like the Rabbinic שֵׁנִי.

I. דָּם m., const. דָּם, with suffix דָּמִי to emit blood, Gen. 9:5).

(1) blood (prob. for אָדָם from the root אָדָם, to be red, whence Talmud. אָדָם, אָדָם, Pun. Edom according to Augustine on Psalm 136. Arabic دَم, rarely دَم, whence a new verb دَمِيَ to emit blood, II. to wound). אָכַל עַל דָּם "to eat (flesh) with the blood." 1 Sam. 14:32, 33; Eze. 33:25 (contrary to the Mosaic law, Lev. 17:11; Deut. 12:23). דָּם נָקִי "innocent blood," 2 Ki. 21:16; Ps. 106:38; also used of an innocent person himself, Psalm 94:21, דָּם נָקִי וְיִשְׁעוּ "and they condemn the innocent blood;" also דָּם נָקִי blood of an innocent person. Deut. 19:10 13; 27:25; Jer. 19:4; 22:17. Figuratively—

(2) blood is used specially for bloodshed, slaughter, Lev. 19:16, and for guilt contracted by killing. Blutschuld, Genesis 37:26; Levitic. 17:4. Deut. 17:8

בְּיָדָם לָדֵם. Nu. 35:27, אֵין לוֹ דָם "he is not guilty of blood."

(3) *blood of the grape* is used of wine, which in Palestine is red; compare αῖμα τῆς σταφυλῆς, Sir. 39:26. Gen. 49:11; Deu. 32:14.

Plur. דָּמִים — (1) blood, specially as shed, Isa. 9:4. אִישׁ דָּמִים a bloody man, Ps. 5:7; 26:9; 55:24.

(2) *slaying, the guilt of slaughter*. עִיר, בֵּית דָּמִים a house, a city guilty of slaughter, 2 Sa. 21:1; Eze. 22:2; 24:6. בּוֹ דָּמִיו Lev. 20:9; Eze. 18:13. בָּם דָּמִיהֶם Lev. 20:11, seq., he is, they are, guilty of slaughter.

II. דָּמָה *likeness* (from דָּמָה). So perhaps in the doubtful passage, Eze. 19:10, "thy mother is like a vine," בְּדִמְהָהּ, which Kimchi explains "in thy likeness," like thee. Compare also Targ. See more in Rosenm. on the passage. ["Calmet conjectures *as a vine of thy vineyard*." This is only a conjecture.]

I. דָּמָה (Aram. דָּמָה, [fut. דָּמָה], TO BE LIKE, TO BECOME LIKE, followed by לְ, Ps. 102:7; 144:4; Cant. 2:9; 7:8; אֶל Ezekiel 31:8. With a pleonast. dat. Cant. 2:17, לְעֵבִי, "be thou like, my love, to a hart." Cant. 8:14.

NIPHAL, *to become like*, followed by בְּ, Ps. 49:13, 21, acc. Eze. 32:2. [In Thes. all the occurrences in Niphal, except the last cited, are referred to No. II.]

PIEL דָּמָה — (1) *to compare, to liken*, followed by אֶל Isa. 40:18, 25; לְ 46:5; Cant. 1:9; Lam. 2:13, לָהּ "what shall I compare to thee?" Hence *to use parables*, i. q. מִיֶּשֶׁל, מִיֶּשֶׁל. Hos. 12:11, בְּדִרְמָה "through the prophets I have used parables" (it is better to take it thus as required by the context, than "I have destroyed," i. e. announced destruction).

(2) *to liken in one's mind, to imagine, to think*. Ps. 50:21, דָּמִיתָ הָיוֹת־אֲהֵיָהּ כְּמוֹךְ "thou thoughtest I was altogether such a one as thyself," Esth. 4:13; Isa. 10:7.

(3) *to think, to purpose, to meditate* doing something, Num. 33:56; Jud. 20:5, לְהִרְגֵנִי אֲתִי דָמוֹ לְהִרְגֵנִי "they thought to have slain me." Isa. 14:24; 2 Sa. 21:5, הָאִישׁ אֲשֶׁר בָּלַגְנוּ וְאֵיֶשֶׁת דָּפָה לָנוּ "the man who destroyed us and who meditated (evil) against us."

(4) *to remember*, Ps. 48:10, חֲסַדְךָ דָּמִינוּ "we have remembered, O God, thy loving kindness."

HITHPAEL, 1 fut. אֶדְמֶה Isa. 14:14, *to make one-self like*.

Derivatives דָּם No II, דָּמוֹת, דָּמִיוֹן

This signification of resemblance appears to be proper to this root; but it has another borrowed from the cognate stock דָּמָה, דָּמוֹ namely—

II. דָּמָה — (1) TO BE SILENT, TO BE QUIET, TO REST, TO CEASE; Jer. 14:17, "my eyes are poured out in tears, day and night, and they do not cease;" Lam. 3:49.

(2) *causat. to make an end of any thing, hence to destroy* (compare הָרַם, הִכְחִיר, הִשְׁבִּית, No. 4), especially *to lay waste, to desolate*, Hos. 4:5, וְשִׁיתִי אֶמְךָ "I destroy thy mother," that is, lay waste thy country; Jer. 6:2, דָּמִיתִי בְתִצִּיֹן "I lay waste the daughter of Zion," i. e. thee.

NIPHAL, *to be cut off, to perish*, used of men; Hos. 10:15, בְּשָׁחַר נִדְמָה נִדְמָה מֶלֶךְ יִשְׂרָאֵל "to-morrow shall the king of Israel be cut off;" Isa. 6:5, אֵינִי כִּי־נִדְמִיתִי "alas for me! for I perish;" used of nations, Zeph. 1:11; Hos. 4:6; of cities, countries, Isa. 15:1; Jer. 47:5; Hos. 10:7. [See also Ps. 49:13, 21.] (In all these examples the preterite occurs, in the future the forms used are דָּמִי, דָּמוֹ from syn. דָּמָה). Hence דָּמִי, דָּמוֹ.

דָּמָה Ch. *to be like*, Dan. 3:25; 7:5.

דָּמָה f. (from the root דָּמָה), *laying waste, and concr. that which is laid waste*, Eze. 27:32, בְּדִמְהָהּ "who was like unto Tyrus, like the destroyed?" but it is not unaptly conjectured by Houbigant that the true reading is דָּמָה. [In Thes. the common reading is explained by reference to בְּ B, 4, *so utterly destroyed*.] More satisfactorily than Houbigant, a learned writer [Hitzig] in Ephem. Jan. 1830, IV. p. 373, has conjectured that for דָּמָה we should read דָּמוֹ. But the common reading may also be tolerated if the prep. בְּ be taken in the manner explained under בְּ No. 4.

דָּמוֹת f. (from the root דָּמָה No. I). — (1) *similitude, likeness, image*, i. q. Syr. ܕܡܘܬ. Gen. 1:26, "let us make man . . . דָּמוֹתֵנוּ according to our image;" compare 5:1, 3, "he begat a son דָּמוֹתוֹ according to his likeness, after his image;" 2 Chr. 4:3, דָּמוֹת בָּקָרִים "images of oxen," cast, molten oxen; Isa. 40:18, מַה דָּמוֹת תַּעֲרֹכֵי לוֹ "what image will ye compare to him?"

(2) *model, pattern*, 2 Ki. 16:10.

(3) *appearance*, Eze. 1:16, אַרְבָּעָה לְאִפְעָנָם "those four had one appearance." Followed by a genitive, *the appearance* of any thing, that is, *an appearance resembling something*, when any thing seen in a dream or vision is described as not clearly seen; Eze. 1:5, וְאִתּוֹקָה דָּמוֹת אֲרָבַע חֵיוֹת "and in the midst of it was the appearance of four living

creatures," i. e. a certain appearance like four living creatures; verse 26, רְמוֹת כִּסֵּא "the appearance of a throne;" verse 28; 8:2; 10:1, 21; Dan. 10:16. Compare מְרִאָה. Hence—

(4) adv. *like, as*, Isa. 13:4, רְמִיּוֹת id. Ps. 58:5.

רָמִי m. *quiet, rest, stillness* (from the root רָמָה No. II). Isa. 38:10, רְמִי יָמִי "in the quiet of my life," i. e. now when I might reign in quietness. LXX. ἐν τῇ ἡσυχίᾳ (either from reading or else conjecturing רָמִי) ἡσυχίᾳ μου. See more in my Comment. on the passage. I formerly, in common with others, followed Ev. Scheid (Comment ad Cant. Hiskia ad h. l.), who understands it to mean *stillness*, i. e. *the standing still* of the sun, or noon (comp. נָכוֹן הַיּוֹם under the verb פָּנָה); in this explanation he has discussed the passage with more learning than correctness.

רָמִי masc. *quietness, rest* (from the root רָמָה No. II). Psal. 83:2, אֵלֵהֶיךָ אֶל־רָמִי־לֶךְ "O God, be not quiet," i. e. do not look on our troubles quietly and without doing any thing, do not put off thy aid (comp. הָרָשָׁה, חָרָשׁ). Isa. 62:6, 7.

רִמְיֹן (from רָמָה No. I.) i. q. רְמוֹת m. *likeness, image*, Ps. 17:12.

רָמָה pret. רָמָה imp. and inf. יָרָם fut. pl. יִרְמִי. (in the Chaldee form).—(1) TO BE SILENT, TO BE STILL; Lev. 10:3; Lam. 3:28; Eze. 24:17, הִתְרַמְּתָה Vulg. *ingemisce tuens*. Job 29:21, וַיִּרְמֵנוּ לְמוֹ עֲצָתִי "and they kept silent at my counsel." Followed by ל to keep silence for some one, i. e. to hear some one without speaking. Hence לִהְיוֹת רָמָה to be silent for Jehovah; i. e. patiently and with confidence to expect his aid, Ps. 37:7; 62:6. [See NIPHAL.]

(2) *to be astonished, confounded* (see etym. note), i. q. שָׂמַם, with admiration and amazement, Ex. 15:16; and also with grief, Isa. 23:2, רָמָה יְרוּשָׁלַיִם "be astonished ye inhabitants of the coast (sc. of Tyre)," Lam. 2:10. Silence is also transferred from speaking to acting (compare חָרָשׁ, חָרָשׁ), hence it is—

(3) *to be quiet, to cease, to leave off*, Ps. 4:5. 1 Sa. 14:9; Job 31:34; Lam. 2:18, בָּתְעִיגָה אֶל־תְּרוֹם אֶל־תְּרוֹם "let not the apple of thine eye cease," stop weeping; Job 30:27, מִצִּי רָחֹתִי וְלֹא רָמָה "my bowels boiled, and *rest*ed not;" also *to stand still*, Josh. 10:12, שָׁמַם הַשֶּׁשֶׁשׁ "Sun, stand thou still upon Gibeon!" verse 13, וַיִּשָּׁם הַשֶּׁשֶׁשׁ "and the sun stood still."

Note. This root is onomatopoeic, and one which is widely spread in other families of languages, and equally with the kindred roots הָמָה, הִיָּה, הָקָה, and Gr. μῦθος. It is an imitation of the sound of the shut mouth (*hm, dm*). Its proper meaning therefore, is

to be dumb, which is applied both to *silence and quietness*, and also to the *stupefaction* of one who is lost in wonder and astonishment; and also in the causative and transitive conjugations it is applied to *destruction and desolation*, inasmuch as things or places which are destroyed and made desolate, are still and quiet.

Most nearly kindred to this root are דָּוָם (in which is to be observed the obscure sound which is peculiar to the mouth when closed; see the Latin and German words below) and דָּמָה, which see. The same primary power is found in שָׂמַם, שָׂמָה, דָּמָה, etc., not to mention those in which the idea of the closed mouth is applied to taste (טָעַם), or to abstinence from food (צָוָם), or to unmeaning sounds (דָּמָה, נָהָם, נָחָם, etc.), or, lastly, to the general sense of *closing* (see אָסַם, etc.). From the branches of this family in Greek is μῦθος, which is frequently used of the mouth, lips, or eyes, as being closed, and also of sounds uttered with the mouth shut (see Passow's Gr. Lex. v. μῦ, μύθος, and the citations there given); hence θαῦμα, θάμβος=Heb. שָׂמָה, Chaldee דָּמָה; Latin *mutus* (from μῦθος, μύω), and still more in the Germanic languages, *dumm* = *stupid*, English and Anglo-Saxon *dumb* (which is in meaning nearer to the primary idea), which, with the addition of a sibilant, becomes = *stumm*; comp. Lat. *stupor*, *stupidus*, and Germ. *staunen*, Engl. *to stun*, Fr. *étonner*.

POEL דָּוָם *to bring to silence, to compose*, Psa. 131:2.

הִפְחִיל הָרָם prop. to bring to silence, hence *to cut off, to destroy*, Jer. 8:14 ["See Kal No. 1"]. See רָמָה No. II, 2.

NIPHAL נִרְמָה plur. נִרְמִי (Jer. 25:37), fut. יִרְמֵי, also יִרְמֵי (Jer. 48:2) pass. of Hiphil, *to be cut off, to perish* (used of men). 1 Sa. 2:9, יִרְמֵי הַרְשָׁעִים "the wicked shall perish in darkness." Jer. 49:26; 50:30; 51:6; *to be laid waste*, as a country, Jer. 25:37; 48:2. Here must also be referred Jer. 8:14 [see Kal 1, to which this is referred in Ges. corr.], "let us go into the fortified cities, וְנִרְמָה־נָּחַם and let us perish there," let us wait for destruction. נִרְמָה for נִרְמָה. (See Gramm. § 57, note 11.) Hence נִרְמָה.

דָּמָה f. *silence, stillness*, e. g. of the winds, a calm, Ps. 107:29. דָּמָה קוֹל *a voice of silence*, i. e. gentle, still, 1 Ki. 19:12, and so poet. by ἐν δὲ ἀσύνῳ, Job 4:16, אֶשְׁמַע וְקוֹל דָּמָה "I heard silence and a voice," i. e. a gentle whispering voice; unless it be preferred to take it, "there was silence, and I heard a voice." LXX. and Vulg. understand it "*lms aura*."

דמן an unused root; Arab. ^{دمن} *to dung, to manure*, whence, besides the words immediately following, **דמן**, **דמן**, **דמן**, **דמן**.

דמן m. *dung*. (Arab. ^{دمن} and ^{دمان}) 2 Ki. 9: 37; Jer. 8:2; 16:4; 25:33.

דמנה ("dunghill"), [*Dimnah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:35.

דמע TO WEEP, TO SHED TEARS, Jerem. 13:17; Aram. and Arab. id. Hence—

דמע m. *a tear*, metaph. used of that of olives and grapes, i. e. of wine and must (comp. Greek *δάκρυον τῶν δένδρων*, Theophr.; *arborum lacrimæ*, Plin. xi. 6). Ex. 22:28; **דמע**, **דמע**, LXX. *ἀπαρχὰς ἁλωνος καὶ ληνού*.

דמעה f. *a tear*, commonly coll. *tears*. (Arab. ^{دمع} *tears*, ^{دمعة} *a single tear*. In like manner in Greek *δάκρυ* is commonly used by the poets collect.) Psal. 6:7; 39:13; 56:9. The plur. however occurs **דמעות** Ps. 80:6; Lam. 2:11. As to the expression of Jeremiah, **דמעה** ^{דמעה} "my eye runs down with tears," see under the word **דמעה**.

דמר an unused root, whence **דמר**, which see.

דמשק unused quadril. Arab. ^{دمشق} *to be hasty, active*, ^{دمشق} *quick, active, alert*. Hence perhaps pr. n.—

דמשק Arab. ^{دمشق} and ^{دمشق} ("alertness," perhaps industry with regard to traffic), sometimes **דמשק** which see.

(1) *Damascus*, metropolis of *Damascene Syria*, situated on the river *Chrysorrhoeas*, in a large and fertile plain at the foot of *Antilibanus*, Gen. 14:15; 15:2. It was taken by David, 2 Sa. 8:6, but recovered its liberty in the reign of Solomon, 1 Ki. 11:24, and was governed by its own kings until *Tiglath-Pileser*, king of Assyria, subjected it to his rule, 2 Ki. 16:9; Isa. 7:4, 8; 8:4; 10:9. At present *Damascus* is one of the richest cities of hither Asia.

(2) Gen. 15:2, i. q. **דמשק**, or **דמשק**, like **דמשק** Hos. 12:8, for **דמשק**. This form, and not **דמשק**, was doubtless chosen by the writer in allusion to the preceding **דמשק**; compare *Lehrg.* § 164, 3.

דמשק (according to pretty many MSS. **דמשק**, **דמשק**, see *De Rossi*, *Schol. Crit.*), *Damascene cloth*,

made of silk curiously wrought, which still in the western languages bears the name of that city; Eng. and Danish, *Damask*; Ital. *Damasco*; Fr. *Damas*; Germ. *Damast*. Am. 3:12. The same word, but with the letters variously changed and transposed, is found

in Arabic, namely, ^{دمقس} according to the *Kamūs*,

page 760, silk, especially that made from the cocoons out of which the butterflies have already come (^{دمقس} *retseibe*), floss silk; according to others, white silk;

also, ^{دمقس} ^{دمقس} ^{دمقس}. Silk worms are still much kept about the foot of Lebanon.

דן ("judge"), [*Dan*], pr. name—(1) of a son of Jacob, and of the tribe bearing his name; the boundaries of whose land are described, Josh. 19:40—48. [Whence the Gentile noun **דני** Jud. 13:2].

(2) of a town on the northern limit of Palestine (otherwise called ^{דני}), Joshua 19:47; Jud. 18:29, which took its name from a colony of the Danites. In the words **דנה** 2 Sa. 24:6, there appears to be a transcriptural error, and we should probably read **דנה**. Vulg. *silvestria*.

[For **דן** see under **דן**.]

דן Ch. emphat. st. **דנה** pron. demonstr. i. q. Hebr. **דן**, ^{דן} comm. *this*, Dan. 2:18, 28, 30, 36, 43, 47, etc. **דנה** like *this*, so. Ezr. 5:7, **דנה** "so it was written." Jer. 10:11. Dan. 2:10, **דנה**, "such a word." **דנה** therefore, Dan. 3:16; Ezr. 4:14, 15. **דנה** afterwards. Dan. 2:29. (In the Targums this word is commonly written fully **דנין**, **דנין** for Heb. **דן**, thus).

דנג an unused root, which has, I imagine, the signification of *tenacity*, see the root **דנג**. [In *Thes.* Gesenius supposes *melting* to be the primary idea.] [Derivative, **דנג**.]

דנה ("a low place," from the root **דנ**), [*Danah*], pr. n. of a town in the tribe of Judah, Josh. 15:49.

דנהבה (perhaps for **דנה** ^{דנה} master of (i. e. a place of) plundering, i. e. a lurking place of robbers, comp. ^{دنب} *to plunder*). [*Dinkhabah*] pr. n. of a town of the Edomites, Gen. 36:32; 1 Ch. 1:43.

דניאל ("God's judge," i. e. who delivers judgment in the name of God), [*Daniel*], pr. n. especially that of a Hebrew prophet and wise man, who lived at the Babylonian court. Dan. 1:6. **דניאל** Eze. 14:14, 20; 28:3.

דנן an unused root. Arab. دان = دان Med.

Waw, to be low [in Thes. "Arab. دان to whisper"]; whence דנן.

דע m. inf. used as a noun, root דע, what one knows, knowledge, opinion. Job 32:10, דע דע "and I also will show my opinion." Job 32:6, 17; 36:3. Plur. דעים he who is perfect of wisdom. Job 37:16.

דעה pl. דעות f. knowledge, knowing, followed by an acc. ["like an inf."], Isa. 11:9, דעה אלהים "the knowledge of Jehovah." Isai. 28:9; Psalm 73:11; Job 36:4.

דעה Prov. 24:14, see Analyt. Ind.

דעה an unused root, i. q. Arab. دعا to call, traces of which are found in the pr. n. דעא and —

דעאל ("invocation of God"), [Deuel], pr. n. m. Num. 1:14; 7:42, for which Num. 2:14, is found דעאל.

דעך i. q. Syr. دحى, to be extinguished, pr. of a lantern, or lamp, Prov. 13:9, דעך "the lamp of the wicked shall be put out," i. e. their good fortune shall perish; compare the Arabic proverb, الذهر انا سراجي ill fortune has put out my lamp. Pro. 20:20; 24:20; Job 18:5, 6; 21:17. Applied to the destruction of enemies, Isa. 43:17, and to the drying up of water, see NIPHAL.

NIPHAL, to become extinct, i. e. to dry up (when spoken of water), (comp. *extinguere aquam*, Liv. v. 15; *succum*, Curt. vi. 4; *mammæ*, Plin. xxiii. 2). Job 6:17.

PUAL, to be extinct, applied to enemies, Ps. 118:12.

דעל an unused root, see דעל.

דע inf. f. used of a noun, from the verb דע (like דע and דע) —

(1) knowledge, knowing, sometimes followed by an acc. Jer. 22:16, דעת אלהים, the knowledge of me; דעת אלהים, Hos. 4:1; 6:6, and דעת אלהים Hos. 4:6, knowledge (of God). דעת דעך through ignorance, unawares (opp. to "of set purpose, advisedly"), Deut. 4:42; 19:4; Josh. 20:3. דעת דעך Isa. 5:13, is not "unexpectedly, suddenly" (the interpretation which I defended in my commentary on this passage); but by comparison with Hos. 4:6 (where once there is דעת אלהים), "for want of the knowledge of God," i. e. of religion. Rightly therefore rendered by LXX. ἐὰν τὸ μὴ εἰδέναι αὐτοὺς τὰς Κύριον. Deu. 4:42; 19:4; Josh. 20:3.

(2) intelligence, understanding, wisdom, i. q.

דעך Prov. 1:4; 2:6; 24:5, etc. דעך foolishly, Job 35:16; 36:12; 38:2; 42:3. דעך to be possessed of wisdom, Pro. 17:27.

דפה an unused root. Arabic دافى to thrust, to push, so as to make to fall, to wound, also to slay (compare the kindred roots دف, دف, دف). Hence —

דפי in pause דפי m. Ps. 50:20, prob. ruin, destruction. LXX. and Vulg. σκάνδαλον, offendiculum, which may very well be drawn from the etymology. The Hebrew interpreters explain it badly by a conjecture drawn from the other member, דפה דפה evil report, slander.

דפק — (1) TO KNOCK AT a door, Cant. 5:2; compare HITHPAEL.

(2) to drive a flock hard, to overdrive, Gen. 33:13. (Arab. دفتى to go quickly, pr. to be thrust forward.)

HITHPAEL, part. דפתקים knocking in rivalry at a door (this seems to me to be the signification of the conj. Hithpael in this place), Jud. 19:22. Hence —

דפקה [Dophkah], pr. n. of a station of the Israelites in the desert; Nu. 33:12. Seetzen (in v. Zach. monatl. Correspond. xxvii. p. 71) compares a place called *el Tobbachá*.

דק adj. f. דקה (from the root דקק) — (1) beaten small, fine, minute, pr. used of dust. Isa. 29:5, דק "fine dust." Lev. 16:12, hence subst. something small or fine, dust, particle, Exod. 16:14; Isa. 40:15.

(2) slender, thin, used of slender, thin hair, Lev. 13:30; of lean kine and thin ears of corn, Gen. 41:3, seq.; of a man too much emaciated, or having a withered limb, Lev. 21:20; light, gentle, of a gale, 1 Ki. 19:12.

דק m. pr. infin. verb דקק thinness, fineness, something fine, hence thin fine cloth, Isa. 40:22.

דקל an unused root. Arab. دقل, Aram. דקלא, palm tree.

דקלה [m. Diklah, pr. n. of a son of Joktan, Gen. 10:27.] Gen. 10:27 [Diklah], pr. n. f. of a region of Joktanite Arabia, probably abounding in palm trees; of such places there are many in Arabia. [See Forster's Geog. of Arabia i. 147, where the Duklaite tribe in Yemen is compared with this pr. n.] There was one celebrated place of palm trees situated at the entrance to Arabia Felix, called in Gr. δούρικων (Ptol. vi. 7), but this would be too far from the other τῆρι

ories of the Joktanites. [But Ges. overlooks that Jerah, the son of Joktan, is commonly called in Arab.

the father of Yemen; see Forster i. 115.]

I therefore prefer following Bochart, who (Phalag. ii. 22) understands it to be the district of the Minai, which was rich in palm trees (Plin. vi. 28).

דקן pret. דק, fut. ידק i. q. דבך (which see), and

Arab. **دق** an onomatopoeic root—(1) TO CRUSH, TO BEAT SMALL, TO BREAK IN PIECES, specially by threshing. Isa. 41:15, "behold I will make thee a new sharp threshing wain..... **והדק** **והרים** thou shalt thresh the mountains and break them to pieces." There is a paronomasia on the two-fold signification, Isa. 28:28, **לחם יודק פי לא לנצח אדוש**, "wheat is beaten out, but he does not continue threshing it,.... nor does he beat it small." The former **יודק** is i. q. **ידש** verse 27 (unless indeed it ought to be so read) to beat out with a wain or horses, opp. to **יהבט** verse 27, **ידקנו** denotes the bruising of the grains, which must be avoided.

(2) to be beaten small, crushed. Exod. 32:20, **דק ער אשדוק** "and he ground (it) till it became small like dust;" Deu. 9:21.

HIPHAL, **הדק** i. q. Kal No. 1, to beat small, e. g. altars, idols, 2 Ki. 23:6, 15; 2 Ch. 15:16; 34:4, 7. Inf. **הדק** adv. very small (like dust). Exod. 30:36. Metaph. Mic. 4:13, "thou shalt beat to pieces many people." Inf. **הדק** 2 Ch. 34:7. Fut. with suff. **ידקם** for **אדקם** 2 Sa. 22:43.

HOPHAL, pass. Isa. 28:28, see Kal No. 1. Hence **דק**, **דק**.

דקן Ch. id. to be crushed, to be beaten small, in Peal only **דק** Dan. 2:35, a form derived from **דקן**. APIHEL **הדק** to beat small, in 3 pret. fem. **הדקת** Dan. 2:34, 45, fut. **תדק**, **תדק**, part. **מדהדק** f. **מדהדקה** Dan. 7:7, 19.

דקר fut. O. TO THRUST THROUGH, TO PIERCE, as with a sword or spear. Aram. **דקר**, id. Nu. 25:8; Jud. 9:54; 1 Sa. 31:4.

NIPHAL, pass. Isa. 13:15

PUAL id. Jer. 37:10; 51:4; Lam. 4:9, "happier are those slain by the sword than by famine, **נפחם** **נפחו** **מדהדק** **מדהדק** for these waste away, pierced through, (i. e. slain) for want of the produce of the field." **מדהדק** is put in this place by a bold figure as to those who perish from famine, as in the former member **הקלי הקרב** is opposed to **הקלי רעב** (comp. Isa. 22:2). Vulg. *contabuerunt consumti a sterilitate terrae*. Hence, **מדהדק**, **מדהדק** and—

דקר ("piercing through"), [*Doker*], pr. n. of a man, 1 Ki. 4:9.

דך m. Esth. 1:6, commonly taken as i. q. Arabic **در** **درة** a pearl, especially a large one, from the root **דר** to shine. Nor would pavements inlaid with pearls be foreign from Asiatic luxury (see Bochart, Hieroz. ii. 780, seq.); I prefer, however, to understand a stone like a pearl, perhaps mother-of-pearl (*Perlemutter*), or the kind of alabaster, called in German *Perlemutterstein*.

דך Ch. i. q. **דור** generation, age, Dan. 3:33; 4:31.

דך see **דור**.

דרא an unused root. Arabic **درأ** i. q. **درأ** to repel from oneself, especially evil, whence—

דראון m. abhorring, abomination, Dan. 12:3, "these to shame **לדראון** עולם to eternal contempt" (Theod. *αἰσχύνῃ*. Syr. *ܕܪܐܢ*). And—

דראון m. Isa. 66:24, that which is abhorred.

דרב an unused root, i. q. Arabic **درب** to sharp, whence—

דרבון only in pl. **דרבנות** (read *dōrvōnōth*, compare Lehrs. p. 43) goads, Ecc. 12:11.

דרבן m. (read *dōrvān*, as to the Metheg see Lehrs. p. 43) an ox goad, *βοῦκεντρον*. 1 Sa. 13:21. The opinion that these two forms should be pronounced not *dorban*, *dorban* (of the form **דָּרְבָן**), but *dū-r'bon*, *dū-r'ban*, was brought forward by Ewald, in Heb. Gram. p. 143; but he has since tacitly given it up in his smaller Grammar, § 159, 214. Indeed, Dag. lene is not more necessary in **דרבן** than in **אָדָרְבָן** Est. 8:6 (erroneously **אָדָרְבָן**, which is found in the last edition of Simonis Lexicon), and in **מלכות**, **גליות**.

דרג an unused root. Arab. **درج** to go on, especially by steps, and so to ascend, cogn. **דרג**. Hence **מדרגה**.

דרדע ("pearl of wisdom," comp. of **דר** **דע**, and **דרע** **דע**, wisdom), [*Darda*], pr. n. of a wise man contemporary with Solomon. or else living a little previously, 1 Ki. 5:11; in the parallel place, 1 Ch. 2:6 (contractedly or corruptedly), **דרע**.

דרדר m. a luxuriantly growing, but useless plant, Gen. 3:18; Hos. 10:8. (Syr. **ܕܪܕܪ** for the Gr. *ῥιπιδόλος*, see L. De Dieu, on Gen 3:18. Arabic **دردر** id.) From the root **דר** No. 2.

דרום m. pr. the light or sunny region (from the root דרד No. 2 for דרם), hence the south quarter (opp. to צפון the region covered with darkness; comp. in Homer, πρὸς Ἠῶ τ' Ἡελιόν τε and πρὸς ζόφον). Eze. 40:24, seq.; 42:12, seq.; Ecc. 1:6. Poetically used of the south wind, Job 37:17.

דרור m. [but f. Ps. 84:4. Root דרד.]—(1) swift flight, gyration; hence concr. used of a bird wheeling in its flight; according to the Jewish interpreters the swallow (in the other member there is צפור sparrow), according to the ancient versions the turtle dove, i. q. דור, which appears less suitable, Ps. 84:4; Pro. 26:2. Compare the root דרד No. 1.

(2) a free or abundant flow (see the root No. 2). Ex. 30:23, מַרְדְּרוֹר myrrh which flows spontaneously. Hence—

(3) liberty, freedom (comp. דרב, דרבך, דרור. קרא דרור to proclaim liberty to any one. Isa. 61:1; Jerem. 34:8, 15, 17; followed by דר Lev. 25:10. שְׁנַת הַדְּרוֹר the year of liberation (of slaves), i. q. the year of jubilee, Eze. 46:17.

דריש Darius, pr. n. of some of the kings of Media and Persia.

(1) of Darius the Mede, Dan. 6:1; 9:1. This was Cyaxares (II.), the son and successor of Astyages, and uncle of Cyrus, who reigned over Media, between his father and nephew, from 569—536 B. C.; Cyrus, however, so administered the kingdom for him that he only is mentioned by Herodotus. Frequent mention is made of Cyaxares by Xenoph. Cyrop. i. 4, § 7, v. § 2, viii. 7, § 1; and Josephus says correctly of Darius the Mede (Ant. x. 11, § 4), ἡν Ἀστυάγουος υἱός, ἔτερον δὲ παρὰ τοῖς Ἕλλησιν ἐκαλεῖτο ὄνομα. The various opinions of interpreters and historians are collected, and the true opinion brought to view by Bertholdt in Comment. on Dan. p. 842, seq.

(2) of Darius Hystaspes, king of Persia, Ezr. 4:5; 5:5; Hag. 1:1; Zec. 1:1.

(3) of Darius Nothus, king of Persia, Neh. 12:22. As to the origin of the form, I should regard דריש to be the Persic درابش royal, from دارا, king, and the syllable وش, which in the modern Persic denotes similitude. However this may be, the genuine form, Darheusch or Dargeusch is found in the cuneiform inscriptions at Persepolis (see Niebuhr's Itiner. p. 2, tab. 24 G and B), as has been shown with every appearance of truth, through the sagacity of Grotefend (see Heerenii Opera Hist. tom. xi. p. 347). The same thing appears to have been known to Strabo (xvi. 785), if there, with Salmasius, instead of

Δαρι κης we read Δαριαίν, or, as I should prefer Δαριαθης.

[“Note. The genuine form of this name appears in the arrow-headed inscriptions of Persepolis, nom. DARVaWUS, acc. DARYaWUM; see Lassen, über die keilförmigen Inschriften, p. 158; Beer in Allg. Lit. Zeit. 1838, No. 5. It is compounded according to Lassen (p. 39), from the root darh (darg), Zend. dere, Sansc. dri, to preserve, with the affirmative awu, and s as the sign of the nominative; all which accords sufficiently with Herodotus, who translates the name by ἐρξείης, perhaps coercer, conservator.” Ges. add.]

דריש Ezr. 10:16, see דרש.

דרך fut. יִדְרֹךְ—(1) TO TREAD with the feet, TO TRAMPLE, treten. (Syr. & Ch. id. Closely cognate דרנ

a way, Gr. τρέχω; also of this family are درس, דרש pr. to rub, beat, pound; דרר: in the western languages, tero, δρέμω, trappen, treten, in all of which the initial letters tr imitate the sound of the feet when put forcibly on the ground, especially when breaking anything by trampling on it, טרעטן, treten. Specially—(a) יִדְרֹךְ Job 24:11, or דר, Lam. 1:15; Isa. 63:2, to tread a press, to express the wine or oil; also יִדְרֹךְ Isa. 16:10; Mic. 6:15, and simply דרך Judg. 9:27; Jer. 25:30. Metaph. to tread down enemies as if they were grapes, Isa. 63:3; referred to also in Jud. 5:21, אֲנִי תִדְרֹכִי נַפְשִׁי עוֹ “then, my soul, thou didst tread down strength,” i. e. strong enemies.—(b) יִדְרֹךְ לַקֹּחַ to tread a bow (to bend a bow), i. e. to bend it by putting the foot upon it, which is done when the bow is very large and strong (Arrian. Ind. 16. Diod. Sic. iii. 8). Psalm 7:13; 11:2; 37:14; 1 Ch. 5:18; 8:40; 2 Ch. 14:7; Isa. 5:28, etc. The origin of the expression being overlooked, there is also said יִדְרֹךְ חֲצִים Ps. 58:8; 64:4.

(2) Specially, to tread a way or place, by going or walking to it, hence to enter a place, Mic. 5:4; in a place, followed by ד, Dent. 11:24, 25; Joshua 1:3; 14:9; Isa. 59:8; followed by acc. Job 22:15; followed by על 1 Sa. 5:5; followed by לָן to walk out from, Nu. 24:17. יִדְרֹךְ is also to walk or go upon anything, Job 9:8; Ps. 91:13.

הִדְרִיחַ—(1) causat. of Kal No. 2, to cause to go, walk. Isa. 11:15, וְהִדְרִיחַ בְּנַעֲלִים “and he will cause them to walk (through the bed of the Euphrates) in shoes,” i. e. with them dry, hardly wetted. Followed by ד, to cause to go in any particular way, Ps. 107:7, וְהִדְרִיחַם בְּדֶרֶךְ “and he made them go in a straight way,” he led them in a straight way. Psalm

119:35; Isaiah 42:16; 48:17; Prov. 4:11. Psalm 25:5, הַרְיֵנִי בְאֵמֶתְךָ, "cause me to walk in thy truth." Ps. 25:9.

(2) i. q. Kal No. 1, to tread a threshing floor, i. e. the grain on it, Jer. 51:33; also to tread (bend) a bow, but metaph. Jer. 9:2, יִשְׁתָּם קִשְׁתָּם כְּשֶׁתָּם, "they bend their tongue (as) their bow for lies;" also i. q. Kal No. 2, to tread a way, to walk it, poetically with an acc. Job 28:8.

(3) i. q. Arab. اَدْرَكَ and Syr. Aph. to overtake any one, followed by an acc. Jud. 20:43. Hence מְדַרְךָ and the following words—

מְדַרְךָ i. q. דְּרֶכְךָ a way, only used in the Dual, עֲשֵׂה דְרֶכְךָ perverse in a double way, used of a double-tongued man, Prov. 28:6, 18.

דְּרֶכְךָ comm. (m. 1 Sa. 21:6; f. Ezr. 8:21), with suffix דְּרֶכְךָ pl. דְּרֶכֶּיךָ const. דְּרֶכְךָ.

(1) prop. the action of going, walking, a going, hence a journey which any one takes, Gang, ten jemand macht, als. Handlung. דְּרֶכְךָ πορεύσθαι ὁδόν, Jud. 17:8; הָלַךְ דְּרֶכְךָ Proverbs 7:19, to go a journey. 1 Ki. 18:27, לִי דְּרֶכְךָ he is on a journey, or at least, he is from home, er hat einen Gang, ist ausgegangen. יוֹם דְּרֶכְךָ one day's journey (on which see Rosenm. Alterthumsk. i p. 161), 1 Ki. 19:4, דְּרֶכְךָ שְׁלֹשֶׁת יָמִים, three days' journey, Gen. 30:36, comp. Gen. 31:23; Ex. 5:3.

(2) a way, path, in which one goes, Gang = Weg, very frequently.—(a) followed by a genitive of place it means the way which leads to that place (comp. on the Attic use, Valck. ad Hippolyt. 1197), thus דְּרֶכְךָ עֵץ the way to the tree, Gen. 3:24; דְּרֶכְךָ שָׂאֵל Prov. 7:27, comp. Gen. 16:7; 35:19; 38:14; Ex. 13:17, rarely with any word put between, as Hos. 6:9, דְּרֶכְךָ יִרְצָחוּ "they murder in the way to Shechem." In the acc. it commonly has the force of a prep., in the way to, towards, Germ. gen (from gegen = nach der Gegend von). דְּרֶכְךָ הַדָּרוֹם towards the south, דְּרֶכְךָ צָפוֹן towards the north, Eze. 8:5; 21:2; 40:20, seq.; 41:11, 12. Deu. 1:19, "we passed through the desert הַר הָאֱמֹרִי דְּרֶכְךָ towards the mountain of the Amorites."—(b) followed by a genit. of person, the way of any one is the way in which any one is accustomed to go. דְּרֶכְךָ הַמֶּלֶךְ the royal way, i. e. the public, military way, Nu. 20:17; 21:22; ὁδὸς βασιλική, Herod. v. 53. הָלַךְ לְדְרֶכְךָ to go on one's way, to go home [or on one's journey] by the usual road, Gen. 19:2; 32:2; Nu. 24:25; Josh. 2:16. דְּרֶכְךָ כָּל הָאָדָם the way of all men, i. e. to Iliades, 1 Ki. 2:2; Josh. 23:14.—Sometimes it means the whole district

in which the way is. Isa. 8:23, דְּרֶכְךָ הַיָּם "the maritime district," on the shore of the sea of Galilee.

(3) way, i. q. mode, course, in which one goes, or which one follows (like the Gr. ὁδός, Arab. طريق, Æth. ሰገገ: ሰገገ: ሰገገ: Germ. einen Gang nehmen). Gen. 19:31, דְּרֶכְךָ כָּל הָאָרֶץ "after the manner of all the earth." Specially—(a) a way of living or acting (Wandel). Prov. 12:15, דְּרֶכְךָ אֱשֶׁר בְּעֵינָיו "a fool's way is right in his own eyes." Pro. 1:31, דְּרֶכְךָ הַיָּסֵד the advantages or disadvantages springing from a course of life. 1 Sa. 18:14, "and David acted prudently לְכָל דְּרֶכְךָ." Often with the figure of a way retained (comp. הָלַךְ No. 2, הָלַךְ דְּרֶכְךָ, 'he went to follow, to imitate any one's course of life, 1 Ki. 16:26; 22:43; 2 Ki. 22:2; 2 Chr. 17:3; 21:12; 22:3; Isa. 8:11. הָלַךְ דְּרֶכְךָ used of men, a course of acting approved by God, Ps. 5:9; 27:11; 25:4; used of God, his course of acting, Ps. 18:31; Deu. 32:4; specially with regard to the creation (das Wirken Gottes). Pro. 8:22, הָיָה קִנְיִי רֵאשִׁית דְּרֶכְךָ "Jehovah created me from the beginning of the creation," zu Anfang seines Wirkens. [This passage cannot refer to creation, for it is said "before his works of old;" see also קִנְיִי Christ, "the wisdom of God," is spoken of; "Jehovah possessed me in the beginning of his ways."] Pl. works of God, Job 26:14; 40:19.—(b) the mode of worshipping God, religion (comp. سبيل الله, Pers. راه, ὁδός, Acts 19:9, 23). Amos 8:14, דְּרֶכְךָ בְּאִשְׁתֵּיבָה "the way of Beer-sheba," i. e. the worship of idols there. Ps. 139:24, דְּרֶכְךָ עֹלָם "worship of idols," and דְּרֶכְךָ עֹלָם [the old way] "the fathers' worship," i. e. the true and genuine worship; compare עֹלָם Jer. 18:15. Sometimes—(c) it is passively lot, that which one experiences, wie es jemandem geht. דְּרֶכְךָ מִצְרַיִם according to what the Egyptians have experienced, Isa. 10:24. Ps. 37:5, נִלְוֵה לְדְרֶכְךָ "commit thy way unto the Lord;" and with the figure of a way retained, Job 3:23; Am. 2:7.

דְּרֶכְךָ m. Ezr. 2:69; Neh. 7:70—72, a daric, a Persian gold coin, i. q. דְּרֶכְךָ, which see; from which word, however, this perhaps differs in origin, and is the same as the Persic دارکمان the king's bow ["Bow of Darius," Thes.], these coins bearing the image of an archer.

דְּרֶכְךָ i. q. دمشق Damascus, 1 Chr. 18:5, 6, Dagesh forte being in Syriac manner resolved into Resh.

רָרַע [with suff. רָרַעוּהי Ch. i. q. Heb. אָרָע AN ARM, Dan. 2:32. Hence אָרָרַע, אָרָרַע].

רָרַע [Dara], pr. n. see רָרַע.

רָרַק an unused root, Ch. i. q. רָרַק to scatter, Arab. رَرى to hasten. Hence—

רָרַק [Darkon], pr. n. m. Ezr. 2:56.

רָרַר a root unused as a verb; prop. onomat. to twist, brehen (kindred to the root רָרַר, and the others which have been there cited; also, róproc, ropneúw, Germ. bork, brillen, triffen, triffen); Arab. spoken of a spindle (رَرَرَة a spindle, مَدَرَة a woman turning her spindle quickly); Heb.—

(1) to fly in a circle, to wheel in flight, as a bird (perhaps also onomat.), like the Germ. purren; whence רָרַר the swallow, so called from its gyrations; also, to go quickly in a circle, as a horse (compare רָרַר); Arab. رَرير a swift horse. Swiftmess of motion is applied—

(2) to the signification of shining, sparkling, radiating, whence رَرِي a radiant star, رَرِي a pearl (although this may also have its name from its being round); and רָרַר for רָרַר bright region. Also, from the signification of radiating, it is—

(3) to flow out like rays, to spout, as milk, blood, rain (Arab. رَر in Gol. No. 1—3, رَرَة plenty of milk); hence to flow forth freely, spontaneously (see רָרַר No. 2, 3); also, to grow luxuriantly, exuberantly, spoken of a plant, see רָרַר. I arranged these meanings rather differently in Comment. on Isa. 66:11, beginning there from the signification of shining; but this appears to be a secondary idea.

רָרַשׁ fut. O pr. TO RUB, TO BEAT, TO TREAD, TO TRAMPLE with the feet, like the Syriac رَرى; to tread or beat a path; Arab. رَرس to rub, to thresh; used figuratively, terere libros, to learn, to study. (Kindred to this are the roots mentioned under רָרַר, all having the signification of treading. The letter R being softened into a vowel, there is formed from this root the biliteral רָרַשׁ, comp. רָרַשׁ, רָרַשׁ; and both of these are also found in the Germanic stock of languages, with the sense of threshing: breschen, Dutch breschen, Lower Germ. breschen.) In Hebrew—

(1) to tread a place with the feet (betreten); hence,

to go to a place, to frequent it; with an acc. 2 Ch. 1:5; Am. 5:5; followed by רָרַשׁ Deut. 12:5. Part pass. רָרַשׁ a city frequented, celebrated, Isa. 62:12. Hence with acc. of pers. to go to any one with prayers, to implore his aid; so רָרַשׁ אֶת־יְיָ Ps. 34:5; 69:33; 105:4; in other places, especially in the later Hebrew, followed by לְ 2 Ch. 15:13; 17:4; 31:21; Job 5:8. Compare NIPHAL No. 1. Farther, the signification of “going to” is applied to that of seeking, inquiring, demanding; also, of caring for Hence—

(2) to seek, with an acc. of the thing, Lev. 10:16; followed by אַחֲרַי to search after, Job 39:8 (nachsuchen).

(3) to seek from any one, to inquire, Jud. 6:29; Deu. 13:15; 17:4, 9; with acc. of pers. and thing, about which any one asks, 2 Ch. 32:31, רָרַשׁ הַמִּוֶּפֶת, “to inquire about the miracle;” 1 Ch. 28:9, רָרַשׁ לְבָבוֹת, “Jehovah inquires into all hearts;” also לְ 2 Sa. 11:3; 2 Ch. 31:9; Ecc. 1:13. Specially to seek an oracular answer from any one, to consult any one, as God, with an acc. Gen. 25:22; Ex. 18:15; 2 Ki. 22:13; also idols, enchanters; followed by לְ (pr. to inquire at any one), 1 Sam. 28:7; 2 Ki. 1:2; 1 Ch. 10:14; רָרַשׁ (to go to some one to inquire), Isa. 8:19; 19:3; Deu. 18:11; לְ Eze. 14:7; רָרַשׁ (out of the book of Jehovah), Isa. 34:16. The prophet through whom the answer is sought from God, is put with מַעֲמֵם 1 Ki. 14:5; 2 Ki. 3:11; 8:8; רָרַשׁ Eze. 14:7, e. g. 1 Ki. loc. cit. “the wife of Jeroboam cometh to seek an answer from thee concerning her son.”

(4) to ask for, to demand, with an acc. of the thing, and מִן, מַעֲמֵם of pers. Deu. 22:2; 23:22; Mic. 6:8. Absol. to ask for (bread), to beg; Ps. 109:10, רָרַשׁ מִחֲרִבוֹתֵיהֶם “they beg (far) from the ruins (of their home).” Also to ask back, followed by מִן Eze. 34:10, and even to vindicate, punish, to avenge; absol. Psal. 10:4, בֶּל יִרְשָׁה “(God) will not punish;” verse 13; Deut. 18:19; specially רָרַשׁ דָּם, מִן to require blood from any one, i. e. to avenge murder (comp. רָרַשׁ), Gen. 9:5; 42:22 [Niph.]; Eze. 33:6; Ps. 9:13.

(5) to apply oneself to any thing, to study, to follow, to practise any thing (comp. רָרַשׁ to study, Æth. ረረሰ: to compose a book studiously); as justic, Isa. 1:17; 16:5; good, Am. 5:14; the law of God, Ps. 119:45; 1 Ch. 28:8. רָרַשׁ נַפְשׁוֹ, מוֹכֶת פִּי to seek any one's welfare, Deu. 23:7; Ezr. 9:12; לְ רָרַשׁ לְשׁוֹנוֹ Jer. 38:4; רָרַשׁ רֶגֶל פִּי Ps. 38:13; Pro. 11:27, 31:13, רָרַשׁה “she applies herself to wool.” Hence

to care for, to take the care of any thing (compare No. 1 and דשא). Deu. 11:12, אֶתֶּהּ יְיָ אֱשֶׁר דָּרַשׁ יְיָ, "a land which the Lord careth for." Job 3:4; Ps. 142:5; Eze. 34:6. Hence יְיָ דָּרַשׁ אֶתֶּהּ to care for (regard) God (i. q. יְיָ יָדַע אֶתֶּהּ, i. e. to reverence, to worship, Ps. 14:2; Hos. 10:12; Isa. 58:2. (For the other senses of this expression see No. 1, 3.)

NIPHAU יְדָרַשׁ inf. absolute אֲדָרַשׁ (for הִדָּרַשׁ), Eze. 14:3, 1 f. i. t. אֲדָרַשׁ — (1) pass. of No. 1, *to allow one's self to be approached, to give access* to any one, followed by ?; hence *to hear and answer* any one (used of God). Eze. 14:3, הָאֲדָרַשׁ אֲדָרַשׁ לָהֶם "shall I give access to them;" Eze. 20:3, 31; Isa. 65:1, שָׁאֲלוּ נִדְרַשְׁתִּי לֵאלֹהִים "I have listened to those who asked not." With the addition of an acc. of the thing granted to those who seek it, Eze. 36:37 (comp. עָנָה with acc. גִּוְעָה־עָנָה).

(2) pass. of No. 2, *to be sought for*, 1 Ch. 26:31.

(3) *to be required* (as blood), pass. of No. 4, Gen. 42:22.

PIEL, inf. דָּרִישׁ Ezr. 10:16, if this be the true reading, for דָּרַשׁ, comp. under the root דָּלַל. Hence דָּרִישׁ.

דָּשָׁן TO SPROUT, TO BE GREEN (of vegetation), Joel 2:22. (In Arabic this signification is found in the cognate root دَس, whence دَس sprouts of the earth), Joel 2:22.

HIPHIU, *to bring forth herbage*, used of the earth, Gen. 1:11; comp. הוֹצִיאָה verse 14. Hence —

דָּשָׁן m. *first sprouts* of the earth, *tender grass, tender herb*, Gr. χλόη (so five times LXX.), Isa. 66:14; as clothing the meadows, Deut. 32:2; 2 Sa. 23:4; as the food which beasts like, Job 6:5; דָּשָׁן יֵרֶק greenness of herbage, Psal. 37:2. It is different from דָּשָׁן grass ripe for mowing, Pro. 27:25; and from דָּשָׁן the more mature herbage, when already in seed, Gen. 1:11, 12. (Chald. דִּתְאָה, Syr. transp. دَاش, Zab. دَاش.)

דָּשָׁן TO BE FAT, TO BECOME FAT, Deut. 31:20. (Arab. دَس id., د and ش being interchanged.)

PIEL — (1) *to make* any thing *fat, marrowy*. Prov. 15:30, שְׂמוּעָה טוֹבָה תִּשְׁמָעוּ-עֲצָם "good tidings make the bones fat," as if, fills them with marrow, imparts strength. Hence *to anoint*, Ps. 23:5.

(2) *to pronounce fat*. Psal. 20:4, עוֹלָתְךָ יִשְׁעָה "pronounce thy burnt-offering fat," i. e. accept it. (As to דָּה par. comp. 1 Sa. 28:15.) According to Kimchi (denom. from דָּשָׁן compare No. 3), *turn to*

ashes, i. e. by sending fire down from heaven, comp. 1 Ki. 18:24, 36.

(3) (denom. from דָּשָׁן) *to clear from ashes*, Ez. 27:3; Nu. 4:13.

PUAL, pass. of Piel No. 1, but figuratively, *to be satiated abundantly*. Prov. 13:4, נֶפֶשׁ הַדָּלִיט תִּשָּׂבֵן "the soul of the diligent shall be abundantly filled;" Pro. 28:25.

HOTHPAEL הִדָּשָׁן for הִתְדָּשָׁן *to be anointed with fatness, to be smeared*, used of a sword, Isa. 34:6.

The derived nouns follow immediately.

דָּשָׁן adj. [pl. דָּשָׁנִים const. דָּשָׁנִי] — (1) *fat, rich*, ["comp. דָּשָׁן"], (used of a soil), Isa. 30:23.

(2) *juicy, full of sap* (used of trees), Ps. 92:15.

(3) *rich, wealthy* (used of persons), Ps. 22:30. Comp. דָּשָׁן.

דָּשָׁן m. with suff. דָּשָׁנִי — (1) *fatness*, Jud. 9:9, meton. used of fat and sumptuous food, Job 36:16; Isa. 55:2; Jer. 31:14; *fertility, abundance*, Psal. 65:12.

(2) *ashes*, as *fat ashes* from the victims burned on the altar (Lev. 1:16; 4:12; 6:3, 4; 1 Ki. 13:3), and from corpses burned on a funeral pile (Jer. 31:40), גִּתְאֻשָׁה. It differs as to use, from דָּשָׁן which see. Ashes were also used by the ancients for fattening, manuring the fields. See Plin. xvii. 9.

דָּת f. constr. דָּת, pl. דָּתִים. constr. דָּתִי a word belonging to the later Hebrew and Chaldee (see below [Specially Deu. 33:2]); prob. of Persic origin, i. q. Heb. דָּת a statute, pr. something set; Sab. دَته, دَته; Pers. دَته right, justice, from دَته to give, to set, to command; Pehlev. *Dadha, Dadestan; Zend. Daetie*; Arm. դատ judgment (Syr. دَته, دَته placitum). [In Thes. it is suggested that this word may be from דָּת in the sense to *shear*, to *point out*.] In the Old Test. it denotes —

(1) *a law*, Esth. 1:13, 15, 19; 2:12, הַדָּת הַיּוֹם "according to the law of to-day," as to day; 9:13.

(2) *a royal mandate, an edict*, Est. 3:14; 8:13; 9:14. To this I also refer the words, Deu. 33:2, מִיְמֵינוּ יְהוָה בְּיָמֵינוּ "at his (Jehovah's) right hand fire, to be a rule for them (Israel) in journeying," referring to the pillar of fire. Others render it *a fire of law*, a law given with fire. Vulg. *lex ignea*, and similarly Syr., Chald., Arab.

דָּת Chald. f.

(1) *law*, Dan. 6:9, 13, 16. דָּתֵי הַיְיָ "the law of God;" Ezr. 7:12, 21.

(2) *religion, system of religion*, Dan. 6:6, דָּת

אֱלֹהִים "in the law of his God," in his religion; compare 7:25. (The Rabbins also apply this word to Christianity and Mohanmedanism.)

(3) *an edict, a decree*, Dan. 2:13, 15.

(4) *counsel, plan, purpose*, Dan. 2:9, דְּתָא הִיא דְּתָא "this only is your counsel." [This passage is referred in Thes. to the signification of *edict, decree*, "one thing is decreed for you."]

רְתָא emph. st. דְּתָא ח. i. q. Hebr. תִּשְׁא *tender herb*, Dan. 4:12, 20.

רְתָבָר m. Ch. (pr. Pers.) Dan. 3:2, 3, *one skilled in the law, a judge*; compounded of דְּתָא law, and

the termination בָּר, (comp. זִנְבָר). In the Pehlev. there is found *Datouber*, a judge, Pers. داتوبار *juris* consults.

דְּתָנִין ("two wells," dual of the Chaldee word דְּתָא a well), [*Dothan*], Gen. 37:17, and in a contracted form (Lehrg. p. 536) דְּתָן, 2 Ki. 6:13; pr.n. of a town to the north of Samaria, Gr. Δωθαίνη, Judith 4:6; 7:18; Δωθαία, 3:9. [In Thes. from דְּתָן; in corr. from דְּתָא].

דְּתָן (perhaps, "of," or "belonging to a fountain," from דְּתָא = דְּתָא a well), [*Dathan*], pr.n. of one of the fellow-conspirators with Korah, Nu. 16:1; 26:9; Deu. 11:6; Ps. 106:17.

ה

He (ה), the fifth letter of the alphabet; when used as a numeral, *five*. It is better to remain ignorant of the meaning of its name, than to follow far-fetched conjectures. ["Its original form perhaps represents a lattice, or window, and the same seems to be expressed by the word הָ לֹ! see! Comp. the German Fenster, a garden window opening upon a prospect. See Hebr. Gram. 13th ed. p. 291." Ges. add.]

As to its guttural sound ה holds a middle place between א which is more gentle, and ח which is rougher in pronunciation. It is interchanged with א (see p. 1, A); more rarely with ח, as הָתָן, חָתָן; הָבָה, חָבָה; הָנָה, חָנָה; etc. Frequently also ה, as the middle letter of a root, is softened into a Vav quiescent, although, as the Phœnicio-Semitic languages are now found, the harder form with ה is the more frequent in the latter dialects. Compare בָּשָׁה Aram. בָּהַר to be ashamed, בָּרַח age, בָּרַח to circumcise, בָּרַח to give light, בָּרַח to run.

הָ, הֶ, הֵ (as to the different use of these forms see the note), a letter prefixed to nouns and pronouns, rarely to verbs; abbreviated from the fuller הָלֵל, Arab.

הָ in the common language sometimes הָלֵל (comp. the kindred הָלֵל, אֵל, and see more as to this family of words p. XLV, A).

(1) prop. a demonstrative pronoun, *this, hic, hæc*, הָ, like הָ, הֵ, הֶ in Homer, and often in Herodotus.

So in the phrases הַיּוֹם, הַיּוֹם this day, i. e. to day, הַיּוֹם this time, Exod. 9:27; הַלַּיְלָה this night, Gen. 19:34, compare 35. Hence, too, we must refer הַיּוֹם at a time, pr. at that time, about that time, zu der Zeit.

It is rarely (a) prefixed to the relative, as *is, ea, id*. 2 Ki. 6:22, הָאֲשֶׁר שָׁבִיתָ בְּחֶרֶבְךָ וּבְקֶשֶׁתְךָ "those whom thou hast taken captive with thy sword and with thy bow;" or (b) it stands instead of the relative itself, and is even prefixed to the verb, but this is done only in the later Hebrew [but see the citation from Joshua], Josh. 10:24, "the captains of the soldiers who had gone with him;" Ezr. 8:25, "the vessels which the king and his councillors offered;" 10:14, 17; 1 Chr. 26:28; 29:17; Dan. 8:1. (Similarly הָאֲשֶׁר for הַאֲשֶׁר is prefixed to verbs and prepositions; see De Sacy's Gram. i. § 793). Hence it becomes—

(2) *the definite article, the*, like the Gr. ὁ, ἡ, τὸ, in the insertion or omission of which similar laws are followed in Heb. as in Gr. and in modern languages; these laws are explained in grammars (Lehrg. page 652, seq.). It will be well, however, to treat with care a subject which has been discussed of late, although without much exactness or accuracy, as is sure to be the case when a judgment is formed from but a few examples (see Winer's Lex. p. 239, Gram. Excursion, p. 57. Ewald's Hebr. Gram. p. 568; and on the other hand Gramberg, Religion d. A.T. i. p. 12), and on this, it will be well to add some original observations. The question has been raised (as it has been denied by some, and defended by others) whether the definite article can ever be used for the indefinite. To this it must be replied, that the definite article can never rightly be said to be used for the indefinite; however, there are many ideas which would be thought of and expressed as definite by the Hebrews, which, from their being taken indefinitely in Greek, German, French [or English], would be without the article.

just so in the modern languages, great differences are found as to the use of the article in this respect; in French for instance, by a peculiar idiom, the article is frequently prefixed in places in which it could not be used in German. Thus in French it is correct to say "*nous aurons aujourd'hui la pluie, soyez le bien venu, il a la mémoire bonne, l'esprit inquiet,*" in all of which expressions, the definite article could not in German [or English] be even tolerated. The peculiarities in the Hebrew usage, in this matter, may be arranged in certain classes, almost all of which, however, rest on the principle that the article is prefixed to *known* things. (Apollon. de Synt. i. 6, τὸ ἄρθρον προϋφιστάσθαι γινώσκειν δηλοῦν, and ibid. ἄρθρον, οὗ ἑξαιρέτως ἐστὶν ἡ ἀναφορά cf. 2, 3, ἰδιώμα ἀναφοράς προκατειλεγμένου προσώπου δεύτερα γινώσκει. See some excellent remarks in Harris's *Hermes*, B. II. c. i.). Hence in a manner differing from our usage, the article is appended—

(a) to nouns which denote *objects and classes of things which are known to all*, allgemein bekannte Materien und Gattungsbegriffe, as הַצֵּן, הַזֶּהָב, הַכֶּסֶף, הַחֶמֶץ, הַיַּיִן; Gen. 13:2, "Abraham was very rich בְּמִקְנֵה בְּכֶסֶף בְּמִקְנֵה זָבָד וּבְמִקְנֵה יַחֲמֵץ וּבְמִקְנֵה אֲרָמִים;" Deut. 14:26, "and thou shalt lay out the money בְּזָהָב וּבְכֶסֶף וּבְצִיָּא וּבְצִיָּא;" Ex. 31:4, לְעֵשֶׂת, בְּזָהָב וּבְכֶסֶף in Gold und Silber zu arbeiten; Lam. 4:2, וַיִּשְׁתַּחֲוֶה בַּיַּיִן; Isa. 1:22, "wine בְּיַיִן;" Ex. 2:3, "and she daubed [the ark of bulrushes] בַּחֲמֵץ וּבְזָהָב וּבְיַיִן;" 2 Ki. 9:30, וַתִּשְׁתַּחֲוֶה בַּיַּיִן; Isa. 28:7; 40:19; 43:24 ["compare Heb. Gramm. § 107, 12"]. Similarly the article is used with—

(b) abstract nouns, like Greek τὸ πολιτικόν, τὸ ἠπικόν, for instance before the names of virtues and vices (compare in French, *la modestie convient à la jeunesse; la superstition engendre l'erreur*, where we commonly omit the article). הַלֵּךְ בְּטָהֳרָה Jerem. 23:14; compare Jer. 51:19; 16:4, 5; Isaiah 29:21; Prov. 25:5, וּבְזָהָב וּבְכֶסֶף וּבְצִיָּא (although in these cases the article is often omitted); it is especially used before the names of evils and calamities, as מוֹת בְּצִיָּא to perish with thirst, Isa. 41:17; 50:2; Jud. 15:18; הַפְּגִמָּה blindness (in German indefinitely Blindheit, but definitely die Pest, die Blattern [so in English]), Gen. 19:11, "he smote them בַּפְּגִמָּה;" Isa. 45:16, יְהוָה הַקֹּלֵךְ (in die Schmach, as in German, in das Verderben); compare Isa. 32:19, הָעִיר הַנִּשְׁכָּלָה (in die Niedrigkeit sinkt die Stadt); Isa. 46:2, נַפְשֵׁם בְּיַד הַלֵּכָה; Isa. 47:5, בְּאֵי כַחֲשָׁה; compare Isa. 60:2.

(c) But [in such cases] by far the most frequent use of the article is after ב, the particle of comparison; inasmuch as we can only use as objects with

which to compare those which are well known; compare the German flink wie der Vogel in der Luft, wie der Fisch im Wasser, weiß wie der gefallene Schnee. [And so in English.] So צִיָּא Isa. 53:6; Ps. 49:15; זָהָב Isa. 53:7; כֶּסֶף Isa. 11:7; 65:25; Job 40:15; חֶמֶץ Isa. 1:18; 51:8; צִיָּא Job 14:2; בְּשָׁנִים, בְּחֶלֶב, scarlat, Isa. 1:18. To shew to what an extent this is carried, it will be enough to give the following examples taken from the single book of Isaiah, 5:24, הַיַּיִן; verse 25, בְּפִתּוֹחַ; verse 28, בְּצִיָּא and בְּפִתּוֹחַ (compare Isa. 66:15; Jer. 4:13); Isa. 10:14, בָּרֶן; Isa. 13:8; בְּיַלְדָּה (and always with this word, Ps. 48:7; Isa. 42:14; Jer. 6:24; 30:6; 49:24; Mic. 4:9, 10); Isa. 14:17, בְּפִתּוֹחַ (compare Isa. 27:10; Jer. 9:11; Hos. 2:5); Isa. 22:18, כִּדְרֵי like a ball (compare Isa. 29:3); Isa. 24:20, כִּדְרֵי like a drunkard, etc.; Isa. 30:17, 29; 34:4; 35:6; 38:14; 41:15; 42:13; 43:17; 44:22. One thing has to be observed, that the article is commonly omitted when the noun, which is made the standard of comparison, is made sufficiently definite, either by having an adjective or any other adjunct; comp. בָּרֶן Isa. 10:14, but מִלְּאָה בָּרֶן [incorrectly cited], Isa. 16:2; בְּפִתּוֹחַ Ps. 1:4, but בְּפִתּוֹחַ Isa. 29:5; בְּחֶלֶב וּבְחֶלֶב Isa. 30:28; בְּחֶלֶב Isa. 16:31.

Better known is the use of the article—(d) as prefixed to collectives (Lehrg. p. 653 [Heb. Gramm. § 107, 12])—(e) also it is rightly noticed by some that the article is used in such cases when a suffix would define the noun more accurately (see de Sacy, *Gramm. Arabe* ii. § 482, 1); as when a woman calls her husband *kar' ē'xoxh*, the husband; a slave his master, *kar' ē'xoxh*, the master. So Isa. 9:6, לְמִשְׁכָּתוֹ הַמִּשְׁכָּתָה, for *מִשְׁכָּתוֹ*; verse 2, הַמִּשְׁכָּתָה for *מִשְׁכָּתוֹ*; so too we must probably explain הַמִּשְׁכָּתָה Isa. 7:14, which, with the Hebrew interpreters and Grotius, I take as *עֲלֵמָתִי*. [But this contradicts the New Testament; see *עֲלֵמָתִי*, also Matt. 1:23.]

After these remarks it is needless to state that there is no noun, which has the article, which both cannot and even ought not to be taken definitely. As to the instances which I formerly brought forward in contradiction to this (Lehrg. p. 655), they may be explained as follows: הַלֵּוֹי 1 Sam. 17:34, the lion, as the known and continual enemy of the flock; compare ὁ λύκος, John 10:12; Arabic الغول, الذيب; הַבְּאֵר Ex. 2:15, the well of that district; הַנַּעַר Num. 11:27, the young man who attended him in the camp; and in like manner הַפְּגִמָּה Gen. 14:13, the fugitive, namely, the one who had escaped. So 1 Sam. 17:8, "behold I am הַפְּגִמָּתִי," namely, he who has come

forth to challenge you to single combat. Also in a passage which I have lately noticed, Isa. 66:3, שֹׂחֵט הַיָּשׁוּר מִכָּה אִישׁ זֹכֶרְהָ הַשֶּׁשֶׁ עָרָה פֶּלֶבֶט. It may be asked why the words שֹׂחֵט, שֹׂר, have the article, and אִישׁ and פֶּלֶבֶט have it not. The reason is, that the slayers of oxen and sheep really existed, and could be pointed out, as it were with the finger, by the writer; the murderers and sacrificers of dogs in this passage are only supposed for the sake of comparison, der Kinder-Opferer ist wie ein Menschenmörder, the ox-slaughterer is as a murderer. The rule is also rightly given by grammarians, that the predicate of a sentence does not take the article (compare χαλεπά τὰ καλὰ and τὰ χαλεπά καλὰ); contrary instances are however to be observed in Deuteronomy and in Jeremiah, as Jer. 19:13, "the houses of Jerusalem were הַבְּתֵי אִם unclean," Deu. 4:3; 3:21; and in like manner before a participle for a finite verb, Is. 40:22, 23; 46:6; Ps. 18:33, 48. [But see Heb. Gramm. § 108, 3.]

Note. It will be well to state with a little more accuracy than is commonly done, what the vowels are which ה takes.

(1) Commonly before letters which are not gutturals, it takes Pathach, followed by Dagesh forte, הַשֶּׁשֶׁ.

(2) Gutturals do not admit Dagesh forte, but the use of ה differs before the different gutturals.—(a) before א which it is altogether impossible to double, Pathach is always lengthened into Kametz, as הָאָדָם, הָאִשָּׁה, הָאָרֶץ, and the same is the case before ר, as הָרֶגֶל, הָרוֹכֵל, and so also frequently before ע and ה, as הָעֵץ, הָהָר. On the contrary—(b) the harder gutturals ה and ח admit a kind of doubling, although grammarians have not marked it by Dagesh forte (just as in German the words *fischt*, *vergiffen*, are almost pronounced a double *ch*); and for this reason the more acute syllable often retains Pathach, as הַחֵדֶשׁ, הַהוּא.—(c) Whenever the guttural has Kametz, Pathach (as is often the case in other places; see Heb. Gramm. 9th ed. § 17, note 2 [§ 27, note 2, b]) is changed into Segol, especially before ח, as הַחֵדֶשׁ, הַחֵדֶשׁ, הַחֵדֶשׁ; before ה and ע in monosyllables the vowel is Kametz (according to the rule laid down, letter *a*), as הָהָר, הָעֵץ; Segol is used only with dissyllables or trisyllables, where the accent is farther towards the end of the word, הַהָרִים (although הָהָר), הַהָרִים, הַהָרִים.

[*Note 2.* Corresponding to the Hebrew article in the kindred languages are:—(a) Phœnician א, more rarely ה, once אל; see Monum. Phœnic. p.

437.—(b) Arab. ال, rarely and in the vulgar language kindred with the Heb. אל. Many grammarians suppose, therefore, that ה comes from הַל = אל, ال; and this not without reason, comparing הַשֶּׁשֶׁ the sun, Arab. الشمس pron. *esh-Shems*. On the other hand it cannot be denied, that the pure syllable *ha* has the same demonstrative power; as in the Ch. הַל, הַל, הַל, Arab. هذا; and this syllable Hupfeld supposes to be the source of the Hebrew article; so that, if so, Dagesh in הַשֶּׁשֶׁ would arise in the same way as in מִהָיָה for מִהָיָה, מִהָיָה for מִהָיָה. See Zeitsch. f. d. Kunde des Morgenl. ii. p. 449." Ges. add.]

הַל, הַל, הַל (as to the origin and different use of these forms see the note). An interrogative adv. like the

Arab. أ prefixed; a prefix joined to the first word of a sentence, abbreviated from the fuller הַל (Deuteron. 32:6, according to the reading of the Nehardeenses);

Arab. حل.

(1) indicating a simple interrogation made direct like the Lat. — *ne*. Job 1:8, הַשֶּׁשֶׁ לְפָד עַל עַבְדִּי, הַשֶּׁ לְפָד "hast thou considered my servant Job?" Ex. 10:7; 33:16, etc.—(a) A question is often so asked that one expects a negative answer, and thus the interrogation has a negative power, when we should in Latin properly use *num*? Gen. 4:9, הַשֶּׁשֶׁ אֲחִי אֲנִי, "am I my brother's keeper?" for, I am not my brother's keeper. Job 14:14, הַשֶּׁשֶׁ יִּחְיֶה, "when a man dies, shall he live?" i. e. he will not live again. Job 8:11; 21:22 (comp. 23:6; 36:19, where the speaker himself supplies a negative answer). There is a remarkable example in 2 Sa. 7:5, הַשֶּׁשֶׁ תִּבְנֶה לִּי, which in 1 Ch. 17:4, is changed into a negative sentence: הַשֶּׁשֶׁ לֹא תִבְנֶה. —(b) Sometimes an affirmative answer is understood, so that the interrogation has an affirmative force. Gen. 30:2, הַשֶּׁשֶׁ אֲנִי, "am I [not] under God?" Gen. 27:36; 50:19. Job 20:4, הַשֶּׁשֶׁ יָדַעְתָּ, "dost thou [not] know this?" 1 Sa. 2:27; Jer. 31:20; Eze. 20:4. In the same sense is used הַשֶּׁשֶׁ. Comp. Gr. ἢ γὰρ οὐ, for *nonne*? and the Lat. — *ne* for *nonne*? see Heusinger on Cic. Off. iii. 17.—(c) In disjunctive questions, the latter question is preceded by אִם and אִם (see above, page LVI.B): אִם ... הַשֶּׁשֶׁ *utrum? an? whether? or?* more rarely אִם ... הַשֶּׁשֶׁ Job 16:3; Ecc. 2:19. Also אִם ... הַשֶּׁשֶׁ and אִם ... הַשֶּׁשֶׁ are of frequent use in the poetical books where two questions expressive of the same or a like sense follow one another, according to the laws of paral'elism in different words: *num...an!*

הבן an unused root, i. q. אבן, hence—

הבני pr. stony (as if אבני, from אבן, a stone), hence pl. הובנים Eze. 27:15 קרי, in כתוב הובנים *ebony wood, ebony*, pr. as if stony wood, ἑβενός, so called from its hardness; (an etymology so manifest, that there is no need to seek any other, especially from a foreign language). The Phœnicio-Shemitic name is retained in Gr. and Lat. ἑβενός, *ebenum* (see Bochart, Hieroz. ii. page 141); from the Greek it has been received, retaining its Greek termination in Arab. and Pers., where it is written ابنوس, ابنوس. The plural is used in Hebrew, because wood of such a kind was exported, cut up into pieces (called in Gr. φάλαγγες); comp. אבנים, עצים.

הבר TO CUT, TO CUT UP, TO DIVIDE OUT, i. q. Arab. حبر. It occurs once Isa. 47:13 קרי חברי שמים, "those who divide the heavens," for purposes of augury, taking a horoscope, i. e. augurs, astrologers; LXX. ἀστρολόγοι τοῦ οὐρανοῦ. Vulg. *augures cæli*. (אֲשֶׁר) הִבְרִי שׁ, כתיב. See my Comment. on Isa. ii. 351, seq. Others take הבר as i. q. خبر to know; while others would read הִבְרִי, comparing חִבְרִי ver. 10.

[**הגא** Esth. 2:3, and **הגי** verses 8, 15 (*Hege, Hegai*), pr. n. of a eunuch in the court of Xerxes." Thes. "Benfey compares *ágā*, eunuch; Monatsnamen, page 192."]

הגג a root unused in Hebrew. Arab. حَجَّ IV. to kindle, حَمِيج heat. Hence **הגין**.

הנה fut. יִהְיֶה—(1) TO MURMUR, TO MUTTER, TO GROWL, (almost the same in meaning as הִמָּה); used of the growl of a lion over his prey (Gr. βρυχάσθαι: to roar is נָאָנָה, βρυχάσθαι), Isa. 31:4; of low thunder (see הנה Job 37:2); of the muttering of enchanters (see **הגין**); of the sound of a harp when struck (see **הגין** Ps. 9:17; 92:4); of the cooing of doves, Isa. 38:14; 59:11; of the groaning and sighing of men (οἰμώζεν), Isa. 16:7; Jer. 48:31.

(2) poetically, to speak.—(a) absolutely (*to utter sound*), Ps. 115:7.—(b) with an acc. of the thing, Job 27:4; Ps. 37:30; Isa. 59:3; Pro. 8:7; hence to sing, to celebrate (like to say, אָמַר). Psal. 35:28, לִשְׁאוֹנִי תִהְיֶה צִדְקָה "my tongue shall celebrate thy righteousness;" Ps. 71:24.

(3) to meditate (prop. to speak with oneself, murmuring and in a low voice, as is often done by those who are musing, compare No. 1 and אָמַר בְּלִבּוֹ, אָמַר, followed by א. to meditate on any thing (über etwas

nachdenken). Josh. 1:8, וְהָיִיתָ בּוֹ יוֹמָם וּלְיָלָיָה "and thou shalt meditate thereon (on the law) day and night;" Ps. 1:2; 63:7; 77:13, וְהָיִיתִי בְּכָל־פִּעְלֶךָ "and I will meditate on all thy works;" Ps. 143:5. (Syn. שִׁיחַ). Pro. 15:28, לֵב צָדִיק יִהְיֶה לְעֹנוּת "the heart of the righteous will meditate what to answer." Also to remember any thing, followed by an acc., Isa. 33:18, לִבְךָ יִהְיֶה אֵימָה "thy heart shall remember the terror." And in a bad sense, to plot, to plan, to devise. Psal. 2:1, לְאִמִּים יִהְיֶה רֵיךְ " (why) do the nations devise vain things?" i. e. vain sedition; Pro.

24:2; Isa. 59:13. [Poel] (Syr. **הגין** to meditate, to read syllable by syllable. PAEL, to meditate, to contemplate. ETHPAEL, to read. Comp. Æth. ኢበ: to murmur, to utter an inarticulate sound, to speak, to meditate; Conj. IV. to read. Arabic نَبَّ to mutter.)

POEL, inf. הִגּוּ i. q. Kal No. 2, Isa. 59:13.

Ἰημιλ, part. plur. מְהִינִים those who mutter, i. e. soothsayers murmuring their songs; or those groaning, sighing, i. e. necromancers imitating the low and slender voice of the shades of the dead, Isa. 8:19.

Hence are derived, הִגָּה, הִגָּה, הִגָּה.

II. **הנה** i. q. יָנָה No. II, to be removed, taken away (comp. הִלַּךְ, and יָלַךְ), transit. to remove, to take away, Pro. 25:4, הִנּוּ סִינִים מִבֶּסֶר "take away the dross from the silver." Inf. absol. with an imperative signification. Symm. κάθαιρε. Vulg. *aufer*; verse 5. (Others read in this place הִנּוּ i. e. Ἰηφι. of יָנָה). Hither also, apparently, must be referred Isa. 27:8, הִנָּה בְּרוּחוֹ הַקָּיָה "he takes (them) away by his strong wind in the day of his east wind." Well explained by Kimchi, הִסִּיר.

הנה m (1) growling of thunder, Job 37:2.

(2) sighing, mourning, Eze. 2:10.

(3) thought, meditation, Ps. 90:9; comp. הִגָּה. Root הנה No. I.

הגות f. (with Kametz impure) thought, meditation, Ps. 49:4. Root הנה No. I.

הגין (from the root הִגּוּ) heat, fervour of mind, Psal. 39:4, בְּהִינִי תִבְעֵר אֵשׁ "in my fervour, fire kindled." Hence a fervent cry, Ps. 5:2.

הגין m. constr. הִגִּין, with suff. הִגִּינִי Ps. 19:15; Lam. 3:62.

(1) the sound of the harp when struck (see the root הִגּוּ I, 1. Compare הִסִּיחַ Isa. 14:11). Ps. 92:4, עֲלֵי הַגִּית בְּכֹנֹר "with the sounding of the harp." LXX. μετ' ᾠδῆς ἐν κιθάρᾳ. Ps. 9:17, הִגִּית סֵלָה is a

musical sign. LXX. $\phi\delta\eta$ διαψάλλματος, similarly Symm., Aqu., Vulg. [But Symm. $\mu\epsilon\lambda\omicron\varsigma$ διαψάλλματος. Aqu. $\phi\delta\eta$ $\acute{\alpha}\epsilon\iota$. Vulg. vacat. See $\phi\delta\eta$.]

(2) a meditation, Ps. 19:15; a device, plot, Lam. 3:62 (compare Ps. 2:1).

הגין m. adj. *convenient, suitable*, i. q. Talmud. הגין and מהגין . Eze. 42:12. From the root—

הגן a root which is not found in this signification [that of the preceding derivative], in any of the cognate languages.

הגר an unused root. Arab. هجر to flee, whence هجرة [*Hejrah*], the flight of Mahomet. Cognate הגר . Whence—

הגר ("flight"), pr. n. *Hagar*, the handmaid of Sarah, an Egyptian by birth; the mother of Ishmael, afterwards put to flight by her mistress, Gen. 16:1; 25:12.

הגרי ("fugitive"), [*Haggeri, Hagarite*], 1 Ch. 11:38; 27:31. Pl. הגריים Ps. 83:7, and הגריאים 1 Chr. 5:10, 19, 20 [*Hagarites, Hagarenes*], pr. n. of an Arabian people, with which the tribes who lived beyond Jordan waged war. Doubtless this corresponds to the Arab. هاجري , whence the Gent. n. هاجري a people and district near the Persian gulf, Αγραῖοι ap. Strab. xvi. p. 767 Casaub., Αγρίες Dionys. Perieg. 956, in the province now called *Bahrein*.

הד m. i. q. הדיד shout for joy, rejoicing, Eze. 7:7; compare Isa. 16:9, 10. Root הדר .

הדברים m. pl. Ch. *the friends or the ministers of the king*, $\text{Staatsräthe, viziers}$. Dan. 3:24; 4:33; 6:8, and הדברי מלכא 3:27, "the king's highest friends." As to the etymology, I can scarcely doubt but that this is the Chald. הדרין *leaders, governors*, with the Hebrew article prefixed, which coalesces into one word, just as the Arabic article does with some Hebr. words; ["So Lee."] see אל p. XLV. A. Formerly, from the syllable בר (by comparison with בדבר , בדבר) I conjectured this word to be of Persic origin, like the other official names in these chapters, but as to what הד might mean, it had to be left undetermined.

הדר an unused root. Arabic حد pr. to break (kindred to התה), in Hebrew figuratively to break into joyful sounds (compare רצה , רצה), whence הידר . There is a similar figurative application

to sound in Arabic, compare حد cry of the camel

heavy thick voice, הדר the sound of the waves breaking on the shore, הדר crashing.

[Derivatives הדר , הידר , and pr. n. הדר , הדר , הדר .]

הדר [*Hadad*], pr. n. of a king of Edom, Gen. 36:35; 1 Ch. 1:46, compare 50. Used elsewhere as the name of a Syrian idol. See הדר p. CCXVII. A.

הדרער pr. n. ("whose help is Hadad," i.e. Adodus; see under הדר) *Hadadezer*, king of Syria of Zobah, a cotemporary of David, 2 Sam. 8:3, sqq. In other places there occurs הדרער 10:16, 19; 1 Ch. 19:16, 19; but however, in all the passages, there are MSS. which contain the former reading, which is far preferable.

הדררמון [*Hadadrimmon*], pr. n. of a town situated in the plain near Megiddon, Zec. 12:11, called afterwards, according to Jerome, *Maximianopolis*. Both *Hadad* and *Rimmon* are the names of Syrian idols.

הדה i. q. ידה (comp. הנה and הנה), TO STRETCH OUT, TO DIRECT (the hand to any thing), found once Isa. 11:8. (Arab. ددي to guide aright, to shew the way. Syr. ددي way, manner, Gr. ὁδός .)

הדו (for הדו), Syr. دو , Arab. دو India. Est. 1:1; 8:9. In Zend and Pehlvi it is *Hēando*.

הדורם [*Hadoram*], Gen. 10:27; pr. n. of a Joktanite tribe in Arabia Felix. They seem to be the Αδραμίται , *Atramite* of Ptolemy vi. 7, and of Pliny vi. 28 s. 32, dwelling between the Homerites (*Himarites*), and the Sachalites, on the southern shore of Arabia.

הדי [*Hiddai*], pr. n. m., 2 Sa. 23:30 ["for הדי the rejoicing of Jehovah"]; for which in the parallel place, 1 Ch. 11:32, there is הדי .

הדר TO TREAD down to the ground, TO TRAMPLE; once found Job 40:12. Kindred roots are הדר , הדר . Arab. هدك to destroy (a house).

הרם an unused root. Arab. هدم to overturn, to destroy (houses), pr. to level with the ground ["perhaps to tread down, intrins. to be trampled"]

down, whence trop. *to serve, to wait upon*. Arab. [خدم], whence הָדָם a footstool, pr. the ground.

הָדָם Ch. Pael הָדָם, הָדָם to cut in pieces; Syr. ܠܗܕܡ pass. Comp. Arab. هذم to cut quickly, to cut in haste (einbauen). Hence—

הָדָם Ch. a fragment, a piece; Syriac ܠܗܕܡ a member ["Comp. Pers. اندام a member"]. **עָבַר הָדָם** Dan. 2:5; Gr. μέλει ποιεῖν, 2 Macc. 1:16, to cut in pieces, a mode of punishment in use amongst many ancient nations. Comp. ܠܗܕܡ Barhebr. p. 218.

הָדָם always followed by הָדָם *stool for the feet*, always used metaph. Isa. 66:1, "the earth is my footstool." Ps. 110:1, "until I make thy enemies thy footstool." Specially, *the footstool of God* is a name given to the ark of the covenant above which his presence was believed to be [It was believed to be so, because it really was so], 1 Chr. 28:2; Ps. 99:5; 132:7; Lam. 2:1.

הָדָם an unused root. Talmud. to spring, to leap, to hasten.

[Derivatives, the two following.]

הָדָם pl. הָדָם m. *myrtle*, so called (as some suppose), because it springs, i.e. grows rapidly, like *salix*; according to Verrius, a *saliendo* ["though *Salix* really is from *salū*"], see Isid. Orig. xvii. 7. Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10, 11. See Celsii

Hierob. vol. ii. page 17, seq. (Arabic هَدَس id. in the dialect of the Yemenites; amongst the other Arabs, this tree is called آس).

הָדָם ("myrtle"), [*Hadassah*], pr. n. by which the Jewish virgin was called, who afterwards bore the name of Esther, Est. 2:7.

הָדָם fut. יְהַדֵּם — (1) TO THRUST, TO PUSH (Ch. ܠܗܕܡ id.; comp. ܠܗܕܡ, ܠܗܕܡ, Nu. 35:20, 22; Eze. 34:21. Job 18:18, יְהַדֵּם אֶל-הַיָּם, "they shall thrust him from light into darkness;" hence, to thrust down, to prostrate (umstossen), Jer. 46:15.

(2) to repel, to thrust away (zurückstoßen), 2 Ki. 4:27; Pro. 10:3.

(3) to expel (verstoßen, ausstoßen), Deu. 6:19; 9:4; J.sh. 23:5.

הָדָם — (1) pr. like the cognate הָדָם, TO BE LARGE, SWOLLEN, TUMID, and trans. TO MAKE TUMID.

(Arab. ٔهدير tumid, حدر to become tumid.) Part pass. הָדָם swollen, tumid. Isa. 45:2, הָדָם "I will level the tumid (lofty) places." LXX. ὕψη, but perhaps they read הָדָם. (*Tumidos montes* occurs in Ovid. Amor. ii. 16:51.)

It is applied — (2) to pride [rather, to splendour], Isa. 63:1, הָדָם בְּלִבוֹשׁוֹ "swollen (i.e. proud) in his apparel," הָדָם brüsten in seinem Gewande. [But see the context; Christ is the person spoken of.]

(3) to ornament, (the more costly Oriental garments being very large); hence to decorate, to adorn (pr. used of the adorning of garments, see הָדָם), to honour, constr. with an acc. Ex. 23:3; followed by פָּנֵי to honour any one's countenance, Lev. 19:32; used for to favour any one, rashly to take his part (in judgment), like הָדָם פָּנֵי Ex. 23:3; Lev. 19:15.

NIPHAL, pret. pl. in pause נִהְדְּרוּ were honoured, Lam. 5:12 (compare Kal No. 3).

HITHPAEL, to act proudly, to boast, Pro. 25:6.

The derivatives follow.

הָדָם Ch. Pael הָדָם to honour, Dan. 4:31, 34.

הָדָם m. — (1) [const. הָדָם, with suff. הָדָם, pl. const. הָדָם], ornament, adorning, decoration, Ps. 45:4; 96:6. Eze. 16:14, הָדָם קֹדֶשׁ "holy ornaments," Ps. 110:3. Pro. 20:29, הָדָם וְקִנְיָן "the adorning of old men is hoariness." Levit. 23:40, הָדָם "ornamental trees." Specially used of the majesty of God. Ps. 104:1, הָדָם לְבָשֶׁת, "thou art clothed with honour and majesty." Job 40:10. Ps. 29:4, הָדָם הָדָם "the voice of Jehovah is in majesty."

(2) honour, Ps. 149:9.

הָדָם m. ornament. Dan. 11:20, הָדָם מְעִבֵּר נֹגֶשׁ הָדָם "sending the exactor through the glory (through the ornament) of the kingdom," i.e. Palestine, the most excellent part of the kingdom, like הָדָם verse 16; comp. Zec. 8:6. As to the matter, see 2 Macc. 3:1, seq. [That is, on the assumption that it is of this that the prophet speaks.] Some understand, tribute, census, like the Greek *τμή*; but see my observations in Gesch. d. Heb. Sprache, p. 64.

[**הָדָם** Ch. i. q. Heb. הָדָם, with suffix הָדָם Dan. 4:27. This word is omitted in Lexicons and Concordances." Thes. Inserted in Englishman's Heb. and Chald. Concord.]

[**הָדָם** pr. n. see הָדָם No. 2.]

הָדָם f. const. הָדָם i. q. הָדָם ornament, adorning, Prov. 4:28, הָדָם קֹדֶשׁ "holy ornaments,"

i. e. apparel worn at solemn festivals (not priestly dresses, as some have supposed), Ps. 29:2; 96:9; comp. **הדרעזר קרש** Ps. 110:3.

הדרעזר [*Hadarezer*.] Sometimes found incorrectly for **הדרעזר**, which see.

הה interj. of sorrow, imitating the sound, like **ההה** Eze. 30:2.

הו id. interj. of sorrow, i. q. **הו**. Am. 5:16.

הוה—(1) pron. 3 pers. sing. m. **HE**; neut. **IT**. The letter **ה** in **הוה** and **היה** is not paragogic and otiose but radical, as has been rightly remarked by Ewald in Heb. Gramm. page 176; referring to the

Arab. **هو**, and to the common Arabic, in which *hué, hié* is the pronunciation laid down by Caussin, Gramm. Arabe, page 51, 55. Also, the Maltese *húa, húa*; *hía, húa*, as remarked by Vassalli in his Maltese Grammar, page 146; and *Æth.* **ወለቱ**: f. **ወለቱ**: in which the syllable **ተ**, **ת** has a demonstrative power. Similar to this is *e* in the Germ. *fie, wie, die*. In Syr.

the **ה** is rejected: **הוה**, **היה**; a form which is also found in the pr. name **הוה**, and perhaps Jer. 29:23 **הוה**, which ought, it appears, to be read **הוה**. The Persians also have this pronoun without the **ה** (as in *Æth.*), **הו**, **היה**; in the Germanic dialects the forms *he, hu, huc, hua, he, hei*, are of frequent occurrence; see a great number of examples in Fulda's German Wurzelwörter, page 223, 224; comp. Schmitthenner, Ursprachlehre, p. 228 ["As to its origin, see Hupfeld on the Phenicio-Shemitic demonstr. particles in Zeitschr. f. d. Kunde des Morgenl. ii. page 127, seq.; 147, seq."] In the Pentateuch, **הוה** also takes in the feminine, and stands instead of **היה**, which (according to the Masora on Gen. 38:25) is found but eleven times in the whole of the Pentateuch. Those who appended the points to the text, not attending to this idiom of the Pentateuch, whenever **הוה** is feminine, have treated it as though it were an error, and have pointed it **היה**, to signify that it ought to be read **היה**; out of the Pentateuch **הוה** fem. is found 1 Ki. 17:15; Job 31:11; Isa. 30:33, pointed in the same manner.

In Latin it would often be—(a) i. q. *ipse, avróς, himself*; Gen. 14:15, **הוה וְעָבְדֵי** "himself and his servants;" Gen. 20:5, **לֹא הוה אִמְרִי** "did not he tell me himself;" Isa. 7:14, **וְהוה לָכֵן יִתֵּן אֶת הַחֹדֶשׁ** "therefore the Lord himself will give you a sign;" and this is sometimes referred to God in an emphatic sense, although not to be regarded as one of the divine names (see Simonis Onomast. V. T. p. 549);

Deu. 32:39, "see ye **אֲנִי הוה וְאֵין עִמָּדִי אֱלֹהִים** that I, even I, am He (*avróς*), and beside me there is no God," that is, He who only is to be adored, who alone created and preserves the world; Isa. 43:10, 13, 26; 48:12; Jer. 14:22, etc. So also in proper names **הוה** ("whose God is He"), **הוה** ("whose father is He"). The following examples may be referred to the same use, Ps. 44:5; 2 Sa. 7:28, **הוה אֱלֹהֵינוּ** "thou art He, God."—(b) *this, that, he, hic, oñs*, Gen. 4:4, **הוה וְאָבֶל** "and Abel even he offered;" Gen. 2:11, **הוה הַפֶּתַח אֶת כָּל אֶרֶץ הַחַיִּל** "this it is, which compasseth the whole land of Havilah." It is often used with a substantive, in which case it takes the article when the substantive has it; **הוה הַזֶּה** this man, Job 1:1; **הוה הַזֶּה** to this place, Gen. 21:31; **הוה הַיּוֹם** in that day, an expression of frequent use in the prophets, in speaking of a future time, [if the passages be examined in which this expression occurs, they will be found to be very definite; in all the examples here given, the time spoken of is previously pointed out]; Germ. *an jenem Tage*, Isa. 2:11, 17, 20; 3:7, 18; 4:1, 2; 5:30; 7:18, 20, 21, 23; 10:20, 27, etc. Sometimes it is used contemptuously, like *oñs, iste*; 2 Ch. 28:22, **הוה הַמֶּלֶךְ** "this is that king Ahaz;" compare **הוה**. Elsewhere *δεικτικῶς* for the pronoun of the first person, as in Latin *hic homo*, Job 13:28; compare Tibull. Eleg. ii. 6, 7, and the interpreters.

(2) It often includes the verb substantive *he is, this is, will be, was*. Genesis 2:11 (see 1, b); 20:7, **הוה נָבִיא** "for he is a prophet;" Gen. 24:65, **הוה אֲדֹנִי** "that is my master;" Gen. 15:2, "the possessor of my house **הוה ר' אֱלִיעֶזֶר** he will be Eliezer of Damascus." Hence often used for *id est*, as a formula of explaining; Gen. 14:8, **בֵּלָא הוה זֶרַח** "Bela which (now) is Zoar;" verse 7, **מִן הַמַּיִם הַזֵּה הוה קָדֶשׁ** "the fountain of judgment which (now) is Kadesh;" Deu. 4:48; Est. 2:16; 3:7. More rarely it is put for the verb substantive itself, Gen. 17:12, **הוה לֹא מִן זֶרַע** "who is not of thy seed;" Lehigh. § 196, 1.

הוה Ch. i. q. Heb. Dan. 2:21, 22, 28, 32, 38, 47; 4:19, etc. ["Often as implying the verb *to be, he is, she is*, etc., Dan. 2:9, 20, 28, 32, 47; 6:5; put also for the verb *to be*, Dan. 4:27."]

הוה Ch. i. q. **הוה** which see.

הוה (by aphæresis, apparently for **הוה**, from **הוה** root **הוה** to lift oneself up, to become lofty, Med. Damma to be eminent, beautiful ["swelling"].

(1) *majesty*.—(a) used of the majesty of God: often joined with **הוה** Ps. 21:6; 96:6; 104:1; 111:9

Jc לִב 40 10.—(b) of princes and kings, 1 Ch. 29:25; Dan. 11:21; compare Nu. 27:20.—(c) of a voice, Isa. 30:30; Job 39:20.

(2) *splendour, freshness, beauty*; Dan. 10:8, עֲלִי הוֹרִי נִהַפֵּךְ עָלַי “my freshness (i. e. the lively colour of my face) was changed in me,” id. verführte mich (vor Schrecken); Hos. 14:7, הוֹרִי נִיחַת הוֹרִי “his freshness like an olive tree.” Used of ornaments, Zech. 10:3; 6:13.

(3) [*Hod*], pr. n. 1 Ch. 7:37.

הוֹדִיָּה (perhaps הוֹדִיָּה “praise ye Jehovah” [“or for יהוה Jehovah his glory”]), [*Hodaviah*], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 9:7.—(3) Ezr. 2:40.

הוֹדִיָּהּ [*Hodaviah*], (id.), 1 Ch. 3:24.

הוֹדִיָּה (“majesty of God”), [*Hodevah*], pr. n. = הוֹדִיָּה No. 2, Neh. 7:43.

הוֹדִיָּה (id.), [*Hodijah*], pr. n. of certain Levites, Neh. 8:7; 9:5; 10:11, 14, 19.

הוֹה prop. TO BREATHE (הוּ to blow, as the wind, הוֹ, air, breeze), like the cognate roots אָהָה, אָהָב which see. This primary signification is applied —(1) to the breath of living creatures; hence, to live (see הוֹה, הוֹה), and in the use of the language, to be, i. q. the common word הוֹה. In Aramaean this form of the verb is the most in use for the verb substantive (הוֹה, הוֹה), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form הוֹה and itself primitive, may be seen, both from the Vav conversive (see '1) derived from it, and also from this form being originally onomatopoeic; הוֹה therefore has its origin from הוֹה, like הוֹה from הוֹה, which latter indeed appears to be a primary word. Part. הוֹה Neh. 6:6; Ecc. 2:22. Imp. הוֹה, הוֹה Gen. 27:29; Isa. 16:4. Fut. apoc. הוֹה Ecc. 11:3, for הוֹה from הוֹה.

(2) to breathe after anything, to desire, to long, i. q. הוֹה (Arabic هوى to desire, to love, to will), whence הוֹה No. 1, desire. This signification, when more intensive, becomes—

(3) to rush headlong upon anything, to fall headlong, to perish, i. q. הוֹה Job 37:6, לִשְׁלֹךְ יִאֲמָר “for he saith to the snow, fall down upon the earth,” Vulg. ut descendat in terram (LXX. according to signif. 1, γίγινε ἐπὶ τῆς γῆς).

[The derivatives (except הוֹה) follow.]

הוֹה & הוֹה Ch. to be, i. q. Heb. הוֹה. Part. הוֹה and הוֹה. To this future there is sometimes prefixed the particle ל, which then means that, in order that, and the preformative of the future is commonly omitted, as לִהְיוֹן that they may be, that they might be, Dan. 2:43; 6:2, 3; לִהְיוֹן Dan. 5:17; compare Winer Ch. Gramm. § 44, 4. It is often joined with the participle of another verb, and thus forms a commonly used circumlocution for the aorist; הוֹה הוֹה “thou wast seeing,” Dan. 4:7, 10; 7:2, 4, etc.

הוֹה f. verbal of Piel, from הוֹה —(1) *desire, cupidity*, from the root No. 2, Prov. 10:3, הוֹה רָשָׁעִים הוֹה “he casts away the desire of the wicked.”

Parall. נִפְשֵׁט צָרִיק Comp. אִנָּה (Arab. دوى desire, will), Prov. 19:13; Job 6:2; 30:13 (in these two latter places the הוֹה כְּתִיבָה). [See also No. 2, to which these three passages are also referred; in Thes. they are omitted under No. 1.]

(2) *ruin, fall* (Arab. دوى), from the root No. 3. Hence calamity, destruction. Ps. 57:2, עַד-יִשָּׁעַר הוֹה “until destruction be past,” Psal. 91:3, דָּבַר הוֹה “the destroying pestilence,” Ps. 94:20; Pro. 19:13; Job 6:2; 30:13. Hence also, destruction which any one brings upon another, *injury, mischief, wickedness*. Psal. 5:10, הוֹה הוֹה “their inward part is very wickedness,” Ps. 38:13, דָּבָר הוֹה “they speak of mischiefs,” Ps. 52:4, 9; 55:12; Prov. 11:6; 17:4, הוֹה הוֹה “listening to a mischievous tongue,” Job 6:30.

הוֹה i. q. הוֹה No. 2, *misfortune, calamity*. Isa. 47:11; Eze. 7:26.

הוֹה (prob. for הוֹה, “whom Jehovah impels”), [*Hoham*], pr. n. of a king of Hebron, Josh. 10:3.

הוֹה interj. onomatopoeit., like הוֹה—

(1) of threatening, *ho! woe! hei, oi, vae!* followed by an acc. [“nom. for a voc., see LXX.”], Isa. 1:4, הוֹה הוֹה הוֹה “woe to the sinful nation!” Isa. 5:8, 11, 18, 20, 21; 10:5; 28:1; 29:1, 15; 30:1; 31:1; אל Jer. 48:1; על Jer. 50:27; Eze. 13:3; ל Eze. 13:18.

(2) of lamenting, *alas!* 1 Ki. 13:30, הוֹה הוֹה “alas! my brother!” Isa. 17:12.

(3) of admonishing, *ho! heus! he!* Zec. 2:10; Isa. 18:1; 55:1.

הוֹה Ch. to go, a form softened from הוֹה, comp. הוֹה and הוֹה, and הוֹה and הוֹה, and in the more modern languages, Engl. *talk, walk, dark, warm* (in which the *r* is omitted in pronunciation [probably

it was intended to refer to the *l* in the two former words;—the two latter are wholly misplaced in this comparison]). The French *doux*, from *dulcis*; *fauz* from *falsus*. Fut. (the only instance of fut. A. in verbs עו) יהי Ezr. 5:5; 6:5; 7:13. Infin. מְהֵרָה Ezr. 7:13.

הוֹלִלָה f. plur. הוֹלִלוֹת *folly*. Ecc. 1:17; 2:12. Verbal from הָלַל in Poel.

הוֹלִלוֹת f. id. Ecc. 10:13.

הוֹלֵם m. (Milêl) Isa. 41:7, see הָלַם.

הוֹם TO PUT INTO MOTION, TO DISTURB; kindred to the roots הָמַם, הָמָה. Deu. 7:23, הוֹמָה נְדוּלָה, “he brings upon them great disturbance.” Whence תְּהוֹם pr. the sea in commotion.

NIPHIL, fut. הִים: to be disturbed, to be in commotion, as a city, land, Ru. 1:19; 1 Sa. 4:5; 1 Ki. 1:45.

HIPIHIL, to make a commotion, Ermen machen, toben (comp. הִשְׁקִיט Ruhe halten), used of a multitude making a noise, Mic. 2:12; of an uneasy mind (Toben im Innern), Ps. 55:3.

Derivatives, מְהוֹמָה, תְּהוֹם.

הוֹמָם (“destruction,” root הָמַם), [Homam], pr. n. m. 1 Ch. 1:39, for which, Gen. 36:22, there is found הוֹמָם.

הוֹן i. q. Arab. هَان to be light, easy, compare cogn. הָן, הָן. Hence—

(1) TO BE OF LITTLE MOMENT. Arab. Conj. II. IV. X. to esteem of little worth, to contemn. So HIPIHIL, Deut. 1:44, וַתֵּהִינִי לְעֵלֹת “ye thought it but little to go up,” i. e. ye acted lightly and rashly in that ye went up. Others take it “contemning (the command of God) ye went up.” Comp. Nu. 14:44.

(2) to be in easy circumstances, to live comfortably, to be rich. Compare הָן No. 2, 3. Hence are derived הוֹן, and—

הוֹן m.—(1) *riches, substance*. Prov. 1:13; 6:31; 8:18; Ps. 44:13, הוֹן בְּלֹא תָּמָר *gratis*, for no price. Plur. הוֹנִים Eze. 27:33.

(2) *adv. enough*. Prov. 30:15, 16. So LXX. (ἀρκεῖ), Chald., Syr., Arab. (Arab. وَاسِعٌ facility, comfort; compare أَمَّن Med. Waw to live comfortably, quietly; هَوْنٌ quiet, wealth; هَوْنٌ wealth, substance).

הוֹר & הוֹר—(1) an ancient word, in but little use, i. q. הוֹר a mountain, Gr. ὄρος. Gen. 49:26, הוֹרֵי עֵד (I read הוֹרֵי עֵד), “everlasting mountains;” in the

other hemistich הוֹרֵי עוֹלָם “the eternal hills.” The Masorites have indeed pointed these words, הוֹרֵי, and they seem to have indicated the interpretation which the Vulg. and Chald. have embraced; taking הוֹרֵי as the part. of the verb הוֹרָה, *my parents*; הוֹרֵי is thus referred to what follows. [This gives a very good sense, so that we have no need to conjecture another meaning.] But this sense is contrary to the similar passages, Deu. 33:15; Hab. 3:6 [an unsafe ground to rest a conjecture upon], and also to the parallelism of the members. [This would be carrying the idea of parallelism of Hebrew poetry very far.]

(2) [Hor], pr. n. of two mountains, of which—(a) one is on the borders of Edom, one day’s journey and a half southward of the Dead Sea; at the foot of which Petra stood. It is now called from Aaron, who died there, جبل نبي هارون, *Jebel Neby Hârân* (“the mountain of Aaron the prophet”), or سيدنا هارون (“our lord Aaron”). See my Comment. on Isa. 16:1. Nu. 20:22; 33:37.—(b) the other belongs to Lebanon, towards the north, Nu. 34:7, 8.

הוֹשָׁע (for הוֹשָׁע, “whom Jehovah hears”), [Hoshama], pr. n. m. 1 Ch. 3:18.

הוֹשָׁע (“welfare” [salvation]), [Oshoa, Hoshea], Hosea, pr. n.

(1) this was the original name of Joshua, the minister and successor of Moses [as leader of Israel], Nu. 13:8, 16.

(2) a king of Israel, 2 Ki. 15:30; 17:1, seq; 18:1, seq.

(3) a prophet. LXX. Ὡσηέ. Hos. 1:1, 2.

הוֹשָׁעִיָּה (“whom Jehovah aids” [“whom Jehovah has set free”]), [Hoshaiah], pr. n. of several men—(1) Nehem. 12:32.—(2) Jer. 42:1; 43:2.

הוֹת see הָתָה.

הוֹה TO DREAM, TO TALK in one’s dreams, Isa. 56:10. Kindred is הוֹה, and the original idea is that of nocturnal vision. LXX. ἐνυπνιαζόμενοι. Aqu. φανταζόμενοι. Symm. ἱπαμνησται. (Arab. هَذَى and هَذَا to talk ramblingly, to be delirious, especially through illness, and so commonly amongst the Talmudists.)

הוֹ (for הוֹה from the verb הוֹהָה, as הוֹל for הוֹל, lamentation, Eze. 2:10.

הוֹ—(1) pron. 3 pers. sing. fem she, neut. it. Syr. هِئ, Arab. هي. Compare הוֹה. Sometimes הוֹ

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fell to the lot of a husband, "became a husband's." Hos. 3:3; Jer. 3:1; Ru. 1:12.

הָיָה pr. to become like any one, to be made like any one, Gen. 3:5, 22; hence *to experience the same as*. Isa. 1:9, הָיָנוּ בְּסוֹדֵם "we should have been like Sodom" (should have experienced the same). Gen. 18:25, וְהָיָה בְּצַדִּיק כְּרָשָׁע "that it should be the same to the righteous as to the wicked." Nu. 17:5; Isa. 17:3; 24:2; 28:4; 29:7; 30:13; Hos. 4:9; Job 27:7; Cant. 1:7. Similar are the passages, Isa. 10:9; 20:6, in which הָיָה is omitted.

In the historical books there frequently occurs the phrase הָיָה וְהָיָה "and it came to pass, that," like in N. Test. καὶ ἐγένετο ὅτι. Similarly, in the prophets הָיָה "and it shall come to pass;" even when this same verb is afterwards repeated, Isa. 3:24, וְהָיָה תַחַת בִּישָׁם מֶלֶךְ יְהוָה "and (thus) it shall come to pass, instead of sweet-smell there shall be a stench;" 2:2; 7:23.

Note. As the notion of the verb substantive is too abstruse for it to be regarded as primitive, etymologists have properly made research as to the origin of the Hebrew הָיָה and הָיָה. I formerly followed the conjectures which some had made, that the primary signification is that of *falling* (comparing it with הָוָה to be headlong, to fall down), and that *falling out, coming to pass*, was a sense derived from the former; in confirmation of this, it may be compared with Pers. افتادس to fall, to fall out, to happen. I now hardly think that this signification of falling can itself be primary; and the notion of existence seems rather to come from that of *living*, and to be hence applied also to all inanimate things; so that the verbs הָוָה, הָיָה, and הָיָה are of the same origin. Of these הָוָה and הָיָה prop. had the signification of breathing, blowing (comp. אָוָה, אָבָה, אָהָב, אָהָב, אָהָב), which has partly been applied to the meaning of breathing after, desiring, rushing headlong, and partly to that of living and existing. Comp. under הָוָה.

NIPHAL הָיָה as if pass. of Hiph., hence i. q. Kal No. 2, but more rarely used — (1) *to become, to be made*. Followed by לְ to be made, to become any thing, Deu. 27:9; Pro. 13:19, תַּאֲוָה נְהִיָּה "a desire which has been done" (ein Wunsch, der geschehen ist), i. e. fulfilled; compare verse 12, where there is הָיָה corresponding to this. In like manner Zec. 8:10 used of wages; 1 Ki. 1:27, הָיָה לְיְהוָה הַדָּבָר הַזֶּה "is this thing done by my lord the king?" i. e. appointed and ordered by him; 12:24; also i. q. *to happen, to come to pass*, Deu. 4:32; Jud. 19:30; 20:3, 12; Eze. 21:12; 39:8; Neh. 6:8.

(2) Sometimes there is the added idea of something

being past, (like the expression *fuimus* Tross,) i. e. *to have over, ended, gone by, fertig, vorüber, dahin* (syn. Dan. 2:1, שָׁנָתוֹ נִהְיָה עָלָיו "his sleep left him." German, war vorbey für ihn, war dahin für ihn. אֲלֵי is for עָלָיו, by a Syriacism (not for אֲלֵי). 8:27, נִהְיָה וְנָחֵל "I was ended (I failed), and was sick." Germ. ich war dahin, war fertig, i. e. my powers failed. Vulg. *lingui et ægrotavi*.

הָיָה fem. in כְּחִיב Job 6:2; 30:13 for הָיָה *destruction*.

הָיָה a Chaldee form for הָיָה *how?* 1 Ch. 13:12; Dan. 10:17. (A word of frequent occurrence in Chald. Sam. 23 id.).

הָיָה quadrilitt. not used. [In Thes. הָיָה, unused root, prob. i. q. הָיָה (with the letters transposed)

and הָיָה.] Arab. هَيْكَل *to be great, lofty*. Hence הָיָה. [In Corr. this root is altogether rejected.]

הָיָה comm. once certainly fem. Isa. 44:28. ("It comes from root יָבַל i. q. הָיָה, to take, to hold; specially *to be capacious, spacious*." Ges. corr.] Arab. هَيْكَل, Syr. سِجِل, Æth. ሀይለ; id. ["There is likewise a verb هَيْكَل"]. Pl. הָיָה, once ḥō Hos. 8:14.

(1) *a large and magnificent building, a palace* Pro. 30:28; Isa. 39:7; Dan. 1:4.

(2) הָיָה יְהוָה "the palace of Jehovah," an appellation of the temple at Jerusalem, 2 Ki. 24:13; 2 Ch. 3:17; Jer. 50:28; Hag. 2:15; Zec. 6:14, 15 (called elsewhere יְהוָה, also the holy tabernacle which was used before the temple was built; compare No. 1. 1 Sa. 1:9; 3:3; Ps. 5:8 (not however, 2 Sa. 22:7; Ps. 29:9, where heaven is to be understood); poet. also *heaven*, Ps. 11:4; 18:7 (and 2 Sa. 22:7); 29:9; Mic. 1:2 (sometimes also with the epithet, "holy").

(3) Specially it is *a part of the temple at Jerusalem*, namely, ὁ ναὸς κατ' ἐξοχὴν, answering to the nave of modern cathedrals between the entrance and the holy of holies (הַדְּבִיר), 1 Ki. 6:5, 17; 7:50. By a mere error it has occurred that in the last edition of Simonis Lexicon [Winer's], הָיָה is said to be applied to the holy of holies itself.

הָיָה emphat. הָיָה Chald. like the Hebrew.

(1) *the palace of a king*, Dan. 4:1, 26; Ezr. 4:14

(2) *a temple*, Dan. 5:2, 3, 5.

הָיָה Isa. 14:12 according to LXX., Vulg. 'arg Rabbin. Luth., *stella lucida, bright star*, i. e. *lucifer*

Nor is this a bad rendering, for there is added **בְּיָשָׁר** and in the Chaldee also Lucifer [the morning star], is called **בּוֹכֵב נִיָּה**, in Arab. **زَهْرَة** i. e. splendid star.

According to this opinion **הִילֵל** would be derived from the root **הָלַל** to shine; as a participial noun of the

conj. **הִילֵל**, (comp. Arab. **بَيَّطَر**, Syr. **صَحَّ** and the like), or else of a quadrilateral verb **הִילֵל**, comp. **הִיכַל**, **הִיכָר**. However, **הִילֵל** itself is not unfrequently Imper. Hiph. of the verb **לָלַל** in the signification *wail, lament* (Eze. 21:17; Zec. 11:2), and this does not appear less suitable, and is adopted by Syr., Aqu. and Jerome. ["This is less suitable." Ges. corr.]

הִים see **הִים**.

[**הִים** pr. n. see **הִים**].

הִימָן (= **מִיִּימָן** Ch. and Syr. faithful), [*Heman*] — (1) pr. n. of a certain wise man, who flourished before the days of Solomon (1 Ki. 5:11), of the tribe of Judah, 1 Ch. 2:6. There is a different — (2) Heman, a Levite of the family of the Kohathites, a leader of David's choir, 1 Chr. 6:18; 15:17; 16:41, 42; Ps. 88:1; compare Thes. p. 117.

הִין m. *a hin*, a measure of liquids containing ["the seventh part of a Bath, i. e. twelve Roman sectarii"] 12 **לֵט**, 2 Attic **χάε** (according to Joseph. Ant. iii. 9 § 4). Nu. 15:4, sqq., 28:5, 7, 14; Eze. 4:11. LXX. **ἔιν**, **ἔν**. Its etymology is doubtful. It may be derived from **הָן** as being *a light*, small measure. [This reason is rejected in Thes.] ["This corresponds to the Egyptian *hn*, *hno*, which signifies prop. *vessel*, and then a small measure, *sectarius*, Gr. *trior*. See Leemans, Lettre a Salvolini, p. 154. Bökh. Metrol. Untersuch. pp. 244, 260. But it is not certain that these Hebr. and Egypt. measures were of the same size." Ges. add.]

הִי see **הִי**.

הִכָּר in Kal not used. [See added note below.]

Arab. **حَكَرَ** and **حَكَرَ** to be stupified, to be stunned,

Kamūs i. 691 **العجب أو اشد** *admiration*, or, *most vehement admiration*, i. e. stupor. Kimchi, after R. Jonah **תְּמִידָה גְּדוֹלָה** great admiration. Alb. Schultens (on Job 19:3) thought the original idea to be that of *being stiff, rigid*, but considered it worthy of more examination; I have no doubt but that it is that of *beating, pounding*, comparing it with the primitive syllable **חָק**, **חָק**, in which there is the sense of beating, cutting,

with a stroke; compare the kindred verbs **חָקַק**, **חָקַק** and **חָקַל** which see.

["Once fut. Kal, or (Heb. Gramm. § 52, nct. 2) **לֹא תִכְבְּשִׁי** HipHIL, to stun, to stupify; Job 19:3, **לֹא תִכְבְּשִׁי** ye are not ashamed, ye stun me," LXX. οὐκ αἰσχυνόμενοι με ἐπίκεισθέ μοι, Jerome, et non erubescitur opprimentes me; *schaaamlos übertäubet ihr mich*, a rightly given by Cromayer, Schultens in Animadverss. — **תִּכְבְּרִי** seems to stand for the fut Kal, but on account of the dative **לִי**, which particularly often follows verbs in HipHil (Lehrg. p. 817), the common opinion appears to me to be preferable.

["Better perhaps to assign to **תִּכְבְּרִי** the force of Arab. **حَكَرَ** to injure, to litigate pertinaciously; whence in Job l. c. *shameless ye injure me*. Several MSS. read **תִּכְבְּרִי**." Ges. corr.]

הִכָּרָה f. (Verbal of HipH. from the root **כָּרַה**, of the form **הִכָּלָה**, see Gr. § 74, 29, § 75, I. [83, 28; 84, 1]), *a knowing, taking knowledge of* ["*a beholding*"]; Isa. 3:9, **הִכָּרָה פְּנֵיהֶם** "the knowledge of their countenance," i. e. what may be known by their faces, what they manifestly shew ["*the beholding of their persons*, i. e. respect of persons, partiality in a judge; compare the phrase **הִכָּרָה פְּנֵים** in HipHil."]

הֵל — (1) the article, Arab. **ال**, Heb. **הֵ**, **הֵ** being inserted [by a compensative Dagesh] in the next letter; see Lehrg. p. 197, and above, p. CCXIII.

(2) A particle of interrogation, Arab. **هَلْ**, whence is taken **הֵל** interrogative, which see. The full form is once found, Deu. 32:6, according to the reading of the Nehardeenses, who thus divide **הֵל יִהְיֶה**, which others join together **הֵלִי הֵי הֵי**. If the former be correct, **הֵל** is joined with an accusative, as is often the case.

הֵלֵא TO REMOVE, OR TO BE REMOVED, unused in Kal. (Nearly connected is the Syr. **ܠܬܝܠܥܐ** to put far, to remove, and Arab. **حَلَّ** II. to stay away, to go away, to recede.)

[In Thes. this is not given as a verb; the Niphal is made denom. from **הֵלֵא**.]

NIPHAL, partic. **הֵלֵא** removed, far off, collectively, the far removed, the remote, Micah 4:7 Hence —

הֵלֵא (secol. form, like **מָוֶה**, **מָוֶה**), subst. *distance, remoteness*, always with **הֵלֵא** par. **הֵלֵא** (Milèl, and on that account without Metheg), adverb *far off, farther*.

(1) Used of space, Gen. 19:9, **וַיֵּשְׁבֵהָלָאָה** "go farther back," begone; LXX. ἀπόστα ἐκεῖ: Vulg. *recede illuc* (see my Commentary on Isa. 49:20). According to others, "come nearer," which is incorrect, and unsuitable to the sense. 1 Sa. 10:3, **מִיָּסָם וְהֵלָאָה** " (and thou shalt go) thence farther;" 1 Sam. 20:22, **מִמָּדָה וְהֵלָאָה** "from thee farther," i.e. beyond thee; verse 37. (In opposition to **וְהֵנָּה** on this side of thee.) Num. 32:19; Isa. 18:2, **עַם נֹרָא מִן־הוּא וְהֵלָאָה** "a people terrible and farther off than it;" verse 7. **מִהֵלָאָה** "farther off than," as Am. 5:27, **מִהֵלָאָה לְדַמְשָׁק** "beyond, farther off than Damascus."

(2) Used of time, 1 Sam. 18:9, **מֵהַיּוֹם הַהוּא וְהֵלָאָה** "from that day and on ward;" Lev. 22:27. (Syr. **ܘܬܪܐܝܢܐ** id., **ܘܬܪܐܝܢܐ** beyond, Ch. **לְהֵלָאָה** and **לְהֵלָאָה**, which belong to a root Med. Gen., see under **הֵלָאָה**.) [In Thes. Gesenius thus derives the word, "probably for **הֵלָאָה** from **הָל** (which see, No. 1)."]

הַלּוּלִים m. pl. verbal of Piel from **הָלַל** ["praises (of God)"], *festival days*, celebrated on account of the finished harvest, *public thanksgivings*, Jud. 9:27; Lev. 19:24.

הָלוֹם see **הָלָם**.

הָלוֹ comm. *this*. It is masc., Jud. 6:20; 1 Sam. 14:1; 17:26; 2 Ki. 23:17; Zec. 2:8; Dan. 8:16. fem. 2 Ki. 4:25. The more full form follows as the next article; this apocopated form also occurs in Arabic **هَلُو** Gol. col. 2122.

הָלוֹה (Milrā), m. *this*, Gen. 24:65; 37:19. Compounded of **וָה** and the fuller form of the article **הָל**, the **ל** being doubled as in the cognate **הָלָה**, **הָלָה**. ["According to Hupfeld from **וָה** and **הָלָה** = **הָלָהָה** which is also favoured by the Talm. plur. **הָלָהִי** for **הָלָהִי**."] It answers to the Arabic **الذي** which assumes the power of a relative; hence is the shortened form **هَلُو** and by aphæresis **لذي**.

הָלוֹ id., once occurring Eze. 36:35, joined with **וָה** and thus of the feminine gender.

הָלוֹה m., *a going, a step*; Job 29:6, **הָלוֹהִי** "my steps." Root **הָלָה**.

הָלוֹהָה f. only in pl.—(1) *going, progress*, Na. 3:6; specially *solemn processions* of God, Psal. 68:25.

(2) *ways*, Hab. 3:6, **הָלוֹהִים עוֹלָם לוֹ** "ancient ways are to him," i.e. God goes in the ways in which he

anciently went. Trop. *way of acting*, Pro. 31:27 **הָלוֹהִים בֵּיתָהּ** "(she attends to) the ways of her house," i.e. her domestic concerns.

(3) *companies* of travellers, Job 6:19. Root **הָלָה**.

יָלַךְ & הָלַךְ (see Gramm. § 67, [77]) fut. **יֵלֵךְ** (from **יָלַךְ**), once with Yod **יֵלֵךְ** Mic. 1:8; poet. **יֵלֵךְ** (from **יָלַךְ**), once **יֵלֵךְ** Psal. 73:9; imp. **יֵלֵךְ** with **יָלַךְ** or with the **ה** omitted **יֵלֵךְ** (see **יָלַךְ** in its own place), fem. **יֵלֵךְ**, **יֵלֵךְ**, rarely **יֵלֵךְ** Jer. 51:50; inf. abs. **יֵלֵךְ**, constr. **יֵלֵךְ** with suff. **יֵלֵךְ**, part. **יֵלֵךְ**.

(1) *to go, to walk, to go along* (kindred roots are **יָרַח**, **יָרַח**, which see). Used also of inanimate things; as of a ship, Gen. 7:18; reports, 2 Ch. 26:8; boundaries, Josh. 16:8; letters, Neh. 6:17. 2 Sa. 15:20, **וְיָלַךְ** "I, indeed, go whithersoever I can go;" compare 1 Sa. 23:13.

The place towards which one is going, commonly takes the preposition **אֶל** Gen. 26:26; 1 Sa. 23:18; 2 Ch. 8:17; sometimes **עַל** 2 Sa. 15:20; 1 Ki. 19:4; Isa. 45:16; 46:2 (pr. to go, to enter into), or it is put in the accusative; as Jud. 19:18; 2 Ki. 9:21 **וְיָלַךְ** "ships going to Tarshish;" or with **ה** **יָלַךְ** 2 Ki. 5:25;

The following constructions of this verb should be noticed—(a) with an acc., it is *to go through* or *over* a place, as Deu. 1:19, **וְיָלַךְ אֶת כָּל־הַבְּרָדָר** "and we went through all the desert;" 2:7; Job 29:3. So also **יָלַךְ** Num. 20:17; 1 Ki. 13:12 (in other places **יָלַךְ** Pro. 7:19).—(b) followed by **אֶת** it is *to go with* some person or thing, Exod. 10:9, also *to take with one, to bring*, Hos. 5:6. (Compare **אֶת**, G. 1.) For another sense see above.—(c) with **עִם** or **מֵעִם** (PM) *to go with, to have intercourse with* (German *umgehen mit*), Job 34:8; Prov. 13:20. Compare Job 31:5.—(d) with **אַחֲרַי** *to go after* any one, *to follow* him, Gen. 24:5, 8; 37:17. **בְּעֵלִים**, **בְּעֵלִים**, **בְּעֵלִים** *to go after*, i.e. to worship, God or Baal, Deut. 4:3; 1 Ki. 14:8; Jer. 2:8; also *to pursue*, 48:2, **וְיָלַךְ חֶרֶב** "the sword shall pursue thee."—(e) with a pleonast. dative **לֹא יֵלֵךְ לִי** *to depart*, see No. 3.

(2) trop. *to walk, i.e. to live, to follow any manner of life* (Germ. *wandeln*, comp. **יָלַךְ** No. 3.) Ps. 15:2, **הָלוֹךְ תָּמִים** "who walketh (lives or conducts himself) uprightly." Ps. 1:1, **הָלוֹךְ בְּעֵצַת רָשָׁעִים** "walks (lives) according to the counsel of the wicked." 1 Ki. 9:4, **וְיָלַךְ בְּדִרְכֵי פִי** *to follow any one's footsteps*, to imitate him in life and manners, hence **יָלַךְ בְּדִרְכֵי** "to follow the precepts of God;" Deut. 19:9; 28:9; Ps. 81:13. Rarely with an acc. (like **יָלַךְ** Jer. 51:50) Isa. 33:15, **הָלוֹךְ יִצְדָּקוֹת** "he who walketh uprightly;" Mic. 2:11, **וְיָלַךְ רֵיחַ וְשָׁקָר** "living in wind (i.e. vanity)"

and lying;" Pro. 6:12, הֹלֵךְ עֲקֻשֹׁת פִּה "walking (living) in perverseness of mouth," i. e. who, while he lives, continues to practise perverseness of speech.

(2) Specially to go away, to vanish, Ps. 78:39; יִלְכֶּה: 9; 19:10; 14:20; especially followed by a dat. pleon. לֹךְ, French *s'en aller*, Ital. *andarsene*. Cant. 2:11; 4:6; often in imp. לֵךְ Gen. 12:1; 22:2 Hence to *decease, to die*, Gen. 15:2; Psal. 39:14. (So in Arabic عَشَى, ذَهَبَ, عَبَرَ, مَضَى and

more fully مَضَى سَبِيلَهُ to go one's way. Syr. حَلَمَ to migrate, to wander; in Æth. ረዕዘ and ለተዘዘ). But to this head does not belong Gen. 25:32, אֲנִכִּי הֹלֵךְ לְמָוֶת; for it must not be rendered I am going to die, but I am daily liable to die, I am daily in danger of death.

(4) to go, as water, i. e. to flow, to be poured out, Isa. 8:7. Such expressions are of frequent use in Hebrew, as *the hills flow with milk* or *with water*, i. e. there is amongst the hills plenty of milk, of water (see Gramm. § 107, 3. note [§ 135, 1, note 2], Lehrs. § 218, 4); Joel 4:18. Similarly Eze. 7:17; 21:12, כָּל־כִּרְפִּים תִּלְכְּנָה מֵיָם. Vulg. *omnia gennia fluent aquis* (i. e. out of fear). Compare Virg. Georg. ii. 166: *auro plurima fluxit*.

(5) to go on, to go forward in any thing, i. e. to go on adding. It is variously construed—(a) with inf. pleon. הֹלֵךְ and the participle of another verb, Gen. 22:13, וַיֵּלֶךְ הָלֵךְ וַיֵּלֶךְ pr. *he went on going on, and grew*, i. e. he went on growing day by day, he grew more and more. Jud. 4:24, וַתִּלְכֶּה יָד בְּנִי־יִשְׂרָאֵל "and the hand of the Israelites became harder and harder upon Jabin." 1 Sa. 14:19; 2 Sa. 5:10; 18:25.—(b) Instead of the first הֹלֵךְ the verb itself is not unfrequently put, which expresses the action thus increased. Gen. 8:3, וַיִּשְׁבּוּ הַמַּיִם מֵעַל הָאָרֶץ "and the waters returned (flowed away) from off the face of the earth more and more;" 12:9; compare Gen. 8:5.—(c) with the partic. הֹלֵךְ and the partic. of another verb; 1 Sa. 17:41, וַיֵּלֶךְ הַפְּלִשְׁתִּי הֹלֵךְ "and the Philistines came nearer and nearer." 1 Sa. 2:26, וַיִּגְדַּל וַיִּשְׁבּוּ "and the child Samuel grew on more and more;" 2 Sam. 3:1; Est. 9:4; Jon. 1:11; Pro. 4:18; 2 Ch. 17:12. Comp. the French, *la maladie va toujours en augmentant et en empirant*, the disease increases more and more. See Gramm. § 100, 3, and the note there. [§ 128, 3.]

NIPHAL הִלָּךְ pr. to be made to go, hence to go away, to vanish, Ps. 109:23.

PIEL הִלִּיךְ i. q. Kal, but always poetic (except 1 Ki. 21:27) (of frequent use in Chaldee and Syriac), specially—(1) i. q. Kal No. 1, to go, to walk, Job 14:17; 30:8; Ps. 38:7; 104:3.

(2) i. q. Kal No. 2; Psal. 86:11; 89:16; 131:1 Eccl. 11:9.

(3) i. q. Kal No. 3, Ps. 104:26.

(4) perhaps to fall upon any one, *grassatus est* (which, like the Hebrew, is a frequentative from *gravior*), whence מְהִלֵּךְ *grassator, robber, attacker*, Prov. 6:11 (parall. מְנִי). Compare עָדָה to walk, to invade, to rob. Others understand *avagrant*. Compare HITHPAEL.

HITHPAEL הִילָךְ (from הִלָּךְ), rarely הִילִיךְ Ex. 2:9, and part. מְהִלֵּכִים Zec. 3:7 (formed from הִלָּךְ in the Chald manner)—(1) causat. of Kal No. 1; pr. to cause some one to go, hence to lead, Deu. 8:2; 2 Ki. 24:15; Isa. 42:16, etc. Part. מְהִלֵּכִים *leaders, companions*, Zec. 3:7; also to take any thing away, Zec. 5:10; Ecc. 10:20. So Ex. 2:9, הִילִיכִי אֶת־הַיֶּלֶךְ הַזֶּה "take this child." 2 Sa. 13:13, אֶנָּה אוֹלִיךְ אֶת־חַרְפֹּתַי "whither shall I carry my shame?" whither shall I go with my shame?

(2) causat. of Kal No. 3, to cause to perish, to destroy, Ps. 125:5.

(3) causat. of Kal No. 4, to cause to flow (as water), Eze. 32:14, *that (the sea) may flow away*, Ex. 14:21.

HITHPAEL הִתְהִלָּךְ—(1) pr. to go for oneself, comp. Gr. πορεύομαι, Germ. sich ergehen, hence to walk up and down, Gen. 3:8; 2 Sam. 11:2, to go about, to walk about, Ex. 21:19; Job 1:7; Zec. 1:10, 11; 6:7, to walk, to go, Ps. 35:14; with acc. (like Kal) Job 22:14, הִתְהַלַּךְ עַל־שָׁמַיִם "he walks upon the vault of heaven."

(2) trop. (like Kal and Piel No. 2) to live. הִתְהַלַּךְ בְּאֵמֶת בְּחַם to live (to walk) in truth, in uprightness. Ps. 26:3; 101:2; Pro. 20:7; 23:31, "to walk before God;" Gen. 17:1; 24:40; 48:15, and "to walk with God;" 5:22, 24; 6:9, i. q. to lead a life pleasing to God.

(3) i. q. Kal No. 4, to flow, used of wine, Pro. 23:31.

(4) Part. מְהִלֵּךְ Pro. 24:34, *an attacker, a robber, or a vagrant*, comp. Piel No. 4.

Derivatives, besides those which immediately follow, לָכָה, תְּהִלּוּכָה, מְהִלָּה, הִלִּיכָה, הִלִּיךְ.

הִלָּךְ Ch. PAEL, to go, Dan. 4:26.

APHEL, id. Part. מְהִלֵּךְ Dan. 3:25; 4:34.

הִלָּךְ m.—(1) journey, way, also i. q. הִלָּךְ *a traveller, a wanderer*, 2 Sam. 12:4. (Compare Gramm. 111:2, letter a [§ 104:2, a.]).

(2) a flowing, a stream. 1 Sa. 14:26, הִלָּךְ דְּבִישׁ "a stream of honey." Comp. הִלָּךְ No. 4.

הִלָּךְ w Ch *tray-toll*. Ezr. 4:13, 20; 7:24.

הלל — (1) TO BE CLEAR, TO BE BRILLIANT, *hell* *fel*, pr. used of a clear, sharp tone or sound. ["In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellelell-ellelell*; whence *to make ellell*, is i. q. *to rejoice*; see Isenberg *Amhar. Lex.* p. 112." Ges. add.] Comp. *hatten*, and the kindred roots *gellen*, *ללץ*, *schallen*. See **PIEL**. It is applied —

(2) to brightness of light, Arab. *حل* (like the Germ. *helle Farben*). See **HIPIIL**, and the noun *הילל*. Hence —

(3) *to make a show*, used both of external appearance, and of grandiloquent words, *glänzen wollen*, *prahlen*, Ps. 75:5. Part. *הוֹלֵלִים* the proud, the insolent, Ps. 5:6; 73:3; 75:5. Hence —

(4) *to be foolish*. See **POEL**. In the sacred writers, the more any one boasts, the more is he regarded as being foolish; just as, on the other hand, a modest person is looked upon as wise and pious. Comp. *נבֵל*.

PIEL, pr. *to sing* (see **Kal** No. 1), especially any one's praises; hence, *to praise, to celebrate*, especially God, with an acc. *הַלְלֵי יְהוָה* "praise ye Jehovah." Psal. 117:1; 145:2; in the later writers with ? (properly to sing to God), 1 Ch. 16:36; 25:3; 2 Ch. 20:21; 30:21; Ezr. 3:11; with ? Psal. 44:9. Also simply *to praise*, Prov. 27:2; 28:4; followed by *אֶל* *to praise* some one to another, to commend, Gen. 12:15.

(2) intrans. *to glory*. Psal. 56:5, *בְּאַהֲלִים אֶהְלֵל* "in God I will glory." Comp. Ps. 10:3.

PUAL, *to be praised, celebrated*, Eze. 26:17. Part. *מְהוֹלָל* worthy to be praised (God), Psal. 18:4; 96:4; 145:3. Ps. 78:63, *וּבְתוֹלָתֵינוּ לֹא הוֹלֵל* according to the present vocalization, "and their virgins were not celebrated" (had no nuptial song); comp. Ch. *הוֹלֵל* epithalamium. But this does not accord sufficiently with verse 64, and I prefer reading *הוֹלֵל* for *הוֹלֵל* lamented.

POEL *הוֹלֵל* fut. *הוֹלֵל* causat. of **Kal** No. 4, *to make foolish*, Ecc. 7:7; also *to shew to be foolish, to make ashamed*. Job 12:17; Isa. 44:25, *הוֹלֵל קְסָמִים יְהוֹלֵל* "he shews the diviner. to be fools."

POAL part. *מְהוֹלָל* *mad*, pr. smitten with fury. Ps. 102:9, *מְהוֹלָלִי* "those who are mad against me" (like *מְהוֹלָל*). Ecc. 2:2.

HIPIIL — (1) causat. of **Kal** No. 1, *to make bright or shining*, Isa. 13:10; Job 41:10. I would with Ewald (*Hebr. Gramm.* p. 471), place here [in *Thes. put* under **Kal** 2], Job 29:3, *בְּהִלּוֹ יְרוֹ* for *בְּהִלּוֹ יְרוֹ* (by the omission of ה preformative), "when God made his light to shine." Those who do not thus

admit the syncope of the letter ה, take *הִלּוֹ* to be inf. **Kal** of the form *הִלּוֹ*, with a pleonastic suffix; so that it should be rendered, "when it shined," ac. his light; compare Job 33:20; Eze. 10:3.

(2) *to shine, to give light*, i. q. *הִאִיר* No. 2, *אִיר* *verbreiten, leuchten*, Job 31:26.

HIITHPAEL — (1) pass. of **Piel** 1, *to be praised*, Prov. 31:30.

(2) *to glory, to boast oneself*. 1 Ki. 20:11; Pro. 20:14, *אֵל לוֹ אֵן יִתְהַלֵּל* "he goeth away, and then he boasteth (of his bargain)." With *אֵן* of that in which one glories, Prov. 25:14; 27:1; especially used of God, Ps. 34:3; 64:11; 105:3. Once with *עַם* Ps. 106:5.

HIITHPOEL — (1) *to be mad, to be foolish*. Jer. 25:16; 51:7; Nah. 2:5, *יִתְהוֹלְלוּ הָרֶכֶב* "the chariots are mad," they are driven impetuously; Jer. 50:38, *יִתְהוֹלְלוּ בְּאֵימִים* used in a pregnant sense, "they madly confide in idols."

(2) *to feign madness*, 1 Sa. 21:14.

Derivatives, *הִלָּל, הִלְלָה, הוֹלֵלָה, הוֹלֵלָה, מְהוֹלָל, מְהוֹלָלָה*, pr. n. *הוֹלֵלָה, הוֹלֵלָה* and —

הִלָּל ["singing," "praising"], *Hillel*, pr. n. of a man, Jud. 12:13, 15.

הָלַם fut. O (Psal. 74:6) — (1) TO BEAT, TO STRIKE, TO SMITE. Jud. 5:26, *הָלַם סִיסְרָא* "he smote Sisera;" Ps. 74:6; 141:5; Isa. 41:7, *הוֹלֵם פָּעֵם* who smote the anvil, pr. *הוֹלֵם פָּעֵם*. As to the change of the accent, see *Lehrg.* p. 175. 308. Used of the hoof of a horse striking the ground, Jud. 5:22. Metaph. *הוֹלֵם יַיִן* Isa. 28:1, *smitten by wine, drunkards*; compare Gr. *οἰνωμένη*, Lat. *percussus tempora Baccho*. Tibull. As to similar expressions in Arabic, see my Comment. on Isa. loc. cit.

(2) *to smite in pieces, to break*, Isa. 16:8.

(3) *to be dissolved, to break up* (intrans.) as an army, *to be scattered*; Germ. *fiel zerfallen*. 1 Sa. 14:16, *וַיִּפֹּד יְהוָה* "and (the hosts) were scattered more and more."

Derivatives, besides those which immediately follow, *הִלָּם, מְהוֹלָם*.

הֵלֵם adv. of place. — (1) *hither*, Ex. 3:5; Jud. 18:3; 1 Sa. 10:22; *עַד-הֵלֵם* *hitherto*. 2 Sa. 7:18.

To this answers the Arab. *هَلَم* (not *هَلَم*, as given in the former editions and by Winer) come hither, which is inflected like an imperative; whence the fem. *هَلِی*.

Perhaps the Hebrew word also, was originally an imperative signifying *come hither*; from *הָלַם* to strike

the ground with one's foot (comp. פָּעַם). As to the sense, comp. also Gr. *deūpo*, *deūpt*, pl. *deūte*.

(2) *here*, Gen. 16:13. [In Thes. this word is said to mean pr. a stroke of the foot on the ground, as an indication whence one has come.]

הֶלֶם ("stroke"), [*Helem*], pr. n. of a man, 1Ch. 7:35.

הֶלֶמֶת f. *hammer*, Jud. 5:26, so called from striking. See the root.

הֶם or הָם [*Ham*], pr. n. of a region otherwise unknown, where the nation of the Zuzim lived; probably in the land of Ammon, or in the bordering country; Gen. 14:5.

הֶם or הָם only in pl. with suffix הֶמָּה for הֵמָּה *their riches*. Eze. 7:11, וְלֹא מִהֶמָּה וְלֹא מִמָּוֶן "nothing of them (shall remain), neither of their multitude, nor of their wealth." The paronomasia of the words מֶהֶם, מִהֶמָּה, מִמָּוֶן appears to have given occasion for the use of this new or at least uncommon form.

הֵם & הֵמָּה pers. pron. pl. m. *THEY, THOSE*; sometimes it is incorrectly put for the feminine, *ex*. Zec. 5:10; Ru. 1:22. — With the article it becomes the demonstrative, *these*; see הֵוא. — Not unfrequently it takes in a manner the place of the verb substantive, 1 Ki. 8:40; 9:20; Gen. 25:16; even with feminines, Cant. 6:8; and for the second person, Zeph. 2:12, "you also, O Cushites, חֲרָבִי חֲרָבִי הֵמָּה shall be stricken through with my sword." Compare הֵוא.

הֶהָהָ fut. הֵהָהָ onomatop. root, to шум; Germ. *brummen*, *summen*, or rather the old *bummen*; Engl. *to hum*, used of the sound made by bees; whence the Germ. *Hummel*, Arabic *حُمَم*, *حُمَم*. It is used —

(1) of the noise made by certain animals, as of the growl of the bear, Isa. 59:11; of a snarling dog, Ps. 59:7, 15; of the cooing of a turtle dove, Eze. 7:16. It is applied to the sighings of men, Ps. 55:18; 77:4; which are compared to the sounds uttered by bears and doves (Eze. 7:16; Isa. 59:11).

(2) used of the sound of the harp (compare Germ. *Hummel* of a particular kind of harp), Isa. 16:11 (compare 14:11), and of other instruments of music, Jer. 48:36; the noise made by a shower, 1 Ki. 18:41 [A derivative is found in this passage]; the waves, Ps. 46:4; Isa. 51:15; Jer. 5:22; 31:35; 51:55; of disturbed and tumultuous people, Ps. 46:7; 59:7; 83:3; Isa. 17:12. Hence הֶהָהָ poet. noisy places,

i. e. the streets, Pro. 1:21. Pro. 20:1, הֵמָּה הֵמָּה "wine is a mocker, and strong drink (is) raging." Comp. Zec. 9:15.

(3) used of *internal emotion*, from disquiet of mind arising from cares, solicitude, pity, Psal. 42:6, 12; Jer. 4:19; 31:20; comp. Cant. 5:4. This internal emotion is sometimes compared poetically with the sounding of musical instruments (No. 2), just as Forster narrates that in some of the islands of the Pacific they call pity, the barking of the bowels. Isa. 16:11, מִמָּוֶן לְמָוֶן "my bowels shall sound like a harp for Moab." Jer. 48:36, לְמָוֶן לְמָוֶן "my heart shall sound for Moab like pipes." Hence —

(4) used of a person wandering about from inquietude of mind; as the adulterous woman, Pro. 7:11; 9:13. Similar in signification is הֵנָּה.

Derivatives הֵם or הָם, הֵמָּה, הֵמָּה, הֵמָּה.

הֵמָּה see הֵם.

הֵמָּה & הֵמָּה Ch. pers. pron. pl. *they, those*, Dan. 2:34; Ezr. 4:10, 23, i. q. Heb. הֵם.

הֵמָּה (from the root הֵמָּה), m. (f. in one passage. Job 31:34).

(1) *the sound, noise* of a shower, 1 Ki. 18:41; cf. singers, Eze. 26:13; Am. 5:23; especially of a multitude, 1 Sa. 4:14; 14:19; Job 39:7. Hence —

(2) *a multitude* of men itself. הֵמָּה קוֹל הֵמָּה the noise of a multitude, Isa. 13:4; 33:3; Dan. 10:6. הֵמָּה נָשִׁים Gen. 17:4, 5. הֵמָּה עַמִּים Isa. 17:12, many peoples. הֵמָּה a multitude of women, 2 Ch. 11:23. Especially used of hosts of soldiers, Jud. 4:7; Dan. 11:11, 12, 13. Also, plenty of water, Jer. 10:13; 51:16.

(3) *plenty, wealth, riches*, Ps. 37:16; Ecc. 5:9 Isa. 60:5.

(4) *emotion* of mind. Isa. 63:15, מִמָּוֶן מִמָּוֶן pr. "commotion of thy bowels," i. e. thy mercy; comp the root No. 3.

הֵמָּה see הֵמָּה.

הֵמָּה ("multitude"), [*Hammonah*], prophetic name of a city, to be situated in the valley where the slaughter of Magog is to take place, Eze. 39:16.

הֵמָּה f. *sound* of a harp, Isa. 14:11. Root הֵמָּה.

הֵמָּה a root not used. Arab. *حَمَل* to rain incessantly; kindred to the Heb. הֵמָּה. The original idea appears to be that of making a noise; compare הֵמָּה used of the noise of showers, 1 Ki. 18:41. Hence —

הֵמָּה & הֵמָּה f. *noise, sound*, i. q. הֵמָּה Eze. 1:24, בָּלְבָלָם קוֹל הֵמָּה כְּמֹנֶה "as they went, as

noise [was heard] like the sound of a host." (Comp. קול המון Isa 13:4; 33:3; 1 Ki. 20:13, 28; especially Dan. 10:6.) Jer. 11:16.

המם fut. יהם i. q. הום pr. TO PUT IN MOTION, in Bewegung setzen; hence—

(1) to impel, to drive. Isa. 28:28, עָלָתוּ עֲלֵיתוֹ, "he drives the wheels of his threshing wain."

(Comp. Arab. حَم to urge on a beast.)

(2) to disturb, to put in commotion, to put to flight, e.g. when used of God, his enemies, Ex. 14:24; 23:27; Josh. 10:10. Psalm 144:6, נִשְׁלַח חֲצִידֶיךָ, "send forth thine arrows, and put them (the enemies) to flight." Ps. 18:15. 2 Ch. 15:6, אֶל־הֵימָּם, "the enemies." "God disturbed them with every misery." Hence—

(3) to destroy utterly, to make extinct, Deut. 2:15; Est. 9:24 (where it is joined with אָבַד). Jer. 51:34 (with אָכַל).

[Derivative, pr. n. הוּמָם.]

הִמָּן ἀπαξ λεγόμεν. i. q. הָמָה, הָמַל, הָמַר TO MAKE A NOISE, TO RAGE. Inf. Eze. 5:7, יַעַן הִמָּנְתֶּם מִן־יְהוָה, "because that ye raged yet more (against God) than the nations (which are around)." Compare הָמָה Ps. 83:3; 46:7. It may also be that הִמָּן is a secondary root, formed from הִמּוֹן. The Hebrew interpreters regard הִמָּנְתֶּם as being for הִמָּנְתֶּם, and that this is the verbal noun הִמּוֹן itself. [So Ges. in Thes. and Corr.]

הָמָן [Haman], pr. n. of a noble of Persia, celebrated on account of his plots against the Jews, Est. 3:1, seq. (With regard to the etymology of this word, I formerly followed Jo. Simonis, who compares it with Pers. همان, which he translates alone, solitary. But همان is nothing but an adv. so, only, but. Perhaps a better comparison will be Pers. همام homām, magnificent, illustrious; or Sanscr. héman, the planet Mercury.)

הַמָּנִיד or according to חַיִּיב הַמָּנִיד Chald. Daniel 5:7, 16, 29, a necklace, neckchain, monile. To this corresponds Syr. ܡܢܝܕܐ, ܡܢܝܕܐ, and Greek μαράκης, μαράκον, μάρρος; also μαράκιον, μανράκιον: all of which are diminutives from μάρρος, μάρρος, μόνρος, the words being chiefly Doric; whence also the Lat. monile (see Polyb. ii. 31; Pollux v. 16, the Greek interpreters of the O. T. in Biel and Schleusner). ה in Ch. and Syr. is a prosthetic letter, and ה or ח is a diminutive termination familiar to the

Persians and Greeks. If the etymology of the syllable מן μάρρος be further traced, the idea of many is not improbable that it properly signifies the moon, and that μαράκη is properly i. q. μανρία, a little moon worn round the neck (compare מָרְרָן). Indeed in modern Persic the moon is called ماه, but the primitive Nun is shown to be omitted by the Greek μήν, μήνη, Dor. μάρα, Goth. mana, Lat. mensis, Germ. Monat, Monb. Geddes on Ex. 25:22, compares the Lat. manica from manus, and supposes חֲסִי properly to mean an armlet. ["Comp. also Sanscr. mani, a gem, a pearl."]

הָמָס an unused root, i. q. همس, همش, which are used of a gentle noise of various kinds (comp. הָמָה, הָמַל, הָמַר, הָמָה), as of persons walking, of small branches and twigs mixed together and breaking one another (ἄνιθεν δὲ κρίστοις); compare transp. هشم to break any thing dry, as brushwood, هشمش brushwood. Hence—

הַמָּסִים m. pl. Isa. 64:1, brushwood. Saadiah has well retained المس. See Schult. in Orig. i. p. 68, 69.

הָמַר a root not used in Hebrew. Arab. همر to flow in a rapid stream (of water) همرة rain, shower. The original idea is no doubt that of making a noise (comp. הָמָה), as in هَمَل, a root which is formed from this, the letter ر being softened. Of the same origin are Gr. ὑμβρος, Lat. imber. A kindred root is מָרַר.

Derivative מַהֲמָרוֹת.

I. הָ pers. pron. 3 pers. pl. fem. THEY, THOSE Only with pref. הָ Gen. 19:29; 30:26; הָ Eze. 18:14; הָ Eze. 16:47; הָ (therefore) Ruth 1:13. The separate pronoun always has הָ parag. הָהָ, which see.

II. הָ followed by Makk. הָ—(1) demonstrative adv. or interj. LO! BEHOLD! (Cognate words are אֵם which see, let. A., Arab. اِن behold, هنا here, Gr. ἔν, ἔν = ἔνδε, Lat. en, also Chal. הָן, הָן the demonstrative pronoun, this. Pronouns and demonstrative adverbs are often expressed by the same or a similar word; comp. אֵן, אֵן behold, and אֵן this; אֵן where, and אֵן who?) Gen. 3:22; 4:14; 11:6; 15:3; 19:34; 27:11; 29:7; 30:34. 29:8; 47:23; Job 8:19, etc. Of yet more frequent

occurrence is **המה** which see. ["It becomes a part. of affirmation, *lo' i. q. yea, surely*, as in the Talmud. Gen. 20:34, where Saadiah well **נחם**. Hence **המה** i. q. **למה**." Ges. add.]

(2) It becomes an interrogative particle, *num*; or at least in oblique interrogation, *an* (ob). Jer. 2:10, **ראוי הן היתה פואת** "see whether there be such a thing." Compare Ch. **הן** No. 2. The transition of demonstrative particles into interrogatives is easy; compare Heb. **ה**, **אם** letter B.; also Syr. **ܐܝܬܐ** behold, which is used interrogatively in some phrases, as **ܐܝܬܐ nonne?** Lat. *ecquid?* for *en quid* or *ecce quid*.

(3) a conditional part. i. q. **אם** let. C., *if*, like the Ch. **הן**, Syr. **ܐܝܬܐ**, especially found in the later books in which there is a leaning to the Chaldee, 2 Ch. 7:13 (where there follows **אם**). Job 40:23; Isa. 54:15; Jer. 3:1. The manner in which this signification of the word has arisen may be seen in these passages of the Pentateuch, Lev. 25:20, "what shall we eat in the seventh year **לא נזרע** **הן** (for) behold we shall not sow," i. q. *if we do not sow*. Ex. 8:22.

הן Ch.—(1) *behold, surely*, Dan. 3:17.

(2) *whether* (ob) Ezr. 5:17.

(3) *if*, Daniel 2:5, 6; 3:15, 18. When doubled, *whether, or*, Ezr. 7:26. See Heb.

המה (1) pron. 3 pers. pl. fem. *they, those*. Gen. 41:19; *themselves, ipsae, aurai*, 33:6; *these*, with the art. 1 Sa. 17:28. It often includes the verb substantive, Gen. 6:2, **כי טובות הנה**; or stands for it, Gen. 41:26, **שבע פרות הטובות יביע שנים הנה**, Verse 27. With prefixes **המה** Levit. 5:22; Nu. 13:19; **מהנה** Levit. 4:2; Isaiah 34:16; **להנה** Ezek. 1:5, 23; **פהנה** Gen. 41:19; Job 23:14 (like these things = of that kind). **פהנה** **וכהנה** Germ. *so und soviel*, 2 Sa. 12:8.

(2) Adv. of place—(a) *hither* (comp. of **הן** No. II. behold, here, and **ה** parag. local), Gen. 45:8; Josh. 3:9, etc. **הנה** **והנה** hither and thither, Josh. 8:20. 1 Sa. 20:21, **הנה** **למך** "from thee hither," i. e. "on this side of thee," opp. to **הלאה**, see **הלאה**. **ער** **הנה** *thus far, hitherto*, Num. 14:19; 1 Sam. 7:12; *hither*, 2 Sam. 20:16; 2 Ki. 8:7; used of time, *to this time, hitherto*, Gen. 15:16; 1 Sam. 1:16, etc. Contractedly **ער** **הנה** which see.—(b) *here* (Arab. **هنا**), where **ה** is merely demonstrative, Gen. 21:29; when repeated *here, there*, Daniel 12:5. **הנה** **והנה** *here and there*, 1 Ki. 20:40.

הנה rarely **הנה** Gen. 19:2, i. q. **הן** with **ה** parag. having a demonstrative power (as **איה**, **איה**, a demon-

strative particle, *lo! behold*. (As to its etymology or rather analogy, see **הן** No. II.) Used for pointing out persons, things, and places, as well as actions Gen. 12:19, **הנה** **אשתך** "behold thy wife." Gen. 16:6; 18:9, **הנה** **באהל** "behold (it is) in the tent." Gen. 20:15, 16; 1:29, **הנה** **נתתי לכם ונו** "behold! I have given you every herb," etc. Especially in descriptions and in lively narration. Genesis 40:9, **הנה** **בחלמי** **והנה** **נפון לפני** "in my sleep, behold a vine was before me." Verse 16; 41:2, 3; Isaiah 29:8. Compare Dan. 2:31; 7:5, 6. Sometimes also used as a particle of incitement, Psalm 134:1, **הנה** **קרו אלה** "come, praise ye the Lord."

When the thing to be pointed out is expressed by a personal pronoun, this is appended as a suffix (as Plaut. *eccum*, for *ecce eum*), in these forms, **הנני** *behold me* (the pronoun being regarded as in the acc., comp. Gr. § 25, ed. 9 [§ 98, 5]), in pause **הנני** Gen. 22:1, 11; 27:1; and **הנני** Gen. 22:7; 27:18; **הנך** *behold thee*, Gen. 20:3; once **הנכה** 2 Ki. 7:2. f. **הנך** Gen. 16:11; **הנל** *behold him, ecce eum, eccum*, Num. 23:17; **הננו** *behold us*, Josh. 9:25; in pause **הננו** Job 38:35; **הננו** Gen. 44:16; 50:18; **הנכם** Deut. 1:10; **הנכם** Gen. 47:1. **הנני** *behold me!* **הננו** *behold us!* are used as the answer of persons called, who reply, shewing their ready obedience; Gen. 22:1, 7, 11; 27:1, 18; Nu. 14:40; 1 Sa. 3:8; Job 38:35; Isa. 52:6; 58:9; 65:1. Further **הנה** with a suffix, in more lively discourse is very often prefixed to a participle, when it stands for the finite verb, especially for the future. Gen. 6:17, **הנני** **מביא אתה** "behold I am about to bring a flood" (pr. behold me going to bring); Gen. 20:3 **הנך** "behold thee about to die," thou art about to die. Isa. 3:1; 7:14; 17:1; Jer. 8:17; 30:10; but also for the pret., Gen. 37:7; 1 Ch. 11:25; and the present, Gen. 16:14; Ex. 34:11. A finite verb more rarely follows, with a change of the person; as Isa. 28:16, **הנני** **יסד** "behold me, who founded," for **יסדתי** or **יסר**.

הנה f. (a verbal noun of Hiphil, from the root **נח**), *grant of rest, rest*, Est. 2:18. Remission of tribute is what is understood by the LXX. and Ch.

הנם *Hinnom*, see under **ני**, letter a.

הנע [*Hena*], pr. n. of a city of Mesopotamia, the same apparently as was afterwards called *Ana* (ܐܢܐ), situated at a ford of the Euphrates, 2 Ki. 18:34; 19:13; Isa. 37:13.

הסה not used in Kal (kindred to **הסה**, **הסה**, **הסה**). [Not given as a verb in Thes. except as formed from **הס** which stands as an interjection.]

PIEL, imper. אָפּ. הָם BE SILENT SILENCE! an onomatopoeitic expression for commanding silence; like the Germ. *flüß!* from which have been formed the roots הָסָה, הָשָׁה; Hab. 2:20; Zeph. 1:7; Zec. 2:17; Jud. 3:19; Amos 6:10. Adv. *silently*, Amos 8:3. LXX. σιωπῶν. Plur. הָסוּ Neh. 8:11.

HIPHAL, *to command to be silent, to still* (a people), Nu. 13:30.

הַפְּנוּהָ fem. *remission, cessation*, Lam. 3:49. Root פָּנוּ.

הָפַךְ fut. הִפְּךָ (Aram. *ܚܫܝܚ*, Arab. *أَفَكَّ*)—

(1) TO TURN, as a cake, Hos. 7:8; a dish, 2 Ki. 21:13; הָפַךְ הַיָּד turn *thy hand*, or *thy side*, i. e. turn back, return; 1 Ki. 22:34; 2 Ch. 18:33. Comp. 2 Ki. 9:23. הָפַךְ עֹרֶךְ לְפָנַי to turn the neck to any one, Josh. 7:8. Also intrans. (like *στρέφειν*, and in Hom. sometimes also *στρέφειν*), *to turn oneself*, 2 Ki. 5:26; hence *to turn back, to flee*, Jud. 20:39, 41; Ps. 78:9.

(2) *to overturn, to overthrow* (as cities), Gen. 19:21, 25; Deut. 29:22; followed by *אֶת* Amos 4:11.

(Arab. *الْمُتَنَكِّتُ* the overthrown, *kar' i'kaxh*, a name for Sodom and Gomorrha.)

(3) *to turn, to convert, to change*, Ps. 105:25; followed by *לְ* into something, Psal. 66:6; 105:29; 114:8; Jerem. 31:13. Intrans. (like No. 1) *to be changed*, followed by an acc., into something. Lev. 13:3; יָשַׁר בְּנִינָה הָפַךְ לָבָן “the hair in the plague is turned white;” verse 4, 10, 13, 20.

(4) *to pervert*, e. g. any one's words, Jer. 23:36. [Intrans. *to be perverse*. Isa. 29:16, הִפְּכֶם “O your perverseness!” [As a noun in Thes.]]

NIPHAL הִפְּךָ inf. absol. נִהְפָּךְ.

(1) *to turn oneself about*, as an army, Josh. 8:20. Pro. 17:20, נִהְפָּךְ בְּלִשְׁנוֹ “he who has a tongue that turns about.” Followed by *אֶת* to turn oneself against any one, Job 19:19; *לְ* to any one, Isa. 60:5. 1 Sam. 4:19, נִהְפְּכוּ עֲלֶיהָ צָרִיחָה “her pains turned themselves unto her,” i. e. took hold of her. Also followed by *לְ*, Lam. 5:2.

(2) *to be overthrown*, Jon. 3:4.

(3) *to be turned*, i. e. *to be changed*, followed by *לְ* Ex. 7:15; Lev. 13:16, 17; followed by an acc. Lev. 13:25. Specially, *to be changed for the worse*, i. e. to degenerate, Jer. 2:21 (comp. Ps. 32:4; Dan. 10:8).

HOPHAL, הִפְּךָ followed by *לְ*, *to turn oneself*, *to be turned against any one, to assail him*, Job 30:15.

HITHPAEL—(1) *to turn, to turn oneself*. Gen. 3:24, הִתְהַפְּכָה “a sword (continually) turning

itself,” i. e. flashing, brandished. Used of a cloud turning itself, i. e. as it were walking across the sky Job 37:12.

(2) *to turn*, i. e. to change oneself, to be turned, Job 38:14.

(3) *to roll oneself on, to tumble*, Jud. 7:13.

Derivatives besides those which immediately follow, מִהְפָּכָה, מִהְפָּכָה, מִהְפָּכָה.

הִפְּךָ and הִפְּךָ m. *the reverse*, i. e. the contrary, Eze. 16:34.

[“הִפְּכָה *perverseness, folly*, with suff. Isa. 29:16, הִפְּכֶם “O your perverseness.” Others (so Ges. in Manuale) regard this as an inf. used in the sense of a noun, which however the dagesh lene in כ prevents.”]

הִפְּכָה f. *overturning, overthrow*, Gen. 19:29. See the root No. 2.

הִפְּכָה adj. *crooked, twisted*, Pro. 21:8. Opp. to יָשָׁר.

הִצִּיל f. verbal of Hiph. from the root *נָצַל*, *escape, liberation*, Est. 4:14.

הִצִּין an unused root, prob. i. q. *חָסַן* and *חָסַן* (ה and ח being interchanged), *to be strong and fortified*, whence *חָסַן* defence, weapons; *חָסַן* iron, pl. instruments of iron. Hence—

הִצִּין Eze. 23:24 (where however many copies have *הִצִּין*), *weapons, arms*, as well explained by the Targum and Kimchi.

הָרָה m. with art. הָרָה, with ה local הָרָה Gen. 12:8; 19:17, 19, etc. Once הָרָה Gen. 14:10. Plur. הָרִים constr. הָרִי, with art. הָרִים.

A MOUNTAIN, a primitive noun as if from a verb, Med. Gem. [so derived in Thes.], whence also הָרָה, הָרָה, also הָרָה which see. (Corresponding to this are Greek *ὄρος*, Slav. *gora*.) A word of very frequent occurrence; it often means a *mountain tract of country*, Gen. 14:10; hence הָרָה הַיְּבֵר the mountainous district of the tribe of Judah, Josh. 11:21; 20:7; also *kar' i'kaxh*, הָרָה Josh. 10:40; 11:16; *ἡ ὄρεινῇ*, Luke 1:39, 65; הָרָה הַיְּבֵר the mountainous district of Ephraim (see *אֶפְרַיִם*). הָרָה הַיְּבֵר the mount of God, a name of—(a) Sinai, as the abode of Jehovah [at the giving of the law], Ex. 3:1; 4:27; 18:5.—(b) Zion, Ps. 24:3; Isa. 2:3; often called also the *holy mountain of God* (commonly הָרָה קְדִישָׁה, הָרָה קְדִישָׁה, so used that the suffix refers to God), Isa. 11:9; 56:7; 57:13; Psal. 2:6; 15:1; 43:3; Obad. 16; Ezek. 20:40. More fully

Zion [Moriah rather] is called **הַר בֵּית י** Isa. 2:2. (c) once the mountain of Bashan, i. e. Hermon, Psal. 68:16, as being a very lofty mountain.—(d) the holy land, as being mountainous [?] Isa. 57:13; more often in plur. mountains of God, Isa. 14:25; 65:9. Farther, as to the religion of the ancients, especially of the Hebrews [?], who regarded mountains as holy, and as the abodes of deities, see my remarks in Comment. on Isa. vol. ii. p. 316, seq.; and in pref. to Gramberg's book, Die Religionsideen des A. T. page xv. seq. [This would have much more to do with superstition and idolatry, than with revealed religion.] **הַר הַמְּשֻׁחָהּ** the mountain, i. e. the fortress of the destroyer, used of Babylon, Jer. 51:25.

In proper names—(a) **הַר הָרִים** ("mount of the sun"), a city of [the territory afterwards belonging to] the Samaritans, Jud. 1:35.—(b) **הַר יַעֲרִים**, see יַעַר.

הַר see **הַר**.

הָרָא ("mountainous"), [Hara], pr. n. of a country in the kingdom of Assyria, prob. *Media magna*, now **عراق عجمي**, also called **المجبال** *mountainous*, 1 Ch. 5:26. See Bochart, Phaleg. iii. c. 14.

הָרָאֵל ("mount of God"), used of the altar of burnt offerings, Ezek. 43:15, *ibid.* and verse 16, called **אֶרְצֵי־אֵל** which see.

הָרַג fut. **יָהַרַג** TO KILL—(a) persons, used not only of private homicide (for which **רָצַח** is more frequently used), Gen. 4:8, seq.; Ex. 2:14, but also of the slaughter of enemies in war, Isa. 10:4; 14:20; Josh. 10:11; 13:22; also of any slaying, 1 Ki. 19:10, seq.; 2 Ki. 11:18; Est. 9:6; whether by the sword, Ex. 22:23; 2 Sa. 12:9; Am. 4:10; or by throwing a stone, Jud. 9:54. Hence it is applied also to a pestilence, Jer. 18:21; to a viper, Job 20:16; and even poet. to grief, Job 5:2.—(b) to kill animals, Isa. 27:1; hence to *slay for food*, Isa. 22:13. Metaph. (c) it is applied even to plants. Ps. 78:47, **יָהַרַג בְּבֶרֶד נִפְנָם**, "he killed their vines with hail." Comp. **מָוֶת** Job 14:8, and the observations on that word, Virg. Georg. iv. 330; *felices interfice messes*. Constr. commonly with acc., rarely followed by **ל** 2 Sa. 3:30; Job 5:2; and followed by **בְּ**, to make a slaughter *amongst*, 3 Ch. 28:9; Ps. 78:31. Comp. **בְּ** A. 2.

נִהְיָאֵל, pass. *to be killed*, Eze. 26:6, 15.

פָּוַל, id. Isa. 27:7; Ps. 44:23.

Derivatives the following words.

הָרַג m. *a killing, a slaughter*, Isa. 27:7; 30:25; Eze. 26:15; Est. 9:5; Pro. 24:11, and—

הַרְגָה f. id. **שֵׂאֵן הַהֲרָגָה** *sh. eṣ* for the slaughter, Zec. 11:4, 7 (comp. the verb Isa. 22:13). **וַיֵּא הַהֲרָגָה** the valley of slaughter, Jer. 19:6

הָרָה—(1) TO CONCEIVE (as a woman), TO BECOME PREGNANT ["The etymology seems to lie in the idea of *swelling*; kindred to **הָרַר**, **הָרַרְרָה**." Ges. add.], Gen. 4:1, 17; 16:4; 21:2; 25:21; 29:32; followed by **ל** of the man by whom she conceives, Gen. 38:18. Part. **הָרָה** *she who conceives*; hence used poet. for a mother, Cant. 3:4; Hos. 2:7. The Hebrew interpreters also consider the plur. **הָרָהִים** to be as if by zeugma (comp. Arabic **أَبَا** *both fathers*, for parents), to be put for parents, Gen. 49:26; but see under the word **הָרָה**.

(2) metaph. *to conceive in the mind*; hence *to plan, to devise* any thing. Ps. 7:15, **הָרָה עֲמָל וְלֹא יִשְׁכַּח**, "he conceived mischief, and brought forth falsehood," Job 15:35; Isa. 33:11; 59:4.

פָּוַל הָרָה pass. *to be conceived*. Job 3:3, "and (let) the night (perish, which) said **נָכַר** there is a man child conceived." Well explained by Schultens, "*Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem proliis virilis.*"

It is altogether without ground that some have also ascribed to this verb, the signification of bringing forth, appealing to 1 Ch. 4:17, **וַתֵּהֵר אֶת־מִרְיָם**, for all that the passage shews is that the mention of the birth is omitted.

POEL, inf. absol. **הָרָה** Isa. 59:13, i. q. Kal No. 2.

The derived nouns are **הָרִין**, **הָרִי**, **הָרִינָה** [and the following]—

הָרָה adj. only found in fem. **הָרָה** *pregnant, with child*, Gen. 16:11; 38:24, 25; Ex. 21:22, etc. ["followed by **ל**, by whom"]. **הָרָה לֵלֶךְ** *with child, near to be delivered*, 1 Sa. 4:19. **הָרָה עֹלָם** always with child, Jer. 20:17. Pl. **הָרֹות** Am. 1:13. With suff. **הָרֹותֶיהָ**, **הָרֹותֶיהֶם** (forms which regularly take dagesh, as if from Piel), 2 Ki. 8:12; 15:16.

הָרָהָר Chald. *a thought*, from **הָרָהָר** to think; see **הָרָהָר**. Pl. Dan. 4:2, where it is used of night visions; like the syn. **רְעִיּוֹן** Dan. 2:29, 30; 4:16. Syr. **ܪܝܬܝܢ** *a phantasm or imagination*.

הָרִין m. (from **הָרָה**) *conception*, Gen. 3:16. With *tzere* impure.

הָרִי i. q. **הָרָה** fem. **הָרִיָה**, whence **הָרִיָהִי** Hos. 14:1

הָרִינָה m. *conception* (from **הָרָה**) Ru. 4:13; H. 9:11.

הַרְסָה f. (from the root **הָרַס**), that which is *destroyed*, ruined or destroyed houses, Am. 9:11.

הַרְסוּת f. *destruction*, Isa. 49:19.

הָרַם an unused root, i. q. **רָם**, **אָרַם** to *be high*, *lofty*. Arab. **حرم** to make great, to lift up; whence **حرم** a pyramid, a lofty edifice. Hence **הַרְמוֹן** and —

הָרַם ("height," of the form **עוֹלָם**, or "mountainous," from **הָר** with the addition of **רָם**), [*Horam*], pr. n. of a Canaanitish king, Josh. 10:33.

הָרַם ("made high"), [*Harum*], pr. n. m., 1 Ch. 4:8.

הַרְמוֹן i. q. **אַרְמוֹן** a *fortress, palace*, used of a hostile fortress, Am. 4:3. Root **הָרַם**. Some understand this to be a women's apartment, and some Armenia, but the explanation already given is alone correct.

הָרָן ("mountaineer," from **הָר**), [*Haran*], pr. n. — (a) of a brother of Abraham, Gen. 11:26, 27; — (b) 1 Ch. 23:9. **בֵּית הָרָן** see p. cxvii, B.

הָרַס fut. **יָהַרַס** Ps. 28:5; Isa. 22:19, and **יָהַרַס** Zc. 15:7; 2 Ki. 3:25.

(1) *to pull down, to destroy*, einreißen, niederreißen. The primary signification lies in the syllable **רַס**, which like **רָץ** and Gr. **ρήσσω**, **ρήρω**, Germ. *reißen*, has the meaning of tearing, pulling down, and is itself onomatopoeitic. Compare **רָצַץ**, **רָצַח**, also **פָּרַץ**, **פָּרַץ**, **פָּרַץ** etc. (Arab. **هرس** **هرس** is, to tear, to tear to pieces). This verb is properly and commonly *to pull down* houses, cities, walls, 1 Ki. 18:30; 19:10; Isa. 14:17; Jer. 1:10; 45:4; Lam. 2:2; Eze. 13:14; 16:39; Micah 5:10; etc. Elsewhere it is *to break out* teeth, Psal. 58:7; *to pull down* any one from his station (*herunterreißen*), Isaiah 22:19, *to destroy* a people, Exod. 15:7; and hence a kingdom, Prov. 29:4, "a king by justice establisheth the land, **וַיַּיֵּשׁ תְּרוֹמוֹת** and **יָהַרְסָהּ** but he who loveth gifts (i. e. the king when he is unjust), destroys it," pulls it down. The meaning of the passage was clearly overlooked by those who ascribe to the verb **הָרַס** h. l. the meaning of *corrupting manners*. A kingdom is compared to a building, which is established by a just king, but is subverted and destroyed by one who is unjust.

(2) intrans. *to break through, to break in*, Exod. 19:21, **פֶּן יִהְיוּ אֵלֶיךָ** "lest they break through to thee Lord;" verse 24.

NIPHAL, *to be broken down, destroyed*, Ps. 11:3;

Joel 1:17; Eze. 30:4, etc.; used also of mountains, 38:20.

PIEL i. q. Kal No. 1, Ex. 23:24; Isa. 49:17.

Derivatives **הַרְסָה**, **הַרְסוּת**, and —

הָרַס **ἀπαξ λεγόμεν**. [*Destruction*], a word of doubtful authority, Isa. 19:18, where in most copies, MSS. and printed, as also Aqu., Theod., Syr., is found **עִיר הַתְּהָרַס יֵאָמָר לְאַחַת** according to the common use of the languages "one (of these five cities) shall be called the city of destruction," i. e. according to the idiom of Isaiah "one of these cities shall be destroyed;" compare **אָמַר** Niphal. The Jews of Palestine who approved of this reading, applied it to Leontopolis and the temple there, which they hated, and the destruction of which they supposed to be here foretold. The name of the city was supposed by *Iken*, to be figuratively expressed in these words (Dissertatt., Philol. Crit., No. XVI), **comp. هريس** dilacerator, i. e. a lion. The more probable reading, however, is **הָרַס** which see. I have made further observations on this in Comment. on the place.

[**הָרַר** an unused root; prob. *to swell*, kindred to **הָרָה** *to become pregnant*, prop. *to swell*, *to become tumid*. Chald. **הָרַר** id. Hence **הָרַר**, **הָרַר**, **הָרַר**. Ges. add.]

הָרַר once with suff. **הָרָרִי** Jer. 17:3; and **הָרָרִי**, only with suff. **הָרָרִי** Ps. 30:8; plur. constr. **הָרָרִי** with suff. **הָרָרִי** Deu. 8:9 i. q. **הָר** *mountain*, but commonly poet. Jerem. loc. cit. **לָבוֹ אֶתֵּן ... הָרָרִי בַּיַּעַר** "I will give my mountain (i. e. Zion) with the field ... for a prey;" in the parallel member **בְּמִתְחִיד בְּהַפְאֵת** "thy high places with sin," i. e. with idols.

הָרַר Chald. unused in Kal, kindred to the Hebr. **הָרָה** *to conceive*. Palp. **הָרָה** *to conceive in the mind*, to think. Hence **הָרָה**.

הָרָרִי 2 Sa. 23:33, and **הָרָרִי** ver. 11 [*Hararic*], a mountaineer, either of Ephraim or of Judæa.

הָשַׁם (perhaps i. q. **הָשַׁם** "fat"), [*Hashem*], pr. n. m., 1 Ch. 11:34; in the parallel place **הָשַׁם** 2 Sa. 23:32.

הַשְׁמָעוּת verbal of Hiph. from the root **שָׁמַע** i. q. inf. Eze. 24:26, **לְהַשְׁמָעוּת אָזְנִים** "that the ears may hear."

הַתְּהָרַס verb. of Hiph. from **הָרַס**, a *melting*, Eze 22:22.

הַתְּהָרַס pr. n. [*Hatach*], of a eunuch in the court of Xerxes, Est. 4:5. Bohlen compares **הַתְּהָרַס** truth.

הַתְּהָרַס in Kal not used; a secondary root formed from the Hiph. of the verb **הָרַס** [to which in *The* u

is referred]; very many of the forms manifesting their origin from the root **תלל**; in others **ה** appearing as though it were radical. The former is the case in the pret. **תלל** Gen. 31:7; inf. **תלל** Ex. 8:25, fut. **תלל** Job 13:9; pass. **התלל** Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from **תלל**); the latter is the case in **יִתְלַל** 1 Ki. 18:27; **יִתְלַל** Jer. 9:4, and the derivatives **הַתְלִים**, **מִתְלִלוֹת** (in which **ה** is preserved as though it were radical). The meaning of these forms is—

(1) *to deceive*; followed by **ו** Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) *to deride, to mock*, 1 Kings 18:27; see the derivatives.

In the cognate languages **תלל** is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus **תל** is *to cause to fall*, whence Hiph. **תלל** *to deceive*, like **רָמָה**, **σφάλλω**, *to deceive*; which figurative sense is found in the cogn. **טל** *to defraud*: then from **תלל** by the change of the letter **ה** into a harder guttural, is formed **חלל** *to deceive*,

to defraud, **חלל** fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying **ה** to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are **נחת**, **נחח**, **נחח** which see; also in the cognate languages **קשח** a bow, from the root **קשח**, hence **קֶשֶׁב** from **מור**, hence Rabb. **הַתְמִיד**, **בְּסֻמְחָא** before, from **עח**, hence **זֶמֶד**. Hence—

הַתְלִים m. plur. *mockings, derisions*, poet. for mockers, Job 17:2.

הַתְתַּח a root not used in Kal, prob. i. q. **התח**, **התח** to break; hence *to break in upon, to rush upon* any one. "Ἀπαξ λεγόμεν.—

POEL. Psal. 62:4, **עַד אֵיכָה תַּהוֹתַח עַל אִישׁ** "how long will ye rush upon a man?" LXX. **ἐπιτίθεσθε**. Vulg. **inruitis**. I do not agree in judgment with those who make the root **הוה**, nor do I think the signification of making a noise (comp. Arab. **حات**) suitable to the passage.

י

Yav, the sixth letter of the alphabet; when it stands as a numeral = 6. The name **י**, sometimes also written **י**, denotes *a nail, or hook* (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilingual inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, **י** being almost every where substituted for it; **י** for **י**, **י** for **י**; in the middle of a root it is sometimes moveable (and is then interchangeable with **ב**, which see), and is sometimes quiescent (comp. Lehrs. p. 406); in the end it is quiescent, except in a few instances, as **שָׁלוֹם**, **שָׁלוֹם**.

י followed by Sh'va moveable, or the letters **במה**, **י**; before monosyllables and barytones, especially when they have a distinctive accent, **י** (see further Lehrs. § 155) copulative conj. *and, et, kai* (Arab. **و**, pronounced in the common language **u**, Syr. **و**, Æth. **ወ**); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences

require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) *copulative*, and serves for connecting both words **וְהָאֵלֶּים וְהָאֲרָצִים** Gen. 1:1, **וְהָיָה וְנָהָה** 1:2 and sentences, especially in *continuing a discourse*. Gen. 1:2, **וְהָאֲרָצִים הָיָה וְנָהָה**. As to the use of the copulative, it has to be observed—(a) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, **וְלִיָּהּ וְלִיָּהּ וְלִיָּהּ וְלִיָּהּ**; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, **מִרְיָהּ וְנָהָה וְנָהָה וְנָהָה**; Job 42:9; Isa. 1:13. As to the total omission of the copula, or *asyndetic sentences*, see Lehrs. 842.

(d) As it is thus prefixed to substantives, so also is it to verbs and sentences *by way of explanation*, where the relative might have been used. Gen. 49: 25 מֵאל אֲבִיר וְיִצְחָק וְאַתְּ שֵׂרִי וְיִרְבֶּךָ, from the God of thy father, and he helped thee (i.e. who helped thee), and (from) the Almighty, and he blessed thee."

(h) As to *Vav conversive* of the preterite, which is merely *continuative*, see *Lehrg.* § 88, and *Ewald's Heb. Gram.* page 547.

(2) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; 17:20, 21; Hos. 1:7; *and yet*, Jud. 16:15, "why sayest thou that thou lovest me, וְאַתָּה אֵלֶיךָ אֲהַבָה when yet thy heart is not with me." Ru. 1:21; especially before personal pronouns, וְאֲנִי but I (ba id bod), Gen. 15:2; 18:13, 27; וְאַתָּה Ps. 50:17; וְהוּא Isa. 53:7 (compare my observations in Comment.); וְאַתָּה Gen. 26:27 [?]; וְאַתָּה ib. (comp. Arab. *وَأَوَّالِ حَالٍ*, especially before pronouns, *وَأَنْتَ*), *although*, Job 15:5; Mal. 2:14; *otherwise*, Job 6:14; Ps. 51:18; 143:7.

(3) Before *disjunctive* sentences, *or*, Exod. 21:17. When repeated *!...! sive...sive, whether...or*, Ex. 21:16; Lev. 5:3; Deut. 24:7. (To this use must not be referred LSa. 17:34, וְהָיָה לְיָדָא הַלֵּוִי, which must then be rendered, "there came a lion or a bear," which is altogether absurd; see verse 36, 37, and for this passage see under *אֵל* page xcii, A.).

[This supposed disjunctive use is almost entirely rejected in *Thes.*]

(4) Before *causal* sentences, like *בִּי because, for*, Gen. 20:3, "behold, thou art a dead man because of the woman that thou hast taken, וְהוּא בָּעֵלְתָּ בְּעַל because she is a man's wife." Ps. 60:13; *because, in that*, Ps. 5:12, "let them ever shout for joy וְהִתְשַׁחֵּי because thou defendest them;" hence, after verbs of being angry, Gen. 18:32 (Isa. 64:5); swearing, Josh. 2:12; believing, Gen. 30:27. Isa. 43:12, "ye are my witnesses, אֵל וְאֵלֵּי for (that) I am God."

(5) before *conclusive* or *inferential* sentences, *so that, therefore, wherefore*. Eze. 18:32, "I desire not the death of the sinner... וְהָיָה וְהָיָה wherefore turn and live." Zech. 2:10. To this head are to be referred the greater part of the passages in which *Vav* stands at the beginning of a sentence; since the reason is contained in what has preceded, and the proposition to which *v* is prefixed has a conclusive power. 2 Ki. 4:41, וְיִאמְרוּ וְקָחוּ קֶמֶחַ "and he said; (since things are so) then bring meal," or "therefore bring meal," *so* *helt* *Mehl*. Isa. 3:14, וְאַתֶּם בָּעֵרְתֶּם הַכְּרָם "therefore ye have eaten up the vineyard" (for so I understand on known grounds), or "so then ye have," etc. Ps. 4:4, וְדַע "know therefore," *so* *wisset denn*. Ps. 2:10, וְעַתָּה מְלָכִים "now therefore, O kings," etc.; compare verse 6. 2 Sa. 24:3; Isa. 47:9; 58:2.—Ex. 2:20, "and he said to his daughters (who had told him of the coming of Moses), וְאַיִי where then is he?"

(6) before *final* and *consecutive* sentences, i. e. those marking *end* or *object*, in order that (*auf daß*) followed by a future which is commonly apocopated or para-

gogic (see Lehrs. p. 873), Isaiah 13:2; Job 10:20; Gen. 42:34; *so that* (*so daß*), *that*. Num. 23:19, "God is not a man וְכִי־יִשְׁכַּח so that he may lie." 1 Ki. 22:7; Isa. 41:26.

Note. I formerly made the observation (Lex. Man [Germ.] ed 3, No. 9),—(a) that *v* also is employed to connect question and answer, comparing Job 28:20, 21;—(b) and that it is put for what is called the *logical copula*, i. e. for the verb substantive, comparing Job 4:6; 2 Sa. 15:34. This, however, now appears to me to be less certain. In Job 28 the interrogation contained in verse 20 has a negative power, and the sense is, "but wisdom is no where to be found," 21, "and it is hidden from the eyes," etc.; the examples, Job 4:6; 2 Sa. 15:34, belong to 1, let. e. וְהָיָה וְהָיָה "thy hope (this is) the uprightness of that way," i. e. this rests in thy uprightness; 2 Sam. loc. cit. וְאֵלֵּי אֲבִירָא וְאֵלֵּי אֲבִירָא *Necht beines Waters, daß war id* *sonst*.

· before gutturals *v*, a letter which, when prefixed to futures, gives them the sense of the imperfect; and, on this account, it is called by grammarians וְהָיָה *Vav conversive*, וְהָיָה he will kill, וְהָיָה he was killing. This prefix has arisen from the verb substantive וְהָיָה, so that it may have been originally expressed fully וְהָיָה וְהָיָה "it was (that) he might kill;" then ה (which in Syriac also is suppressed in this word וְהָיָה) being cast away, and וְהָיָה

being contracted by the aid of Dagesh forte conjunctive into וְהָיָה, just as וְהָיָה, *מָה לָּכֵן; מָה לָּכֵן; מָה לָּכֵן* is, therefore, properly a compound tense, alto-

gether answering to the Arab. *كَانَ يَتَلَّ* "it was (that) he might kill." Æth. ሆነው ሆነው: "he was baptizing," Amhar. "it was (ነበረ) that he might dye," for "he was dying;" see Lehrs. § 87, and as to the use of this form, see Hebrew Gramm. § 99, 6 (ed. IX). One thing is to be observed that *Vav conversive* very frequently includes also the copulative (וְיִאמְרוּ and he was saying, for וְיִאמְרוּ, which never occurs), and thus it is always placed at the beginning of a sentence. I would not, however, concede that it has *always* this copulative power, which is the opinion held by some, who therefore suppose that *v* has sprung from וְהָיָה, or else that it does not differ in its origin from *Vav copulative* (see Ewald's Heb. Gramm.). A converted Future occurs even at the beginning of whole books, and such too as are clearly not at all connected with those preceding them, as Ruth 1:1; Esth. 1:1; *v* *r* can an appeal be made to Ex. 1:1; 1 Ki. 1:1; Esth. 1:1.

where even a copulative Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that ו copulative does not differ in origin from ו copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shows that it has a kind of subjunctive power. See Thes. p. 398.]

ד pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that ד is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read ד. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart عدن 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read עדן or עדן unless perhaps ד is for עדן the ע being dropped, and then ו is the copula." Ges. add.]

ד a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. מִתֵּן Verse 18, comp. הָב, to give, i. q. נָתַן. But Kimchi found in MSS. אֶת־הַב in one word, which would be Aram. Ethpa. of the verb הָב, = יָהֵב: *Jehovah dedit se in turbine*. However, the whole passage is abrupt and very obscure.

ד pl. מים m. (with Kametz impure), *apeg, a nail*,

a hook, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

ד Arabic وَزَرَ TO CARRY (whence وَزِير *Wazir*, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. *Baillif*, Ital. *bailo*), in pass. *to be borne down with punishment*. In Phœnicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] sin is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also נָשָׂא, *aipeō*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ bore our sins for us by dying vicariously.] Hence—

ד m. *laden with guilt*. Prov. 21:8.

ד (Pers. *دیده*, pure pr. white, see *דין*), [*Va-jezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

ד i. q. דָּר TO BEAR, BRING FORTH. Arabic *دال*. Hence—

ד m. *offspring*. Gen. 11:30, and—

ד m. id. 2 Sa. 6:23. קרי and the western MSS. have דָּר.

["דָּר an unused root, i. q. נָד, to be torpid, weak, meek." Hence—]

דָּר [*Vaniah*], pr. n. of a man. Ezr. 10:36.

דָּר (perh. i. q. דָּר "my addition"), [*Voph-si*], pr. n. m. Nu. 13:14.

דָּר [*Vashni*], pr. n. m. 1 Ch. 6:13. apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is *דָּר*. ["Probably this should be *דָּר*. The whole passage is, הַכְּבֹד יוֹאֵל הַשָּׂנִי אֶת־הָאֵלֹהִים; see Mover's Chron. p. 54." Ges. add.]

דָּר (Pers. *دشتی*, "beautiful woman"), *Vash-ti*, pr. n. the wife of Xerxes. Est. 1:9.

?

The seventh letter of the alphabet called *ז*, i. e. Syr. *ז* a weapon, which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."] In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. *dh*, and *z*; as *ذَبَحَ* to slaughter; *زَع* seed.

When this letter corresponds to the form *z*, it becomes in Aramæan *ז*, when to the latter, *ז* is retained; thus, *זָבַח*, to slaughter; *זָרַע*, to sow, etc. Comp. the letter *ז*.

Also *ז* and *ז* are interchanged amongst themselves; e. g. *זָרַע* and *זָרַע* help; *זָרַע* and *זָרַע* to cut off.

Also *ז* and *ז* are interchanged amongst themselves; e. g. *זָרַע* and *זָרַע* help; *זָרַע* and *זָרַע* to cut off.

י is interchanged—(a) with י (ts) in זעל and זעל to cry out; זעל and זעל to exult, to shout aloud; זעל gold; comp. זעל tawny, yellow.—(b) with ס, ש, as זעל and זעל to go away; זעל, זעל to exult; זעל, Syr.

זעל to despise; זעל damage, from זעל, זעל to hurt. [Also with ר, e. g. זעל and זעל. Thes.]

זעל an unused root. Arab. زاب to terrify, ["which I consider to be the same as זעל, זעל to be yellow or tawny, like gold." Thes.], whence perh. זעל.

זעל (with Tsere impure) m.—(1) a wolf, because it frightens the flock (unless the verb be a denominative). ["So called from its tawny and yellow colour." Thes.] Arab. ذئب, Syr. ذئب. Gen. 49:27;

Isa. 11:6; 65:25; Jer. 5:6; זעל זעל "evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cyneget. iii. 206, νυκτερινοί ibid. i. 440.

(2) [Zeeb], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

זעל this, fem. of the pronoun זעל, which see.

זעל an unused root ["onomatopoetic i. q. זעל to murmur, to hum, to buzz; Germ. summen; whence זעל a fly, from its buzzing; like Lat. musca, from μύζω, musso (mussito); Bochart compares"] Arab. زذب to float, to hover, to move oneself about in the air: as applied to flying insects, compare זעל to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (schwärmen), the latter auf der Erde wimmeln. ["But this Arabic root is secondary." Thes.]

Hence are derived זעל, זעל.

זעל once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δέδωκεναι. Vulg. dotavit. Comp. Ch., Saad., Abulw. In Arab. يد; has the same signification, see Jeuhari in Schult. Origg. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabs of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5,) but the Zabians have the noun زب gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see זעל, זעל, זעל.

זעל m. a gift, dowry, ibid.

זעל ("gift"), [Zabad], pr. n. m.—(1) 1 Chr 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is זעל.

זעל (probably for זעל "the gift of Jehovah"), [Zabdi], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6, זעל.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

זעל ("the gift of God"), [Zabdiel], pr. m. Neh. 11:14; comp. Ζαβδιήλ, 1 Mac. 11:17.

זעל ("the gift of Jehovah"), Zebediah (Gr. Ζεβεδαιο), pr. n. of several men, 1 Ch. 8:15, 17; 12:7; 27:7; Ezr. 8:8; 10:20.

זעל (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

זעל m. a fly, from the root זעל. Isa. 7:18; Ecc. 10:1, זעל זעל "flies of death," i. e. deadly, or poisonous ["dead, not poisonous, which is not in accordance with the context." Thes.]; זעל זעל the lord of flies, see זעל No. 5, letter b. ["Arab. ذباب, Ch. זבב id."]

זעל ("given," ["a gift bestowed, sc. by God"]), [Zabud], pr. n. m. 1 Ki. 4:5.

זעל (id.) [Zabbud], Ezr. 8:14 כתיב.

זעל ("given"), [Zebudah], pr. n. f. 2 Ki. 23:36 קרי, but כתיב is זעל.

זעל and זעל [root זעל, m.—(1) habitation, residence, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, זעל זעל "the sun (and) moon stand still in their habitation," i. e. retain their place in the heavens ["i. e. hide themselves, do not shine"]. Compare what has been said under זעל.

(2) [Zebu], pr. n. m. Jud. 9:28.

זעל, זעל, זעל ("habitation"), Gen. 30:20, [Zebulun], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun is זעל from the form זעל, Num. 26:27.

זעל (a root kindred to זעל, Arab. زبح, Syr. زبح, Zab. زبح and زبح, Æth. ዘበከ: Perhaps the same root is found in the Greek σφάσσω σφάζω, i. e. σφαγ). [fut. זעל].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa. 28:24; 1 Ki. 19:21; Eze. 39:17.

(2) specially to *slay in sacrifice, to sacrifice, to immolate*, 1 Sa. 1:4; followed by ל (1 Ki. 8:63), and לפני (ibid. verse 62; 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

PIEL זָבַח fut. יִזְבֹּחַ to *sacrifice*, i. q. Kal No. 2, 1 Ki. 12:32; 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. ذَبَحَ to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, מִזְבֵּחַ and —

זָבַח m. with suff. זָבַחְי, pl. זָבַחִים, const. זָבַחִי once זָבַחְתָּ Hos. 4:19.

(1) pr. a *slaying*; hence the *flesh of slain animals, feasts*, Gen. 31:54; Eze. 39:17; Pro. 17:1, זָבַחֵי־יָדַיב contentious feasts.

(2) a *sacrifice* ["whether the act of sacrificing or"], an offering, a victim. Opposed both to מִנְחָה a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to עֹלָה a burnt offering, holocaust; so that זָבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5, זָבַח שְׁלָמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זָבַח הַיָּמִים an annual sacrifice, 1 Sam. 1:21; 20:6. זָבַח מִשְׁפָּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

(3) [Zebah], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

זָבַי [Zabbai], pr. n. m., Ezr. 10:28; Neh. 3:20 perhaps it is erroneously written for זָבִי, which is found Ezr. 2:9; Neh. 7:14.

זָבִידָה see זָבִידָה.

זָבִינָה ("bought"), [Zebinah], pr. n. m., Ezr. 10:43.

זָבַל — (1) properly in my opinion, i. q. זָבַל to BE ROUND, TO MAKE ROUND, whence the Talmudic זָבַל, זָבַל round or globular dung, such as that of goats, or camels, Syr. and Arab. زَبَلَة, زَبَل.

(2) to *inhabit* [to dwell with], (comp. דָּוָר No. 2). Gen. 30:20, יִזְבְּלֵי "he will inhabit (together with) me," i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see זָבַן, זָבַן.

Derivatives, זָבַל, זָבַל.

זָבַל see זָבַל.

זָבַל see זָבַל.

זָבַן Chald. to procure for oneself, TO BUY (so Syr and Samar.). Dan. 2:8, יִזְבְּנָא אֶתְנָן זָבַנִּין "that ye will gain the time," i. e. ye seek delay (compare זָבַן). Hence pr. n. זָבַנָא.

זָג m. Nu. 6:4, the *skin of a grape*, clear and transparent. Its root is the following word.

זָגָּ [an unused root] TO BE CLEAR, TRANSPARENT, compare Samar. זָגָּ i. q. זָכַר to be pure, the Arabic زَجَّ glass, i. q. זָבִיכִית, Ch. זָגָּ to be clear, transparent. [Derivative זָגָּ.]

זָר m. (verb. adj. from זָר, זָר) *proud* (properly swelling up, *inflated*), with the connected idea of insolence and impiety (compare זָלַל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122.

זָרִין constr. זָרִין (as if from the root זָרָה = זָר), with suff. זָרִיךְ, 1 Sa. 17:28; Jer. 49:16, *swelling, pride*; as joined with insolence and arrogance, *haughtiness*. Prov. 11:2; 13:10; 21:24, זָרִין לִבָּךְ "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

זָרָה with prefix זָרָה, לָזָה, f. זָרָה, more rarely זָרָה Eccl. 2:2; 5:15, 18; 7:23; 9:13; וְזָרָה Hosea 7:16; Psal. 132:12 (and in this place instead of the relative) once זָרָה Jer. 26:6 כְּחַיִּב, plur. זָרָה (which see).

(1) *this*, a demonstrative pronoun, *hic, hæc, hoc*.

Arabic هَذَا, هِذَا hic, Syr. هَذَا, hæc, Æth. ዘ: fem. ዘ: ዘ: Hence have sprung the Aramæan זָרִי, זָרִי and Æth. ዘ:, which have become relatives. Corresponding to the Sanscrit *sas, sa, tat*. With regard to demonstratives generally beginning with the demonstrative letter *d*, or with the same sound sibilated, see above p. xc, A. [in the note after זָבַשׁ] and to these may be added the German *da*.

זָר is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has; as זָרִי הַזֶּה this word; זָרִי הַזֶּה "in this day," Gen. 7:11. In other places זָר without the article is prefixed to a noun, and this takes place — (a) where the predicate of a proposition is contained in this pronoun, זָרִי הַזֶּה "this (is) the word," Ex. 35:4; Jud. 4:14. — (b) where the pronoun is

emphatically demonstrative. Ps. 104:25, **זֶה הַיָּם הַגָּדוֹל**, "this (behold!) this great sea." Ezr. 3:12, **זֶה הַבַּיִת**, "this house." Jud. 5:5, **זֶה סִינַי**, "this Sinai." Josh. 9:12, **זֶה לֶחֶמֶנוּ**, "this our bread." Ps. 48:15, **זֶה אֱלֹהֵינוּ**, "this God;" 1 Ki. 14:6; Isa. 23:13. Comp. in Gr. *roûto to thaplov*. And this more emphatic collocation, which is much used in Syriac and Chald. (**זֶה הַיָּם הַגָּדוֹל** Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. *oûros*, and Lat. *iste*, it is used in the sense of despising, and as expressing contempt towards some one. Ex. 32:1, **זֶה מִשָּׁח**, **זֶה אֱלֹהֵי**; verse 23, comp. 10:7; 1 Sa. 10:27. Likewise it is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, **כִּי זֶה בָּא**, "who (is) this coming?" Job 38:2; 42:3, elsewhere **כִּי הוּא** (see **הוּא**), and more fully **זֶה כִּי הוּא** Jer. 30:21; Ps. 24:10 (and so **מַה-זֶּה** what then? *wie denn? wie doch?* Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5;

זֶה **לָמָּה** id. Gen. 18:13; 25:22. Arabic **هَذَا** **זֶה** rarely follows, as in Daniel 10:17, **זֶה אֱלֹהֵי**, and with a pronoun **זֶה אַתָּה** thou (compare the Latin *ille ego*), **tu ba**, Genesis 27:21. This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "this (is) the book of the genealogy of Adam." Ex. 30:13, **מַחֲצִית שֶׁקֶל**... **זֶה יִתְּנוּ** "this they shall give... a half shekel." Ps. 7:4, **אִם עָשִׂיתִי זֹאת**, "if I have done this" (namely, what follows); 42:5; Isa. 56:2; 58:6; 66:2. So the plur. **זֵלֶּה** (which see), Greek *oûros* (v. Passow h. v. No. 2). The repetition **זֶה... זֶה** *this... that, hic... ille, one... another, unus... alter*; Job 1:16; 1 Ki. 22:20; **זֶה אֶל זֶה** one to another, Isa. 6:3.

(2) **זֶה** is more rarely, and only by poetic usage, put instead of the relative, like the Germ. *der* for *welcher*, *da mit* for *omit* [like the use of *that* in English instead of *who* or *which*], (compare on the subject of relatives, as springing mostly from demonstratives under the words **זֶה**, **הַ**). Psal. 104:8, **אֶל-מְקוֹם זֶה**, "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like **זֶה**, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. **זֵלֶּה** is found, Ps. 132:12."] As a mark simply of relation (like **זֶה** A, 2), Ps. 74:2, **בֹּו זֶה שְׁכֻנָּתְךָ**, "Mount Zion in which thou dwellest;" Isa. 25:9.

(3) It becomes an adverb — (a) of place, *heré*, for **בֵּן** *in this* sc. place, Gen. 28:17; Num. 13:17, etc.; **מִכֵּן** *hence*, Gen. 37:17; Ex. 11:1; **מִכֵּן וּמִכֵּן** *hence and hence*, on either side, Num. 22:24; Josh. 8:33.

With a demonstrative power **זֶה** *heh ba! lo! here*, Cant. 2:5; 1 Ki. 19:5. — (b) of time, *now, already*, properly, at this, sc. time. Mic. 5:4, **וְהָיָה זֶה שָׁלוֹם**, "and now there shall be peace;" 1 Ki. 17:24, **זֶה יָדַעְתִּי**, "now I know." **זֶה עַתָּה** *just now, at present*. Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, **זֶה פַּעַמַּיִם**, "these two times;" Gen. 31:38, **זֶה עֶשְׂרִים שָׁנָה**, "these twenty years;" verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, **זֶה פְּמָה שָׁנִים**, "already so many years."

(4) with prefixes — (a) **בֵּן** *in this* sc. place, *here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13. — (b) **כֹּה וְכֹה** *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

זָהַב an unused root, certainly the same in signification as **זָהַב**, *to shine like gold*.

זָהַב constr. **זָהַב** (once **זָהַב** Gen. 2:12), m.

(1) **gold** (Arab. **ذَهَب**, Syr., Chald. **ܐܘܪܗܐ** id.), Gen. 24:22, 53; Ex. 3:22; 36:38, etc. When preceded by numerals, the weight **שֶׁקֶל** is understood, e.g. Gen. 24:22, **עֶשְׂרֵה זָהַב**, "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (*hell wie Gold*), Zec. 4:12.

זָהַב an unused root. Arab. **زَهَبَ** *to shine, to be fair*, also *to be proud*; **زَهْوٍ** splendour, beauty, especially that of flowers, the flower itself; compare **زَهْرٍ** from **زَهْرٍ** to be bright. Syr. **ܐܘܪܗܐ** to be proud; Ethpaël, to be made splendid or beautiful.

Derivatives, **זָהַב**, **זָהַב**, **זָהַב**.

זָהַם unused in Kal. Arab. **ذَم** TO STINK, TO BECOME RANCID (when speaking of fat). Chald. TO STINK, TO BE FILTHY. This root is used in the Zabian, of water when it has a stinking smell. **זָהַם**, **זָהַם**; are kindred roots.

PIEL, *to regard as stinking or filthy*, thus *to regard with disgust, to loathe, to be weary of*. Job 33:20, **זָהַם לִבִּי**, "he loathes it, namely bread." The suffix is pleonastic; comp. I. lrg. §195, 2.

זָהַם ("loathing," ["fat." Thes.]), [**Zaham**], pr. n. m. 2 Ch. 11:19.

זָהַר unused in Kal, i. q. **زَهَرَ**, **ܐܘܪܗܐ** TO SHINE, TO BE BRIGHT; comp. **זָהַר**.

HIPHIL הִהִיר — (1) *to make to shine*. Metaph. — (a) *to teach* (tehren), construed with acc. both of person and thing, Ex. 18:20; *to warn* (belehren), construed with acc. of pers. 2 Ch. 19:10. — (b) *to admonish to dissuade* from any thing, 2 Ki. 6:10; followed by מִן (warnen vor etwās), Lev. 15:31. [But see הִיר Hiphil.] Eze. 3:18, הִזְהִיר מִדְרָכּוֹ הַרְשָׁעָה, “to dehort the wicked from his evil way.” But Eze. 3:17; 33:7, הִזְהִירְתָּ אֹתָם מִמֶּנִּי, “thou shalt admonish them from me,” by my authority; Germ. von mir, von meinethwegen. (Syr. Pa. and Aph., Chald. Aph. id.)

(2) intrans. *to shine forth, to be brilliant*, properly *to give forth light*, Dan. 12:3. Ch. אִהִיר id.

NIPHAL, *to be taught, to be admonished*; also *to take warning, to accept admonition*, Ecc. 4:13; Eze. 33:4, 5, 6. Followed by מִן Ecc. 12:12.

הִיר Ch. id. part. pass. הִירָד *admonished, cautious*, Ezr. 4:22. (Syr. Ethpe. to take heed, to be watchful about any thing.)

וְהָרָה m. *brightness* (of the sky), Eze. 8:2; Dan. 12:3.

וְהָרָה m. i. q. וְהָרָה (which indeed is the reading of many copies), for וְהָרָה (from the root וְהָרָה), *splendour*, especially of flowers, whence comes the name of the second Hebrew month, [Zif], from the new moon of May to that of June, (according to the Rabbins from the new moon of April to that of May), as though it were the *month of flowers*; 1 Ki. 6:1, 37; Chald. וְהָרָה וְהָרָה the month of the splendour of flowers. In Chaldee, Syriac and Arabic, the same month is called, אֵיִר, آيار, also from splendour. Compare German Glanz, Sued. Glanz, spring; likewise named from splendour, brightness.

וְהָרָה see וְהָרָה.

וְהָרָה comm. i. q. וְהָרָה and וְהָרָה.

(1) demonstr. pron. Ps. 12:8; Hab. 1:11, וְהָרָה, “this his strength (is) for a god to him.” More frequently also —

(2) it is used as a relative, Ex. 15:13; Ps. 9:16; 142:4, and thus as a sign of relation, Isa. 43:21; 42:24, וְהָרָה מִלְּפָנֵינוּ “against whom we have sinned.”

(In the Talmud וְהָרָה not unfrequently is used for וְהָרָה, and also in its compounded forms. The Tayitic Arabs are accustomed to use وَهَر for وَهَر; see Schult. ad Har. ii. p. 75.)

וְהָרָה (1) *TO FLOW*, properly used of water. Psalm 78:20; 105:41; Isa. 48:21. It is also often used

of the female catamenia, Lev. 15:25, or of seminal emission or gonorrhœa of males, Lev. 15:2. *To flow* with any thing is also, by an idiom of the language, used of things or persons, in or from which any thing flows, as a woman in her menstrual flow, Lev. 15:19; a man suffering from gonorrhœa, Lev. 15:4, seq.; 22:4; Nu. 5:2; 2 Sam. 3:29; it is especially thus used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3:8, אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ “a land flowing with (i.e. abounding in) milk and honey.” Verse 17; 13:5; 33:3; Lev. 20:24; Nu. 13:27; 14:8; 16:14. [“Not followed by an object, Jer. 49:4, זָבַת עֵינֶיךָ ‘thy valley flows,’ sc. with blood.” Thes.]

(2) *to flow away, to pine away, to die*. Lam. 4:9.

Aram. וְהָרָה *to flow, to flow away, to become liquid*. Arab. وَهَبَ *to pine away with hunger or sickness*. See under the root وَهَب.

וְהָרָה m. *a flowing, discharge*, as of semen, gonorrhœa benigna, Levit. 15:2—15; of menstrual blood, Lev. 15:19, seq.

וְהָרָה or וְהָרָה (1) i. q. the kindred root וְהָרָה *TO FOIL, TO BOIL OVER* (speaking of water), onomatopoeic like the German sieden, the English *to seethe*, Greek ζέω, whence ζέθος (Zeub, Xebub), compare the similar σίζω. See Niph. and Hiph. No. 1. Hence *to overflow* (speaking of boiling water).

(2) Like the Gr. ζέω and Lat. *ferreo*, it is transferred to the *violence or fierceness* of a passionate mind (compare וְהָרָה, Arab. وَهَب and Schultens, Opp. Min. p. 80), and thus to *insolence and wickedness*. Hence *he acted insolently, proudly, or wickedly towards any one*, followed by עַל Ex. 18:11; Jer. 50:29. In this signification וְהָרָה is a kindred root

In Arabic both the roots وَهَب and وَهَب, Med. Waw and و, Med. Ye, have significations derived from boiling and cooking, but these are only secondary. The former (for وَهَب) is, *to prepare provision for a journey*, وَهَب food for a journey, from the idea of cooking, vom Zufuhen zur Reise; the latter (for وَهَب) *to increase, to exceed*, from the idea of overflowing. [See وَهَب in Thes.]

NIPHAL, part. וְהָרָה (from the form וְהָרָה comp. Lehrs. p. 411, for it is by no means necessary to suppose another root וְהָרָה [although to assume such a root could hardly be regarded as inaccurate]), *something cooked, pottage*. Gen. 25:29.

HIPHAL — (1) *to cook* (see Kal. No. 1), to prepare *or cooking*. Gen. loc. cit. וַיֵּבֶן יַעֲקֹב בֵּית כֹּסֶם וְכֹסֶם וְכֹסֶם "and Jacob *sod pottage*." LXX. ἐψησε δὲ Ἰακώβ ἐψημα.

(2) *to act insolently, fiercely, wickedly*, especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by על before the person, Ex. 21:14, וַיִּזְרַם אִישׁ עַל רֵעֵהוּ לְהָרְגוֹ בְּעֶרְפָּה "if a man act fiercely against his neighbour, by slaying him with subtlety." Neh. 9:10.

Derivatives וִירָדוֹן, וִירָדוֹן.

וִירָדוֹן Ch. id. APHEL inf. הִוִּירָדוֹן i. q. Heb. Hiph. No. 2, *to act insolently or violently*, Dan. 5:20.

וִירָדוֹן an unused root. Arab. وى; *to hide, to conceal*, VII. *to hide oneself, to betake oneself to a corner*; in Hebrew also it probably signified *to lay up, to preserve*.

Derivatives וִירָדוֹן and וִירָדוֹן.

וִירָדוֹן an unused root. — (1) pr. i. q. Ch. וִירָדוֹן *to move oneself about*. ["Talmud. id."] Hence וִירָדוֹן and וִירָדוֹן No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. וִירָדוֹן and the very similar series of significations of וִירָדוֹן), hence *to spout forth like rays or in streams* (speaking of milk), and the noun וִירָדוֹן a full breast. [Note, in Thes. the order of these meanings is reversed.]

וִירָדוֹן Gen. 14:5 [*Zuzims*], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the וִירָדוֹן (which see). LXX. ἐθνη ἰσχυρά, so also Syr., Onk. Syr. ["Perhaps so called from the fertility of their country."]

וִירָדוֹן [Zoheth], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

וִירָדוֹן or וִירָדוֹן (with Kametz impure), only found in the plural וִירָדוֹן f. *a corner*, from the root וִירָדוֹן. (Syr. ܝܪܕܢ, Arab. رَدْنَة). It is used in speaking of the corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, בְּנוֹתֵינוּ כְּנִיית, מְחֻסְבוֹת literally "our daughters like corner columns (beautifully) carved." Caryatides are to be understood, so often found in Egyptian architecture. Aqu. ὡς ἐγκύβια. Vulg. quasi anguli. [There is no need to suppose in this passage any such allusion

to be intended; corner stones of strength and beauty are simply spoken of.]

וִירָדוֹן (1) i. q. וִירָדוֹן *TO POUR OUT*, once, Isa. 46:6, הַזֵּלִים יִפְּרוּ "pouring out (i. e. lavishing) gold from the bag." (Arab. ذَال IV. *to make light of*.)

(2) *to remove, to take away*, compare Arab. ذَال Med. Waw and Ye, *to take away*; intransitively, i. q. *to go away, to desist, to fail*. Hence וִירָדוֹן.

[HIPHAL הִוִּירָדוֹן for הִוִּירָדוֹן (comp. the roots סִירָדוֹן, נִירָדוֹן, and Gesen. Gram. § 71, note 9), *to make light of, to despise*, comp. Kal. No. 1. Lam. 1:8. Thes.]

וִירָדוֹן f. *taking away, putting aside*, only found in const. וִירָדוֹן, and with suff. וִירָדוֹנִי as a preposition *besides, save, except*, e. g. וִירָדוֹנִי *besides me*, properly *I being removed*, or more closely still, *the removing of me, through the removing of me*. 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. וִירָדוֹנִי for וִירָדוֹן Deut. 1:36; 4:12. Once as a conjunction, for וִירָדוֹן *except that, unless that*, 1 Ki. 3:18.

וִירָדוֹן unused in Kal. Chald., Syr., and Sam. *TO NOT-RISH, TO FEED, TO GIVE FOOD*.

HOPHAL, Jer. 5:8, כְּתִיב כֹּסֶם מִנִּימִים, *fed horses*, i. e. fat. The כֹּסֶם has מִנִּימִים, which, according to Schultens, is derived from וִירָדוֹן, in this sense: ponderibus instructi (pondera i. q. testes e. g. Catull. lxii. 5. Stat. Silv. iii. iv. 77), bene vasati. LXX. ἱπποὶ θηλυμαρῆς. Hence וִירָדוֹן.

וִירָדוֹן Chald. id.

ITHPEAL, fut. יִתְּרָדוֹן pass. Dan. 4:9.

Derivative מִוִּירָדוֹן.

וִירָדוֹן f. *a harlot, prostitute*, part. fem. from the root וִירָדוֹן which see.

וִירָדוֹן (frequently used in Syr., Chald. and Zabian), i. q. Gr. σείω, σέω (compare נִירָדוֹן *réuō*), *to shake, to agitate* (see Pilpel, and וִירָדוֹן), in KAL intransitive נִירָדוֹן BE SHAKEN, hence —

(1) *to move oneself*, Est. 5:9.

(2) *to tremble, to shake*, Ecc. 12:3.

PILPEL part. מְוִירָדוֹן *to agitate, to trouble*, Hab. 2:7 (Aram. and Arabic id.)

The derivatives follow, except וִירָדוֹן sweat [which in Thes. is referred to וִירָדוֹן; also וִירָדוֹן].

וִירָדוֹן Chald. *to tremble, to fear*, followed by וִירָדוֹן Part. וִירָדוֹן or according to קרי וִירָדוֹן Dan. 5:19; 6:27

וִירָדוֹן f. (from וִירָדוֹן with the Vav moveable).

(1) *agitation, trouble*, Jer. 15:4, *נִתְחַשׁ לְיוֹשָׁה*, "I will deliver them for trouble to all kingdoms of the earth;" 24:9; 29:18; 34:17; 2 Chr. 29:8. The *קרי* every where [in these passages] has the form *וְעָרָה*, as being of more easy utterance (which see).

(2) *terror*, Isa. 28:19.

זוף an unused root. In Chaldee *to borrow*. Hence the pr. n. *זִיף*. ["Probably i. q. *זב* to flow, compare Arabic *ذف* to flow, to be liquid, *ذف* to become liquid, to melt in drops," etc., Thes. "Hence *זִיף* and *זָפַר*"].

I. זָרַר (1) TO PRESS, TO SQUEEZE, TO PRESS OUT (Syr. *زَر*, *زَر*) to take in the hand. Arab. *زَر* to press, especially applied to the lip of a horse. The original idea is that of restraining, pressing in, comp. the kindred roots *צָרַר*, *צָרַר*. Fut. Jud. 6:38, *וְיִצְרַר אֶת־הַצֹּמֶה* "and he squeezed together the fleece." Job 39:15, *וְהַצֹּמֶה בִּי בְּגִלְלָהּ תִּזְרַר* "and (the ostrich) forgets that the foot may press upon them" (her eggs), that is, may crush them; compare Isa. 59:5. Intrans. pret. *זָרַר* (for which intransitive form see Lelugeb. p. 401), Isa. 1:6, *לֹא זָרַר* "the wounds are not pressed together," not cleaned from blood. [Query. But does not this simply mean *not closed up* in healing?] ["Part. pass. fem. Isa. 59:5, *וְהַצֹּמֶה*, 'and the pressed or broken (egg) is cleft into a viper,' i. e. a viper springs from the broken (egg). *זָרַר* is a more obtuse form for *זָרַר*, compare Zec. 5:4"]. Hence *מְזָרָר* No. I.

II. זָרַר a kindred root to *זָרַר* and *זָרַר*.

(1) *to turn aside, to depart* (like Arab. *زَار*; Med. Waw Conj. VI. VIII), followed by *זָרַר* from someone, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence *זָרַר* falsehood, *זָרַר* lie, falsehood, *זָרַר* Conj. I. to tell lies (compare *זָרַר* and Arab. *زَار*).

(2) *to turn from the way, to lodge at any one's house* (Arabic *زَار* to visit some one), hence *to be a stranger* (Arabic *زائر*; a visitor, stranger) ["*to be strange or foreign*"].

Part. a *stranger, strange*, especially — (1) of another nation, an alien by birth, Exod. 30:33 [but surely this passage refers to any one not the high priest], with which the idea of an enemy or barbarian is often associated (like the Lat. *hostis olim erat peregrinus*, Cic. Off. i. 12, and Gr. *ξένος*, which also signified

an enemy, Herod. ix. 11; on the other hand Sam. *זָרַר* is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:2; 29:5; Ps. 54:5; Eze. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. *זָרַר* a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean *strange* as opposed to Jehovah, their own God?], Ps. 44:21; 81:10; ellipt. *זָרַר* Isa. 43:12. Pl. *זָרַר* Deu. 32:16; Jer. 3:13; [?] 5:19 [?].

(2) of another family. Fem. *זָרָה* a strange woman (i. q. *זָרָה* Pro. 6:29), especially with regard to unlawful intercourse with her, an adulteress, a harlot [this is clearly the general use of the term], Prov. 2:16; 5:3, 20; 7:5; 22:14; 23:33 (Syr. and Sam. *זָרָה* is to commit adultery, prop. to turn to lodge with). So *זָרָה* adulterers, profligates, Jer. 2:25; Eze. 16:32, *בָּנִים זָרִים* strange children, i. e. bastards, Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as *unlawful*, *זָרָה* strange fire, i. e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61, *קִטְרֵת זָרָה* profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. *another*, Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) Tropically *new, unheard of*, Isa. 28:21.

["Also i. q. Arab. *زَار* Med. Ye to loathe; intrans. to be loathsome, Job 19:17, *רוּחִי זָרָה לְאִשְׁתִּי*, 'my spirit (as agitated, querulous) is loathsome to my wife.' Hence *זָרָה* loathsomeness, for *זָרָה*"].

NIPHAL i. q. Kal. No. 1, Isa. 1:4.

HIOPHAL part. *מְזָרָר* become strange, Ps. 69:9.

Derivative *מְזָרָר* No. II. — *זָרָה* Job 19:17, see under the root *זָרַר* [but see the added remark from Thes. above].

זָרָה m. once Isa. 59:5, *וְהַצֹּמֶה תִּפְקַע אֶפְסָה* "if (an egg) be crushed, a viper breaks forth." If the vowels stand correctly, *זָרָה* is part. pass. of the verb *זָרַר* No. I, *זָרָה* being added for *זָרָה* fem. gen. (like Zec. 5:4, although in both places it seems to be a transcriptional error). It would be more suitably written *זָרָה* part. act., according to the form of the pret. *זָרַר* Isa. 1:6.

[*זָרָה*] pr. n. *Zaza*, 1 Ch. 2:33.]

זָרַח unused in Kal, i. q. Arabic *زَح* and *زَحَج* to remove, to displace. Aram. *זָרַח*, *זָרַח*.

NIPHAL to be removed. Ex. 28:28; 39:21.

זָחַל — (1) TO CREEP, TO CRAWL. Part. *זָחַל*

‘the creepers of the dust,’ i. e. serpents; Deut. 32:24; Mic. 7:17. Hence—

(2) *to fear, to be afraid*, properly to walk with faltering footsteps, see זחל. Job 32:6, זחלתי על-כַּף זחלתי “therefore I was afraid and feared.”

זחלת (“serpent”), [Zohelath], pr. n. זחלת הנחל (“stone of the serpent”), a stone near Jerusalem, 1 Ki. 1:9.

זור adj. m. (from the root זור) *boiling, overflowing*, spoken of water, Ps. 124:5.

זוֹ Chald. m. *splendour, brightness* (contracted from זוֹהַי, from the root זוהי which see, i. q. Hebr. זוֹ), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, זוֹהַי שָׁנַן עָלָיו “his colour changed upon him,” i. e. he became pale, verse 10; 7:28. Comp. the Hebr. chap. 10:8. (Syr.

זוֹ brightness. Arab. زى and زى ornament.)

זוֹ m. (from the root זוֹ)—(1) *any moving thing*, was fidt regt, was leb und webt. So poetically זוֹ שָׁרִי used of the beasts of the field, Ps. 50:11; 80:14. The Greek κνώδalon, a beast, for κινώδalon, has been rightly compared with this; as may be also κινώπe-ron, κνώψ from κινέω, πρόβατον from προβαίνω.

(2) [“*streams of milk, milk flowing abundantly and in streams from a full breast, abundance of milk*.” Thes.] *a full breast* (see the root זוֹ No. 2). So the original figure being preserved, Isa. 66:11, זָמַן תִּמְצַח וְהִתְעַנְגַּתָּ מִזֵּן בְּבִרְיָה “that ye may suck and be glad (i. e. suck with pleasure) from her full (or abundant) breast,” i. e. from her breasts filled with milk. The parallel is מִשֵּׁךְ תִּתְחַמֵּיךָ.

[In Thes. the order of the meanings is reversed.]

זוֹ (“abundance”), [Ziza]—(1) pr. n. m. 1 Ch. 4:37.—(2) 2 Ch. 11:20.

זוֹ (id.), [Zizah], pr. n. m. 1 Ch. 23:11, instead of which, verse 10, זוֹ.

זוֹ (“motion”), [Zia], pr. n. m. 1 Ch. 5:13.

זוֹ (“borrowed,” [“flowing”], from the root זוֹ), [Ziph], pr. name—(1) of a town situate in the tribe of Judah, Josh. 15:55; 2 Chron. 11:8; in the neighbourhood of which was a desert of the same name, 1 Sam. 23:14, 15. Hence the Gentile noun זוֹ 1 Sam. 23:19; 26:1. [Now زيف Rob. ii. 191.]—(2) of a man, 1 Ch. 4:16.

זוֹ f. pl. (for זוֹת, from the root זנן, comp.

the similar instances collected in Lehrs. page 145, & which add קיצון for קיצון, קציש for קציש.) *burning darts or arrows*, Isa. 50:11, i. q. זקים Prov. 26:18 (where many copies read זקים). Syr. زحل a weapon, thunderbolt).

זוֹ Arabic زار Med. Ye, TO LOATHE. Intrans. *to be loathsome*. Job 19:17, רוחי זרה לאשתי “my breath is loathsome to my wife.” Others, whom formerly I followed, take this according to the Syriac version, “my mind is (i. e. I am) become estranged from my wife.” Hence זרה (for זרה) loathing.

[In Thes. under זור No. 11; see above.]

זוֹ constr. זוֹת, pl. זוֹתים m.

(1) *an olive, olive tree*, Jud. 9:9; more fully called *to be loathsome*. Job 19:17, רוחי זרה לאשתי oil of olives, Ex. 27:20; 30:24; Lev. 24:2. הר הזיתים the Mount of Olives near Jerusalem, Zec. 14:4, regarded as holy even in the Old Test., 2 Sam. 15:30; 1 Ki. 11:7. [These passages prove nothing of the kind; if the latter refer at all to the Mount of Olives, any such reverence would have been idolatrous.]

(2) *an olive, the fruit*. עץ הזית the olive tree, Hag. 2:19. זרר זית he trode the olives, Mic. 6:15.

(3) *an olive branch, an olive leaf*, Zec. 4:11; compare verse 2.

A similar word is used in all the cognate languages:

Syriac זון olive tree, Arab. زيت oil, زيتون olive, Æth. ዘይት oil and olive; hence it was introduced into the Coptic, in which ΖΩΤ is an olive tree; and into the Spanish, in which there is *azeite*, oil.

Etymologists acknowledge themselves to be ignorant of the origin of this word; which, it appears to me, should be sought in the root זוֹ (which see), and

זוֹ to shine, זוֹ to adorn [“*زی (for زهی) to shine, prop. to cause to shine, V. to be clothed,*

adorned”]; whence זוֹ a fair or splendid form,

[“ornament, prop. splendour; see Castell. p. 1040”]; Heb. זוֹ, Ch. זוֹ: so that זוֹת prop. should be feminine,

from the form זוֹ, זוֹ, and denote brightness. This might be either referred to the freshness and beauty of the *olive tree* (comp. זאורות), or, as I prefer, to the brightness of oil (compare זֵית oil, from זָהַר to be bright, and זָהַב Zec. 4:12, of clear and brilliant oil). After the true origin of the word had been forgotten, the letter ט was taken for a radical; and thus זוֹ is of the masculine gender, and from it in Arabic a new

verb has been formed, *זאת* to preserve in oil, II. to lay up oil.

זיתן ("olive tree," Arabic *زيتون* [Zethan], pr. n. m. 1 Ch. 7:10.

זך and *זך* f. *זכה* adj. *pure*; used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root *זכך*.

זכה i. q. *זכך* [fut. *יזכה*], TO BE PURE (always in a moral sense), Job 15:14; 25:4; Psa. 51:6; Mic. 6:11. (Arab. *زكى*, Syr. *ܙܚܐ* and *ܙܚܐ* id. The Greek *ἁγος*, *ἀγρός*, and probably also the Lat. *sacer*, *sancio*, transp. *castus*, are from the same stock.)

PIEL, to make pure, to cleanse, e.g. the course of life, the soul, Psa. 73:13; Prov. 20:9. Psa. 119:9, *בְּפִי יִזְכֶּה יְשַׁר אֶת-אֶרְצוֹ* "how shall a young man cleanse his way?" i. e. maintain purity of life?

HITHPAEL *הִזְכִּה* for *הִזְכִּה* to cleanse himself, Isa. 1:16. [The accent shews that this is not Niph. of *זכך*. See Thes.]

[Derivative, *זכני*.]

זכני Ch. f. *purity, rectitude* of life, Dan. 6:23. [Root, the preceding.]

זכוכית fem. once, Job 28:17, *glass or crystal*.

(Arab. *زجاج*, Syr. *ܙܠܝܓܐ* id.) Root *זכך*. Compare 2.

זכר m. [only with suff. *יזכרה*], i. q. *זכר* a male, used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

זכור ("mindful"), [Zaccur], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

זכי ("pure," "innocent"), [Zaccar], pr. n. m. see *זכי*.

זכך i. q. *זכה* (which see), TO BE PURE, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root *זנג* ["also *זנג*"].

HIPHIL, to cleanse, to wash, Job 9:30.

["NIPHAL, see *זכה* HITHPAEL."]]

Derivatives, *זך* and *זכרית* and pr. n. *זכי*.

זכר fut. *יזכר* (Arab. *ذكر*, Syr. and Ch. *ܙܚܐ*), *meminisse, recordari, reminisci*, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Leg. xii. 35, and Doederlein Lat. Synonyme und Etymologien,

i. 166 ["The origin seems to lie in the idea of *pricking, piercing*, comp. kindred *זכר*; whence *זכר* membrum virile; ... the idea of memory then may come from that of *penetrating, infixing*, compare Ecc. 12:11. A different etymology was proposed by me in Monum. Phæn. p. 114, viz. that as in Athen. i. 1, *זכר* is written for *זכר* memory, perhaps *זכר* is primarily i. q. *זכר* to shut up, and then to keep, to preserve; compare *זכר* No. 2. But the other view is favoured by the noun *זכר*." Ges. add.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by *ל* Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:23; Jer. 3:16; followed by *בִּי* Job 7:7; 10:9; Deu. 5:15. It signifies especially —(a) to remember, to be mindful, i. e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, *זָכוּר אֶת הַיּוֹם הַזֶּה* "be mindful of this day," 20:8. *זָכוּר אֶת הַבְּרִית* to be mindful of the covenant, Gen. 9:15; Levit. 26:42; Am. 1:9.—(b) to bear something in mind, to account, to consider (bedenken). Deut. 5:15, "account that thou wast a servant in Egypt." Deu. 15:15; 16:12; 24:18. Job 7:7, *זָכֵר כִּי רֵיחַ חַיִּי* "consider that my life (is) a breath." Ps. 103:14.—(c) to contemplate things called back to memory, i. e. recordari. Ps. 119:55, *זָכַרְתִּי בְלִילָה שְׁמֶךָ יְיָ* "I remember thy name, O Lord, in the night." Ps. 119:52; 143:5; 63:7.—(d) to recollect, reminisci, ἀναμνησκειν, in memoriam revocare, to call back to memory. Opp. oblivisci. Gen. 40:23, *וְלֹא זָכַר שָׂר הַמִּסְגָּרִים אֶת-יוֹסֵף וַיִּשְׁכַּחְהוּ* Verse 14; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. *הִשָּׁכַח עַל לֵב*). Often with the added idea of care, again to care for some one (i. q. *זָכַר*), Gen. 8:1; 19:29; 30:22.—(e) Followed by a dative of the person and an acc. of the thing, to remember something either for the advantage or the disadvantage of another, jemantem cupas gedenten; for good, Neh. 5:19, *זָכְרָה לִּי אֱלֹהֵי לְטוֹבָה כָּל אֲשֶׁר* "remember for me, O my God, all things which I have done (that thou mayest at some time) requite (them)."
Neh. 6:14; 13:22; for evil, 13:29.—(f) It is also referred to future things, like reputare, and respicere, meminisse, in the common expressions respice finem, memento mori. Lam. 1:9, "and she did not remember (meditate on) the end." Isa. 47:7. Hence, to meditate, to think on, to attempt something, auf etwas bedenken. Job 40:32, *זָכֹר מִלְחָמָה* bent an den Kampf i. e. to approach, to prepare the battle.

["(2) to make mention of a person or thing, Jer. 20:9."]

NIPHAL —(1) to be remembered, or recalled to mind, which is often equivalent to to be mentioned. Job 24:20, *זָכֹר לֹא עוֹד* "no one remembers him any

more," he is not mentioned, he has gone into oblivion; Jer. 11:19, שְׁמוֹ לֹא יִזְכָּר עוֹד, "his name shall no more be mentioned or remembered;" Eze. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28, הַיָּמִים הָאֵלֶּה יִזְכָּרוּ, "those days (should be) remembered and kept." Num. 10:9, לִפְנֵי יְיָ, "those days (should be) remembered and kept." Psal. 109:14, and לִפְנֵי יְיָ, "those days (should be) remembered and kept." Num. 10:9, to be remembered before God, to be recalled to his memory. Followed by לְ the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter e), jemandem gedacht werden, Eze. 18:22; 33:16.

(2) denom. from זָכַר, to be born a male, Ex. 34:19 (Arab. זָכַר IV. to bear a male).

Hiphil הִזְכִּיר [inf. with suff. הִזְכִּירָם]—

(1) to bring to remembrance before some one. Gen. 40:14, הִזְכִּירְתָּנִי אֶל־פַּרְעֹה, "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Eze. 21:28; 29:16; Jer. 4:16, הִזְכִּירוּ לְגוֹיִם, "make mention to the nations." In the titles of Psalms 38 and 70, הִזְכִּיר, "to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) to make mention of. (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially to make mention of with praise, to praise, to celebrate, Ps. 45:18; 71:16; 77:12, e.g. יְהוָה שָׁם יִזְכָּר, Isa. 26:13, and בְּשֵׁם יְהוָה Josh. 23:7; Ps. 20:8; Am. 6:10 (compare בְּשֵׁם יְהוָה, Isa. 48:1; 63:7. Once used causatively, to cause to be remembered, or celebrated, Ex. 20:24.

(3) i. q. Kal, to remember, to call to one's own mind. Gen. 41:9; Isa. 19:17; 49:1.

(4) to offer a memorial offering (called זִכְרָה), Isa. 66:3.

(5) to cause to be remembered. Part. מִזְכִּיר subst. 1 Ki. 4:3; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i. e. the recorder, historian, or superintendent of the annals of the kingdom, one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 90; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 327), amongst whom he is called Waka Nurwish [وَقَعَ نَوْش], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriae*.

Derivatives, the words immediately following; and also זָכַר, זִכְרָה, זִכְרוֹן.

זָכַר m. a male, as being he through whom the memorial of parents is continued [but see Thes. and

Ges. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זָכָרִים Ezr 8:4, seq. Compare זָכַר Niphal No. 2, and זָכַר. (Arab. زَكَر, Syr. زَكَّر id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זָכַר.]

זָכַר and זָכָר (Ex. 17:14; Isa. 26:14; Pro. 10:7 where however other copies have Tzere, see J. H. Michaëlis, Nott. Crit.), with suff. זָכָרִי m.

(1) remembrance (Andenken), Arab. زَكَر. Exod. 17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) a name by which any one is remembered, i. q. זָכָר. Ex. 3:15, זֶה שְׁמִי לְעוֹלָם וְהָאֵלֶּיךָ יִזְכָּר, "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הוֹדוּ לְזָכָר קֹדְשׁוֹ, "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) praise, celebration; Ps. 6:6; 102:13 (זָכַר)

[4] Zacher, pr. n. of a man, 1 Ch. 8:31.]

זָכָרִי m. constr. זָכָרִי pl. זָכָרִים and זָכָרִי.

(1) memory, remembrance, Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. זָכָרִי אֲבִי זָכָרִי memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. זָכָרִי מִנְחָה a memorial offering, Nu. 5:15; זָכָרִי שְׂוֵם to establish a memorial, namely by the procreation of children, Isa. 57:8. [?]

(2) a memorial or memento, ἀνάμνημα (French *mémoire*). Exod. 17:14, זָכָרִי בְּסֵפֶר, "write this a memorial (that which shall cause to be remembered) in a book." Mal. 3:16, and pl. זָכָרִי הַזְכָּרוֹת Est. 6:1, a book of memorials, annals, journals; comp. זָכָרִי a memorial sign, Ex. 13:9.

(3) the celebration of any particular day (comp. the verb, Est. 9:28; Ex. 20:8); Lev. 23:24.

(4) i. q. זָכָרִי a memorial sentence, ἀποφθεγμα, Job 13:12.

זָכָרִי ("celebrated," "famous," compare זָכָר fame), [Zichr-], pr. n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

זָכָרִי & זָכָרִי ("whom Jehovah remembers"), pr. n. [Zechariah, Zachariah], (Greek Ζαχαρίας)—

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B C 723, 2 Ki. 15:8—11.

(2) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. 1st No. 1), *Zec.* 1:1, 7; *Ezr.* 5:1; 6:14.

(3) of a son of Barachiah [Jeberechiah], contemporary with Isaiah, and also as it seems a prophet, *Isa.* 8:2; comp. 15 [?].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 *Ch.* 24:20, seq.

(5) of a prophet living at Jerusalem in the reign of Uzziah, 2 *Ch.* 26:5, etc.

["לֹא an unused root, perhaps i. q. לָּ, לָּהּ to draw out; hence pr. n. "לֹאִים" Thes.]

לָּ an unused root, prob. i. q. Arab. نَلَج (kindred with לָּהּ), to draw out. Hence מְלֹנָה, מְלֹנָה fork.

לָּ terror, trembling, *Psal.* 12:9. Root לָּ [*ἀπαλὲς λεγόμεν.* prop. a shaking, trembling, earthquake, see the root in Niphal. Hence a storm, a tempest. *Ps.* 12:9, "the wicked walk on every side, לָּוּת בְּרוּם לָּוּת like the rising of a tempest upon the sons of men." Ges. add.]

לָּ only in pl. לָּוּת m. shoots, twigs, sprigs, from their trembling and quivering motion, *Isa.* 18:5. Root לָּ, see especially Niphal. Comp. also סִלְסֹלָה, סִלְסֹלָה.

לָּ answering to the German schüttern, schütteln, schütten, to shake (kindred with לָּל and the words there compared).

(1) to shake, to make tremble, see Niphal.

(2) to pour out, to shake out (hence, to lavish), (aus)schütten, aus)schütteln. Part. לָּ a squanderer, a prodigal, *Prov.* 23:21; 28:7; *Deut.* 21:20; *Prov.* 23:20, לָּוּת "those who squander (or, are prodigals as to) their own body," voluptuous profligates. Comp. לָּ. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. to be abject, worthless, vile. *Jer.* 15:19; *Lam.* 1:11. (Arab. نَلَّ id., نَلَّ vileness, abjectness of mind. Syr. ܢܠܐ to be vile.) See HIRH.

NIPHAL לָּ (comp. as to this form *Lehr.* § 103, note 7), *לָּ* taken, to tremble. *Isai.* 64:2, מִפְּנֵי לָּ "the mountains tremble before thy face." The passage, *Jud.* 5:5, לָּוּת is to be similarly understood, for לָּוּת is there used for לָּוּת *Lehr.* § 133,

note 15. Well rendered by the LXX. *ἐσαλεύθησαι* (the root לָּ agreeing in etymology with *σάλοισι, σαλεύω*), and the Ch. and Syr. express the same (Arab. زَلَّ to shake the earth, زَلَّ an earthquake). See לָּ.

IIIPHIL (pointed according to the Chaldee form), לָּ causative of Kal No. 3, to despise. *Lam.* 1:8. ["See the root לָּ."]

[Derivatives לָּוּת, לָּוּת.]

לָּ an unused quadrilateral, i. q. לָּ to be hot, the letter לָּ being inserted, compare *Lehr.* p. 864. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis' Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in *Ephemerid. Litt. Hal.* 1820, No. 123. Hence—

לָּ & לָּ Pl. נֹחַ—(*Ps.* 11:6; *Lam.* 5:10). a violent heat, especially of the wind, *Ps.* 11:6 (the wind called *السموم es simûm*, i. e. poisonous, is to be understood); of famine, *Lam.* loc. cit. (*Ezekiel* 5:2, compare verses 12, 16, 17, *λῖμος αἶθος*, *Hes. Op.* 361; *igneae fumes*, *Quintilian. Declam. xii.*; Arabic نار الجوع a fire of famine, *Hariri*), also of indignation, *Ps.* 119:53.

לָּ an unused root. Ch. Pael to drop, i. q. לָּ. Hence—

לָּ ("a dropping"), [*Zilpah*], pr. n. of the handmaid of Leah, *Gen.* 29:24; 30:9.

לָּ f. (from לָּ)—(1) counsel, in a bad sense, *Proverbs* 21:27; 24:9; more rarely in a good sense, *Job* 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) wickedness, a wicked deed. *Psal.* 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. *Lev.* 18:17, לָּוּת "this would be wickedness." *Job* 31:11; *Eze.* 16:27; 22:9, 11.

(3) [*Zimmah*], pr. n. m. 1 *Ch.* 6:5, 27; 2 *Ch.* 29:12.

לָּ f. i. q. לָּ No. 1. Pl. לָּוּת for לָּוּת (comp. *Gr.* § 79, note 2 [§ 88, note 1]), my counsels or purposes, *Ps.* 17:3. According to the accents it is certainly to be thus taken, for the word לָּוּת is *Milra*. With the accent changed לָּוּת is, I have purposed, and the sentence runs more smoothly if rendered

"(that which) I purposed (my mouth) shall not transgress." [Qu. Is not this inf. of זמן?]

זמן f. [root זמן, pl. זמנים (Nah. 2:3).—(1) a vine branch, or twig, so called from being pruned (see the root זמן). Nu. 13:23; Isa. 17:10.

(2) generally a branch, or shoot. Eze. 15:2; 8:17, "and lo, they put the branch to their nose;" referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom*, see Strabo, xv. p. 733. Casaub.: τὰς δ' ἐπωδὰς ποιῶνται πολὺν χρόνον ὁβόων μυρικίνων λέπτων δέσμην κατέχοντες. Comp. Hyde, De Rel. Vett. Persarum, p. 350. Zendavesta ed. Anquetil du Perron, ii. 532.

זמן an unused quadriliteral, i. q. Arab. زعمزوم onomatopoeitic summen, to buzz, to murmur, to make a noise, to hum, whence زعمزومة a noisy multitude. Hence—

זמזומים masc. pl. ("tribes making a noise"), [Zamzumims], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 3:20. Comp. זמנים.

זמן m. Cant. 2:12, the time of the pruning of vines (of the form זמנר, זמנר, Lehg. § 120, No. 5), from זמן. Well rendered by the LXX. καιρὸς τῆς ρομφῆς. Symm. κ. τῆς κλαδέσεως. Vulg. tempus putationis. Others translate it, the time of the singing of birds, which is contrary to the use of the verb זמן and to the analogy of the form זמנר.

זמן (Isa. 25:5), pl. זמירות a song. Ps. 119:54; 2 Sa. 23:1; especially a hymn, a song of praise. Isa. 24:16. Job 35:10, "who giveth songs (i. e. joy, rejoicing) in the night" (i. e. in adversity); a triumphal song [of oppressors], Isa. 25:5. Root זמן, especially Pi.

זמירה ("song"), [Zemirah], pr. n. m. 1 Ch. 7:8.

זמן pret. זמנתי and זמנתי, fut. זמן pl. זמנו for זמן (see Gr. § 57, note 11 [§ 66, note 11]; Lehg. p. 372; for the root זמן, which some propose, is altogether fictitious). [In Ges. ada. "to meditate, to have in mind, to purpose; Arab. زعم id. It seems to come from the idea of murmuring or muttering, i. e. the low voice of persons talking to themselves or meditating; comp. זמן to murmur, also זמן, זמן."]

This new definition of this root of course influences the synopsis of meanings, as well as it entirely supersedes the following remark.] Properly to tie, to bind.

i. q. the kindred זמן, and Arab. زم to bind, to tie together, whence زمام a cord. Hence tropically—(1) to lie in wait, to plot, followed by זמן, Ps. 37:12; to purpose, or meditate evil, Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, to meditate something, to propose to oneself, followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16, זמנה שדה "she proposed to herself (to possess) a field, (she considers a field,) and she obtains it:" followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root זמן. Allusion is made to this origin in Job 17:11, זמנתי נתיקו "my purposes are broken off," that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim. t. i. p. 90: حزام الحزم شد he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb زعم to purpose to himself, to intend.

Derivatives, זמנה, זמנה, זמנה and זמן.

זמן m. a counsel or purpose in a bad sense, Ps. 140:9.

זמן unused in Kal, kindred to the root זמן to APPOINT. [In Sam. Pent. Gen. 11:6, ימנו where the Heb. has ימיו.]

PIEL זמן id. very frequently used in Chaldee.

PUAL, plur. part. זמנים Ezr. 10:14; Neh. 10:35, and זמנות 13:31, times appointed or stated. Hence—

זמן plur. זמנים m. time, especially a stated time (Arabic زمان, زمان time. Syr. زמן id.), Ecc. 3:1, זמן לכל "its own time for every thing," i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient זמן. [This remark (omitted in Thes.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]

sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrs. p. 257, and Ewald's Hebr. Gram. p. 200.

זָנָה fut. זָנְיָה apoc. זָנְיָה—(1) TO COMMIT FORNICATION. (Arab. **زنى** *coivit*, to commit fornication; Syr. **ܙܢܐ** id.; **Æth.** ዘጋጠ, although Nun is retained in **ዘኢት**: semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Eze. 16:28; Isa. 23:17 (unless **זָנָה** in this place is *with*); also followed by **וְ** (to commit fornication *with*), Eze. 16:17; **וְ** Eze. 16:26, 28; very often followed by **וְ** **זָנְיָה**, prop. to go a whoring *after*, to follow a paramour, Eze. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, **וְ** is put before the husband *from* whom the adulteress *departs*, in committing whoredom, *against* whom she transgresses, Ps. 73:27; **וְ** **זָנְיָה** Hos. 1:2; **וְ** **זָנְיָה** Hos. 2:12, and **וְ** **זָנְיָה** Eze. 23:5 (comp. Num. 5:19, 29); **וְ** **זָנְיָה** Hos. 9:1, and **וְ** **זָנְיָה** Lev. 19:2 (where, however, the reading is doubtful); Eze. 16:15 (she committed adultery *with* a husband; i. e. whilst she had a husband, she thus transgressed against him). Part. **זָנִיָּה** a harlot, whore, prostitute, Gen. 38:15; Deut. 23:19, and more fully **זָנִיָּה** **וְ** **זָנִיָּה** Lev. 21:7; Josh. 2:1; Jud. 11:1; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand a *hostess*, a *keeper of a house of entertainment*, from **זָנָה** to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by **וְ** (comp.

Arab. زَان for زَانِي; a whoremonger).

(2) It is very often used figuratively—(a) of *idolatry*, [to go a whoring after strange gods,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:33; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is *לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים* to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, *לָלֶכֶת אַחֲרָיו* to go a whoring, departing from one's own God, see above. The expression also is used *לָלֶכֶת אַחֲרֵי הַגּוֹיִם* to go a whoring after (i. e. imitating) the gentiles, Eze. 23:30.—(b) of superstitions connected with idolatry: *לָלֶכֶת אַחֲרֵי הָאֲבֹתִים* to go a whoring after (following) necromancers, Levit. 20:6.—(c) of

the commerce of gen.ile nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and **Isa.**

PUAL הָיָה pass. Eze. 16:34.

HIPHIL הִפְחִיל fut. apoc. יִפְחִיל—(1) *to seduce to fornication*, Ex. 34:16; *to cause to commit fornication*, Lev. 19:29.

(2) intrans. like Kal, properly to *commit fornication*, Hos. 4:10, 18; 5:3.

Derivatives, **פְּזוּזוֹת, זְנוּזוֹת, זְנוּזִים**.

נִנְחָ (perhaps, "a marsh," "a marshy place," comp. נִנְחָ Hiph. ["stinking"]), [*Zanoah*], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now *Zānā'a*, زانوع Rob. ii. 343.]

זְנוּנִים m. pl. (from זָנָה with the addition of a formative ז, like קְצִין from קָצַר, אֶתְנָן from תָּנַר, see Lehrs. page 508).

(1) *whoredoms, adulteries*, Gen. 38:24. Hos. 1:2, אִשָּׁתִּי זִנִּיּוֹתַי וְיָלְדֵי זִנִּיּוֹתַי "a whorish wife and bastard children." Hos. 2:6; 4:12; 5:4. Hos. 2:4, וְהָסֵר אֶת־זִנְיָהּ "and let her remove her adulteries (i. e. *vultus protervus*; compare Ilor. Carm. i. 19, 7. 8) from her face" (comp. Eze 6:9).

22.—(b) of *commerce* with foreign nations, Nah 3:4; compare the verb, Isa. 23:17.

זִנְיָה f. plur. **זִנְיָתִים** (from **זָנָה**, *fornications*, *whoredoms*, always used figuratively—(a) of the worship of idols, Jer. 3:2, 9; Eze. 23:27; 43:7, 9 Hos. 4:11.—(b) of any want of fidelity to God, e.g. that of a complaining and seditious people, Nu. 14:33

רָחַץ — (1) TO STINK, TO BE RANCID, TO BE CORRUPT, see HIPHIL. (So the Arab. رَضَخَ, رَضَخَ. Kindred roots are רָחַץ, רָחַץ, رَضَخَ; *turbid* or *muddy water*; and in Greek, *ράγγος* and *ραγγή*, rancidity; *ραγγός*, rancid; also, *σκαχός*, causing loathing *σκαχαιρω*.)

(2) *Metaph. to be abominable.* Hos. 8:5, וְנֶחֱמָה עֲנִלָּה שְׁמֶרְךָ "O Samaria, thy calf is an abominable thing." Also transitively, *to loathe, to spit out, to reject* (comp. הָיָה). Hos. 8:3, וְנֶחֱמָה יִשְׂרָאֵל טוֹב "Israel has rejected that which is good;" often used of Jehovah rejecting a people, Ps. 43:2, לָמָּה וְנֶחֱמָה לִי "why hast thou cast me off?" Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by כִּן *to thrust away* from any thing. Lam. 3:17, וְנֶחֱמָה מִשְׁלוֹם יָפְטִי "thou

hast thrust me away from peace," thou hast deprived me of peace, or welfare.

HIPEIL—(1) like Kal No. 1, pr. to emit a stench. Isa. 19:6, הַנְּחִיחוּ הַנְּחִיחוּ "the rivers shall stink," i. e. they fail and become shallow. LXX. ἐκλείψουσιν οἱ ποταμοί. Vulg. deficient flumina. (The form הַנְּחִיחוּ is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, הַנְּחִיחוּ and הַנְּחִיחוּ, the latter being a Chaldaism.)

(2) i. q. Kal No. 2, to reject, to cast away, 1 Ch. 28:9; followed by קִין 2 Ch. 11:14; causat. [to render stinking, i. e. to pollute, or] to profane, 2 Ch. 29:19.

Derivative, זָנוּחַ pr. n.

זָנוּ an unused root, prob. i. q. Arab. ^{سن} (kindred with the Hebrew זָנוּ), to form, to put into shape; whence ^{سنة} form, appearance, ^{سنة} rule, mode. Hence Heb. זָנוּ kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs ^{לה}.

זָנוּק unused in Kal. Syr. ^{زنى} to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. ^{نزل}. The original idea is that of binding together, comp. Arab. ^{زنى} to bind beneath, Syr. ^{زنى} a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. ^{نزل}); ^{نزل} zusammenziehen zum Sprunge, sich fortstossen; also used of shooting an arrow. ["Compare ^{נזק}."]

PIEL, to leap forth very violently, spoken of a lion, Deut. 33:22. ["LXX. ἐκπρήσεται, in other MSS. ἐκπρήσει. Kimchi ^{לזל}."]

Hence זָנוּקִים for זָנוּקִים arrows, also זָנוּקִים for זָנוּקִים [and זָנוּקִים].

זָנוּ f. sweat, the effect of violent motion (from the root זָנוּ, whence the Tzere is impure). [In Thes. derived from זָנוּ, Gen. 3:19; elsewhere there is also זָנוּ. (Talmud. זָנוּ sweat, זָנוּ to sweat, Syr. ^{زنى} sweat, whence a new verb ^{زنى} to sweat.)

זָנוּ f. formed by transposition of letters from זָנוּ (lik ^{זָנוּ} trouble ["prop. shaking, agitatio", i. e. oppression, maltreatment"], Deu. 28:25; Eze. 23:46, כתיב, and Jer. 15:4; 24:9; 29:18; 34:1 קרי).

זָנוּ ("dis. arbed"), [Zaavan], pr. n. m. Gen 36:27; 1 Ch. 1:42.

זָנוּ m. ["properly adj."], (from the root זָנוּ), a little, Job 36:2, like ^{μακρόν}: a word which imitates the Chaldee.

זָנוּ Ch. little, Dan. 7:8, i. q. Heb. ^{זָנוּ}, see the root זָנוּ.

זָנוּ i. q. ^{זָנוּ} TO BE EXTINGUISHED, occurs once in—

NIPHAL, Job 17:1, where three MSS. ["of Kennicott, and nine of De Rossi"] have the usual form ^{נרעכו}.

זָנוּ fut. ^{זָנוּ} Nu. 23:8, and ^{זָנוּ} Proverbs 24:24 (Arab. ^{زغم} Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German ^{Schaum}, ^{Schäumen}, the English to scum, to skim, the French ^{écume}, comp. also ^{זָנוּ}), hence—

(1) TO BE VERY ANGRY WITH ANY ONE, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4 Zec. 1:12, ^{ערי יהודה זָנוּ} "the cities of Judah which have borne thy anger" (lit. "which thou hast been angry with"). Isaiah 66:14; followed by ^ל Dan. 11:30. Part. ^{זָנוּ} Prov. 22:14.

(2) to curse, with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

NIPHAL, as though it had been the passive of Hiph to be made angry, to be enraged, to be provoked to anger. Proverbs 25:23, ^{פניו נזעמים} "an enraged countenance," i. e. one that is morose. Vulg. ^{facies tristis} (comp. ^{זָנוּ}). Hence—

זָנוּ m.—(1) ["properly foam, so used perhaps Isaiah 30:27; hence fierceness,"] anger or indignation, especially the wrath of God as shown in the infliction of punishment; punishment sent from God (^{ὀργή}), ["always in this sense, except Hos. 7:16"], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. ^{ביום זָנוּ} in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, ^{עד בְּהַ זָנוּ} "until the punishment sent from God be completed;" comp. Dan. 8:19.

(2) rage, insolence. Hosea 7:16, ^{לשונם זָנוּ} "because of the insolence of their tongue."

זָנוּ fut. A.—(1) TO BE ANGRY, followed by ^ל Prov. 19:3, ^ל 2 Chron. 26:19. (The original idea is either that of foaming, the same as ^{זָנוּ}, compare the words of which the syllable ^{זָנוּ} is the common stock, see ^{זָנוּ}: or else that of burning, compare ^{זָנוּ} Ethpe. to be burned, and the quadriliteral ^{זָנוּ}.)

ver, is used not merely of decrepit, but also of vigor.us old age, Gen. 18:12, 13; 19:31; 24:1; 27:1; 1 Sa 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between וקן and its synonyms ישיש, שֵׁב, יָשָׁן see those words.

HIPIL, intrans. *to be old, to become old* (as if to contract old age, comp וְהָיָה [“in Heb. Gr. § 52. 2, note”]), Pro. 22:6; also of plants, Job 14:8; just as Pliny applies *senesco* to trees.

וקן constr. וקן Gen. 24:2, pl. וְקָנִים, וְקָנִי m. *an old man* [“either put as an adj. with a subst., as אֲבִיכֶם וְהָיָה ‘the old man your father,’ Gen. 43:27, or alone as a subst., as Gen. 19:4, etc.” Thes.], Gen. 18:11; 19:4; 25:8; followed by מִן older than some one. Job 32:4, וְקָנִים הָפָה לְמִנּוּי לְיָמִים “for they were older than he;” מְזִקִּים, מְזִקִּים the elders of Israel, of the city, of Egypt, i. e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3, 4, 6; 22:15, 17, 18. (The use is similar of the Arab. شيخ *sheikh*, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. *Signor*, French *Seigneur*, Spanish *Señor*, Engl. *Sir*, all of which are from the Latin *Senior*; as Germ. *Graf*, is properly i. q. *grau*, *fravo*, grey-headed. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called *great king father*, i. e. a man of very high eminence; and men of the same rank address each other “O my elder brother!”) Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. וְקָנֹת Zec. 8:4.

וקן m. *old age*, Gen. 48:10.

וקנה f. *old age*, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

וקנים m. pl. id., Gen. 21:2, 7; 44:20. בְּרִית וְקָנִים a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrg. § 122, No. 13.)

וקה TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. وكم id.)

וקה Ch. *to raise up, to hang*, e. g. a criminal on a stake set up. (Syr. وكم to crucify.) Ezr. 6:11. [Note. “וקה” applies in this passage to the man, not to the wood.”]

וקה —(1) *to tie fast, to bind* (Chald. וקח id.), whence וקח and וקח bonds. [This meaning in Thes. is wholly excluded.]

(2) TO SQUEEZE THROUGH a strainer, *to strain* hence *to refine*—(a) wine (see PUAL, comp. Arab. ض- wine newly pressed out).—(b) metals, Job 25:1.

With this signification agree σάκκος, σάκος, sackcloth, a strainer; σακκέω, σακκέω, σακκιζω; Lat. *saccus*, *saccare*; I'hebr. וקח; and the same stock is found in seihen, seigen, seigern, sidern, properly used of metals.

(3) *to pour, to pour out*, in a general sense, like the French *couler*, and the Latin *colare*, Job 36:27.

PIEL וקח *to refine, to purify* gold, Mal. 3:3.

PUAL, *to be refined*, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence וקח No. II. [In Thes. derived from וקח.]

וק a stranger, an enemy; see the root וק No. II.

וק m. *border, edge, wreathed work, crown* around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. وكن neckchain, collar. Root וק No. I.

וקה f. for וקה once Nu. 11:20, *loathing*. Vulg. *nausea*, from the root وק, which see.

וק unused in Kal, i. q. Syr. وكن TO MAKE NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is *to perish, to be dissipated*. In Corr. Gesenius compares Ch. Ithpeal *to pour out, to flow off, or away*; whence gutter; and by transpos. وكن; Arab. مرزب channel.] It once occurs in—

PUAL, used of rivers, וקח at the time when they become narrow [“what time they flow off, they fail, i. e. when the waters flow off, the streams dry up”], Job 6:17. Rightly compared with Arabic مرزب a narrow channel.

וק (probably for “וקח” ‘scattered to Babylon,’ or for “וקח” ‘born at Babylon’), pr. n. Zerubbabel (LXX. Ζερουβάβελ), a descendant of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

וק an unused root. Chald. *to prunc trees*; to clear them of leaves and branches. וק the luxuriant growth of trees. Whence—

וק [Zered, Zared], pr. n. of a valley (Num. 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Moa' (De. 2:13, 14),

Targ. Jonath. *brook of willows*, compare נחל הערבים Isa. 15:7.

זָרָה fut. זָרָה, apoc. זָרָה.—(1) TO SCATTER, TO DISPERSE (Arab. ذرى to disperse e.g. dust by the wind, II to winnow. Syr. and Chald. זָרָה, זָרָה. Kindred verbs, all of which have the sense of scattering, זָרָה, זָרָה, זָרָה No. II, also זָרָה, Arab. سار to sow. In the Indo-Germanic languages corresponding words are Sanscr. *śri*, to scatter, *śiro*, and with the addition of *p* or *t* to the sibilant, Sanscr. *stri*, to spread out, *stropéw*, streuen, *sterno*; *σπείρω*, *spargo*, Goth. *spreihan*, Germ. *sprühen*, *Streu* [English to strew]). Ex. 32:20; Nu. 17:2; Isa. 30:22. Especially—

(2) *to winnow*, Isa. 30:24; Jer. 4:11; Ruth. 3:2, זָרָה אֶת־נֹן הַשְּׂעִירִים “behold he winnows his barn floor of barley.” Figuratively applied to the dispersion of enemies. Jer. 15:7; Isa. 41:16; Eze. 5:2.

(3) *to spread out* generally, whence זָרָה a span. NIPHAL *to be scattered*, Eze. 6:8; 36:19.

PIEL זָרָה—(1) *to spread abroad*, Pro. 15:7, hence *to scatter, to disperse*, e.g. nations, Levit. 26:33; Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, “a king ...scatters away all evil with his look.”

(2) *to winnow*, Pro. 20:26; and hence *to winnow out, to shake out*, and thus *to examine thoroughly*. Ps. 139:3, אֶרְבֵּי זָרָה “thou hast searched me in my walking and in my lying down.” Jerome *eventlusti*. LXX. *ἐξήχρισας*. (The figurative signification is found in the Arabic ذرى *to know*.)

PUAL, *to be scattered*, Job 18:15; *to be spread out*, Pro. 1:17. As to the form זָרָה Isa. 30:24, which some place here, it is the participle of Kal used impersonally, and זָרָה Ps. 58:4, is from the root זָרָה.

Derivatives, זָרָה, זָרָה, זָרָה.

זָרָה f. (rarely masc. Isa. 17:5; 51:5; Dan. 11:15, 22, especially in the signification No. 2. Comp. *Lehrg. p. 470*), m. pl. זָרָה and זָרָה.

(1) *an arm*, Isa. 17:5; 40:11; especially the *fore arm*, as in Lat. *brachium kar' ἐκχασ* (differing from *lacertus*), Job 26:2; in animals the *fore leg, shoulder*, *βραχίον*, Nu. 6:19; Deut. 18:3. (Arabic ذراع, Aram. זָרָה, זָרָה an arm, also a cubit, from the root זָרָה No. 1.) זָרָה אֶת־נֹן הַשְּׂעִירִים a stretched out arm, a gesture of threatening applied to a people ready for battle [“ascribed to God”], Exod. 6:6; Deu. 4:34; Eze. 20:33, 34; similarly זָרָה רָמָה Job 38:15.

(2) Figuratively—(a) *strength, might, power*,

2 Ch. 32:8, זָרָה בְּשָׁר “human power.” Ps. 44:4 Job 40:9, זָרָה יָדָיו “the strength of his hands;” Gen. 49:24. Hence *military force, an army*, Dan. 11:15, 22, 31.—(b) *violence*, Job 35:9. זָרָה אִישׁ “a violent man;” Job 22:8. Here the phrase belongs to *break the arm* of any one, for to destroy his power, or violence, 1 Sam. 2:31; Job 22:9; 38:15; Ps. 10:15; 37:17 (comp. Arab. *فتت عضد*—(c) *strength* imparted to another in aiding him, hence *help, aid*. Ps. 83:9; Isa. 33:2 (like the Arab. *عند*

Pers. *زور* an arm, also aid; Syr. *ܙܘܪܐ* son of arm, i. e. helper; see farther on the place referred to in Isaiah), hence *a helper, a companion*, Isa. 9:19 (comp. Jer. 9:19, where for this word is found LXX. Cod. Alex. *ἀδελφός*). זָרָה is the same word with Aleph prosthetic.

זָרָה m. (verbal of Piel, from the root זָרָה of the form *הַבְּנוֹת*) that which is sown, Levit. 11:37; plur. זָרָה *things sown, garden herbs*, Isa. 61:11.

זָרָה m. quadril. formed from the root זָרָה a violent shower, Ps. 72:6. Syr. *ܙܪܐ* a shower. Talmud. זָרָה sprinklings of water, drops.

זָרָה tied together, girded, from זָרָה (which see), the first radical being inserted in the last syllable, as in the word זָרָה, once Pro. 30:31, זָרָה קִתְּנִים “girt in the loins,” by which a war horse is meant, as ornamented about the loins with girths and buckles (such ornaments are very frequent in the sculptures at Persepolis), compare Bochart, Hieroz. t.i.p. 102. Schultens. ad h.l. Joh. Simonis understands it of a Zebra, or the wild ass of Abyssinia, as if so called from its skin being striped as if girded. Some of the Hebrew interpreters understand it to mean a greyhound [“others understand a wrestler, see Talm. Hieros. Taanith, fol. 57; Maurer ad h.l.”].

זָרָה fut. זָרָה.—(1) TO RISE, used of the sun, Gen. 32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also applied to light, Isa. 58:10; to the glory of God, 60:1, 2; Deut. 33:2. (It properly means *to scatter rays*, comp. the kindred words זָרָה, זָרָה. This root is variously changed in the cognate languages; hence in Arabic and Ethiopic *شرق* *WZP*; in Aramaean *ܙܪܐ*, *ܙܪܐ*.)

(2) It is figuratively applied—(a) to leprosy breaking out in the skin,—(b) in the derivatives also to a foetus breaking forth from the womb (see זָרָה and

Gen. 38:30), and—(c) to a plant springing up, i. q. זָרַח, see פָּרַח.

Derivatives, זָרַח, מְזַרְחִים, pr. n. יִזְרַחִיה, and the words immediately following.

זָרַח suff. זָרַחַךְ m.—(1) a rising of light, Isa. 60:3.

(2) [Zerah, Zarah], pr. n.—(a) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(b) of a son of Reuel, Gen. 36:13, 17.—(c) m. Num. 26:13, in other places called זָרַח.—(d) 1 Ch. 6:6, 26.—(e) ["A king or leader of the Ethiopians, who invaded Judah in the reign of Asa"], 2 Ch. 14:8. Gr. Zapá.

זָרְחִי [Zarhites], patron. from זָרַח No. 2, a., Nu. 26:13, 20. See יִזְרַחִיה.

יִזְרַחִיה ("whom Jehovah caused to rise," see זָרַח No. 2, b), [Zerahiah], pr. n. m.—(1) 1 Chr. 5:32; 6:36; Ezr. 7:4, for which יִזְרַחִיה occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

יִזְרִים i. q. יָרַם (see Thes.) a violent shower, inundation, bursting of a cloud. Isa. 1:7, יִזְרִים פְּתַח־בָּבֶל, "as the desolation of an inundation," or overwhelming rain. See in partic. יָרַם.—Root יָרַם."

יָרַם TO FLOW, TO POUR ITSELF OUT, i. q. יָרַח, which see; followed by an acc. to inundate, to overwhelm, to bear away, Ps. 90:5.

POEL, to pour out, with acc. Ps. 77:18. Hence—

יָרַם a shower, storm of rain, storm, Isa. 4:6; 25:4; 28:2, יָרַם בָּרָד, "a shower with hail-storm." יָרַם קִיר a violent storm, which throws down walls, Isa. 25:4.

יָרַמָּה fem. *seminis fluxus*, used in speaking of stallions, Eze. 23:20.

זָרַע fut. יִזְרַע.—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable זר under the root זָרַח. From the kindred signification of *expanding*, is derived זָרַע an arm, like זָרַח a span, from זָרַח. A secondary root, and derived from זָרַע, זָרַע is found in Arab. زَرَعَ to attack violently, to seize, IV. to take in the arms.

(2) Especially, to scatter seed, to sow (Arabic زَرَعَ, Syr. زَرَعَ, Eth. HCO: id.). Constr.—(a) absol. Job 31:8; Isa. 37:30.—(b) with an acc. of the seed sown (e.g. זָרַע חֲטָיִים to sow wheat), Jer. 12:13; Hag. 1:6; Lev. 26:16; Ecc. 11:6.—(c) with acc. of the field sown, Gen. 47:23; Ex. 23:10; Lev. 25:3. Jer.

2:2, זָרַע לֹא זָרַח "a land not sown."—(d) with acc. both of the seed and the field. Lev. 19:19, זָרַע שְׂרָד, לֹא תִזְרַע בְּלִאִים "thou shalt not sow thy field with divers kinds." Deut. 22:9; Isa. 30:23; Jud. 9:45. To scatter seed is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how "God could be just, and yet the justifier," had not then been manifested.] A little differently, Hos. 10:12, זָרַע לְכֶם, לְעִדְקָהּ קִצְרוֹ לְפִי חֶסֶד "sow for yourselves according to righteousness, reap according to the mercy (of God)." Ps. 97:11, אֹרֶךְ יָרַע לְצִדִּיק "light (i.e. happiness) shed abroad (is prepared) for the righteous." To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) to sow, i. q. to plant, with two acc. Isa. 17:10.

NIPHAL—(1) to be scattered, Eze. 36:9.

(2) to be sown, Lev. 11:37. Figuratively, Nah. 1:14, "there shall be sown no more of thy name," i.e. thy name shall be no more perpetuated.

(3) to be sown, spoken of a woman, i.e. to be made fruitful, to conceive, Nu. 5:28.

PUAL pass. of KAL No. 2, Isa. 40:24.

HIPIL—(1) to bear seed, as a plant. Gen. 1:11, זָרַע מְזַרְחֵיךְ comp. verse 29, where there is in the same context, זָרַע זָרַע.

(2) to conceive seed, speaking of a woman; to be made fruitful, Lev. 12:2; comp. NIPHAL, No. 3.

Derivatives, besides those which immediately follow, זָרַע, יִזְרַעֲלָה, זָרַע, יִזְרַעֲלָה, זָרַע.

זָרַע const. id.; once זָרַע Nu. 11:7, with suff. זָרַעֲךָ pl. with suff. זָרַעֲכֶם (1 Sa. 8:15).

(1) prop. sowing; hence seedtime, the time of sowing, i.e. winter, Gen. 8:22; Lev. 26:5; also, a planting, Isa. 17:11 (compare the root No. 3).

(2) seed, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, harvest, field of grain, 1 Sa. 8:15; the produce of fields, Job 39:12; Isa. 23:3.

(3) semen virile, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, NIPHAL, No. 3; HIPIL, No. 2); hence—(a) offspring, progeny, descendants, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one

son (when an only one, the passage therefore, Gen. 3:15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, זרע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that זרע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זרע זֶרַע the offspring of thy offspring, i.e. thy descendants, Isa. 59:21.—(b) *stock, race, family*; יִשְׂרָאֵל זרע Psal. 22:24; הַמֶּלֶךְ זרע הַמֶּלֶךְ the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(c) *a race of men*, as קָדָשׁ זרע Isa. 6:13; זרע בְּרוּכִי Isa. 65:23; and in an evil sense, זרע בָּרָעִים Isa. 1:4; זרע שָׂקָר Isa. 57:4; comp. Hebr. פְּרִיָּה, Gr. γέννημα, Matt. 3:17; Germ. Brut, French race.

[“(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3.”]

זרע Ch. id. Dan. 2:43.

זרעונים & זרעים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. زَرْعَانِي id.).

זרף an unused root. Arab. زرف to flow, used of water or tears. Comp. זרם. Hence the quadrilateral זרזיף.

זרק TO SCATTER (a kindred root to זרה, זרע)—(a) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(b) more often liquid things (*to sprinkle*, *streng*), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by אל to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, זָרַק שֵׁיבָה זָרַקָה בּוֹ “grey hairs also are scattered upon him.” Compare the Lat. *spargere*, in the same sense,

Prop. iii. 4, 24, and Arab. زَرَأ to scatter, Med. E. زار be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

Pual, pass. Nu. 19:13, 20.

[Hence זָרַק.]

I. זָרַר an unused root, i. q. Arab. زار to bind together, as with buckles, to buckle; a kindred root to זור No. I, also צור, צור. Hence the nouns זָר, זָרִיר. In Chaldee there occurs זָרָא to bind, originating in the quadril. זורר.

II. זָרַר prop. TO SCATTER; like the Arab. زَرَأ: kindred roots זרה, זרע, זרק. Hence—

Poel זָרַר to sneeze, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35 Comp. Ch. זָרַר sneezing; see Schult. ad Job. 41:1c

זֶרֶשׁ (“gold,” from the Persian زر gold, with the termination זֶשׁ), [Zeresh], pr. n. of the wife of Haman, Est. 6:13.

זָרַת f. a span, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. זָרַת, זָרַת id.), from the root זרה to spread out; whence זָר (for זָרַת); f. זָרַת, like קָרַת from קָרַה, נָקַת from נָקַה. [“Also according to the Rabbins זָרַת is the little finger, for זָרַת, and hence they derive the meaning of a span, as being terminated by the little finger.” Ges. add.]

זָרַת an unused root, perh. i. q. Aram. זָרַת = זָרַת to germinate, whence—

זָטַת [Zattu], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

זָתָם (perhaps i. q. זָתָם “olive”), [Zetham], pr. n. m. 1 Ch. 23:8; 26:22.

זָתָר (perhaps i. q. זָתָר “star”), [Zethar], pr. n. of a eunuch of Xerxes, Est. 1:10.

ח

Cheth חֵת, the eighth letter of the alphabet, as a numeral denoting eight. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ח (whence the Greek H), and its name pro-

bably signifies a hedge, or fence, from the root חָטַח to surround, to gird, ח and ט being interchangeable. The name corresponds to that of the Æthiopic letter ח Haut.

As to the pronunciation of this letter, which is the hardest of the gutturals, it seems anciently to have had sometimes a softer sound, like that of double *h*; sometimes a harsher and stronger sound, like that of the letters *kh*; these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters *ح*, *ח* (Haut) = *hh* and *خ*, *ח* (Harm) = *kh* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like *h*); it is thus that the same Hebrew root is often in Arabic written in two different ways; as *רָצַח* to kill, Arab. *رَضَحَ* and *رَضَخَ*, to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as *חָלַל*—(1) to be smooth (Arab. *حَلَّى* trans. to make smooth or bald, to shave);—(2) to smooth, to form (Arab. *حَلَّى* to form, to create); *חָלַל*—(1) to pierce (Arab. *حَلَّ* Conj. I. V.);—(2) to open, to loose (Arab. *حَلَّ*), comp. the roots *חָרַס*, *חָטַב*, *חָרַשׁ*.

It is interchanged most frequently with *ה* (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially *נ*; comp. the roots *חָיַל* and *חָיַל* and *חָבַל* and *חָבַל*.

Like *א* and *ה* it is sometimes prefixed to triliteral roots, and thus quadriliterals are formed; see *חַנְמֵל*, *חַשְׁמֵנִי*, and Lehrs. p. 863.

חב with suff. *חָבִי* m. *bosom, lap*, from the idea of cherishing; see the root *חָבַב*, Job 31:33. (Ch. *חָבָא*, *חֹבָא* id., Sam. *חָבָא*.)

חָבָא unused in Kal, i. q. *חָבַה* TO HIDE, compare the kindred roots *חָפָא*, *חָפַה*. Arab. *خَبَأَ*, Æth. *ሕለ*: to hide; also *خَبَأَ* for *خَبِ* to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, to hide oneself; to lie hid. Gen. 3:10; Jud. 9:5; *סוֹט* 23:8, "when the youths saw me they hid themselves," i. e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by *אֶ* Josh. 10:16; 2 Sam. 17:9, and *אֶל* 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like *λαθάνειν* with part.) Gen. 31:27, *לָמָּה נִתְבָּאֵת לְבָרֶךְ* "why hast thou fled away secretly?"

PUAL, id. pr. to be forced to hide oneself, Job 24:4.

HIPHAL, to hide, Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki. 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc. Derivatives, *מִתְבָּאֵת*, *מִתְבָּאֵת*.

חָבַב TO LOVE, found once Deut. 33:3. Arab. *حَبَّ* I. III. X., Syr. *حَبَّ* Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence *חב* the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root *חָבַב*. There is a manifest trace of this origin in the Syr. *حَبَّ* to burn, used of fire; *حَبَّ* a burning, heat, especially as raised by blowing. Hence, besides *חב* is derived—

חָבַב ("beloved"), [*Hobab*], pr. n. of the father-in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. *חָבַב*.

חָבַה i. q. *חָבָא* TO HIDE ONESELF. In Kal once imp. *חָבִי* Isa. 26:20.

NIPHAL, inf. *חָבִי* id., 1 Ki. 22:25; 2 Ki. 7:12. Derivatives, *חָבִי*, and the proper names *חָבִי*, [*חָבִי*], *חָבִי*.

חָבִי f. Chald. a wicked action, wickedness, Dan. 6:23; compare the root *חָבַל* Neh. 1:7.

חָבַר ("joining together"), [*Habor*], pr. n. *Chaboras*, a river of Mesopotamia, rising near *Ras el 'Ain*, falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. *خابور*, comp. *חָבַר*.

חָבִירָה & *חָבִירָה* (Isaiah 53:5), f. a stripe or bruise, the mark of strokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root *חָבַר* No. 3, which see.

חָבַט fut. *יִחָבֵט* TO BEAT OUT, or OFF, with a stick (Arab. *خبط* to beat off leaves with a stick).

(1) to beat off apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) to beat out or thresh corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. *خبط*.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חָבִי ("whom Jehovah hides," i. e. defends), [*Hobaiah*], pr. n. m. Ezr. 2:61; Neh. 7:63.

חָבִין m. a covering, Hab. 3:4, from the root *חָבַה*.

I. **חבל** [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND. (Corresponding is Arab. **حبل**, for which see Kamûs, p. 1219. Kindred roots are **זָבַל**, **זָבַל**, also **חָבַר** (חול). Hence **חָבַל** a cord. Part. **חָבַל** properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook **חָבַלִּים** Zec. 11:7, 14 (Luth. ber Stab Wehr), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void

(ver. 14). ["Comp. Arab. **حبل** league, covenant."]

(2) to bind some one by a pledge, to take a pledge from some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, "to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Dent. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, **וַיִּשְׂאָר עָלַי עֲנִי** for **וַיִּשְׂאָר עָלַי חָבְלִי** "and the garment of the poor (what is on the poor) they take as a pledge;" comp. **עָלַי**. Part. pass. **חָבֹל** taken to pledge, Amos 2:8; (compare Arab. **حبل** to make a covenant, **حبل** a covenant, and with Kha **خبل** debt, usury, see Kamûs, p. 1434, Syr. **سَحْل**, Chal. **חָבֹלִי** id.).

[(3) See **חָבַל** II.]

PIEL, to writhe with pains or sorrows, [hence] to bring forth. Cant. 8:5; Ps. 7:15. Hence **חָבַל** a pang, pain.

The derivatives follow, except **חָבַלֹת**.

II. **חָבַל** [see note at the end of the art.] fut. **יִחְבֹּל**, **יִחְבֹּל** i. q. Arab. **خبل**.—(1) to spoil, to corrupt (see **PIEL**).—(2) to act corruptly, or wickedly. Job 34:31, **לֹא אֶחְבֹּל** "I will not act corruptly (any more)," followed by **לֹא** Neh. 1:7. (Arab. **خبل** Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from **חָבַל**, **חָבַל** No. I. Perhaps **חָבַל** to be vain, to act vainly, is a cognate root to this.

NIPHAL, to be destroyed, Prov. 13:13.

PIEL, to spoil, to destroy, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. to lay waste, Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, **רָחַץ חָבְלִי** "my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, **וַיִּחְבֹּל עַל מַכְנֵי יִשְׂרָאֵל** "and the yoke (of Israel) shall be broken because of fitness;" where Israel is likened to a fat and wanton bull breaking the

yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16).

Hence **חָבֹלֹת**.

[Note. In Thes. **חָבַל** is treated as one root; signifying in **KAL**—(1) to bind, to twist.—(2) to bind by a pledge.—(3) to pervert, and intrans. to act wickedly. **NIPHAL**, pass. of **PIEL** No. 2. **PIEL**—(1) i. q. **KAL** No. 1, to twist, hence to writhe with pain, to bring forth.—(2) to overturn, to disturb, to cast abroad, hence to lay waste, to destroy. **PUAL**, pass. of **Piel**, No. 2.]

חָבַל Ch. **PAEL**—(1) to hurt, Dan. 6:23.

(2) to spoil, to destroy, Dan. 4:20; Ezr. 6:12.

ITHPAEL, to perish, to be destroyed, spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חָבַל Isai. 66:7, usually in the pl. **חָבִלִּים**, const. **חָבִלִּי** m. pains, pangs, especially of parturient women (see the root in **Piel**), **ᾠδῖνες** (Syr. **حَلَل** id.), Isaiah 13:8; Jer. 13:21. Jer. 22:23, **כִּבְיֹתָיִם חָבִלִּים** "when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, **חָבִלֵיהֶם תִּשְׁלַחָהּ** properly "they cast forth their pangs," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also **ᾠδῖν** is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17.

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Ileb. 5), and 116:3; and see note on the root.]

חָבַל m. (once f. Zeph. 2:6), with suff. **חָבִלִּי** pl. **חָבִלִּים** const. **חָבִלִּי** Ps. 18:5; 116:3, and **חָבִלִּי** Joshua 17:5.—(1) a cord, a rope (Arab. **حبل**, Syr. **سَحْل**, Æthiop. **ሕብል**: To this answer Gr. **κάμιλος**, French [and English] **cable**, nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh. 2:15. Ecc. 12:6, **חָבֵל הַכֶּסֶּף** "a cord made of silver threads."

(2) especially a measuring line, Amos 7:17; 2 Sa. 8:2; hence—(a) a measured field, given to any one by lot, Josh. 17:14; 19:9, and thus **inheritance, portion, possession**. Psal. 16:6, **חָבִלִּים** "a portion has been allotted to me in a pleasant region." Dent. 32:9, **יַעֲקֹב חָבֵל נַחֲלָתוֹ** "Jacob (is) his possession." Hence, in a general sense, a tract of land, a region, Deu. 3:4, 13, 14.

הָיָם *a maritime district, sea-coast*, Zeph. 2:5, 6.

(3) *a gin, a noose, a snare*, Ps. 140:6; Job 18:10. חֲבֵלֵי מוֹת שְׁאוֹל, "snares of death, of Hades" [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences *must* at least belong to the former,) these expressions signify *the pangs* (or *sorrows*) of death, of Hades], Ps. 18:5, 6; 116:3.

(4) *a band of men, a company*, 1 Sa. 10:5, 10 (comp. Germ. *Bande, Rote* [Engl. *band*]).

["(5) *destruction* (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg."]

חָבַל m. *a pledge*, Eze. 18:12, 16; 33:15; comp. the verb No. 1, 2.

חֲבִלָּה f. id. Eze. 18:7.

חָבַל Ch. *hurt, injury*, Dan. 3:25.

חָבַל Ch. m. *damage*, Ezr. 4:22.

חָבַל occurs once, Pro. 23:34. The form implies it to be intensive for חָבַל or חָבַל a cord. [See note on this word.] *A large rope of a ship*, Schiffstau, is to be understood; perhaps it is especially *a cable*, and thus the expression may be very fitly understood: "thou shalt be as one lying חָבַל בְּרֹאשׁ חָבַל on the top, i. e. at the end of a rope" (a cable): in the other hemistich there is, "one who lies down in the heart of the sea." I formerly understood it to mean *a mast*, so called from its ropes (חָבַל), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given *mast* as its probable meaning. Prof. Lee suggests *wave, billow*, apparently without etymological grounds.] Ewald's conjecture (Heb. Gram. p. 240), that *Hades, Orcus*, is intended, as *destroying*, (see Piel No. II), will not be adopted by many.

חָבַל m. (denom. from חָבַל the rope of a ship), *a sailor*, Jon. 1:6; Eze. 27:8, 27—29.

חֲבִצְלֵת f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus ["sometimes rose"]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] סַחְרֵי חֲבִצְלֵת, i. e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), *the autumn crocus, colchicum autumnale*, or *meadow saffron*, an autumnal flower growing in meadows, resembling a crocus, of white and violet

colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadrilateral the triliteral חֲבִצְלֵת a bulb may be traced; while the ח is either a guttural sound, such as is also prefixed to other roots (see חֲשִׁמְנִים, Lehrs. p. 863), or, according to Ewald's judgment (on Cant. loc. cit.), this quadrilateral is composed of חֲמִץ and חֲצֵל, and signifies acrid bulbs. [So Ges. in corr.]

חֲבִצְנִיָּה [Habaziniah], pr. n. m. Jer. 35:3. (As an appellative, perhaps "lamp of Jehovah," from Ch. חֲבִצְנִיָּה lamp and יהֹוָה Jehovah, ח being prefixed, see חֲבִצְלֵת.)

חָבַק in Kal only occurring three times, inf. חָבַק Ecc. 3:5, part. חָבֵק Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel.

PIEL חָבַק fut. חָבֵק part. חָבֵק — (1) TO EMBRACE, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. *To embrace the rock, the dunghill*, for to lie, or make one's bed, or them, Job 24:8; Lam. 4:5.

(2) with the addition of יָדַי to *fold the hands* (spoken of an idle man), Ecc. 4:5. Hence—

חָבַק m. *a folding* of the hands, as marking the lazy, Pro. 6:10; 24:33.

חֲבִיקָה ("embrace," of the form חֲבִיקָה, pr. n. of *Habakkuk* the prophet, Hab. 1:1; 3:1. LXX. Ἀμβροσίμ, according to the form חֲבִיקָה and corrupted into μ.

חָבַר properly TO BIND, TO BIND TOGETHER, (kindred to חָבַל No. I.), see Piel. Hence—

(1) *to join together*, but almost always used intransitively, *to be joined together, to adhere* (Aram. חֲבַר, Æth. ለብረ; id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, *to be confederate*. Gen. 14:3, חָבְרוּ אֶל-עָמֶק הַשִּׁדְדִּין, "all these came together as confederates unto the valley of Siddiin." Participle pass. Hos. 4:17, חֲבָרִים, "allied to idols."

(2) *to bind, to fascinate*, spoken of some kind of magic which was applied to the binding of magical knots; Gr. *καρδέω, καρδέσμις*; compare Germ. *bannen* = *binden*, and other words which signify binding, which are applied to incantations; as Æth. ለሠረ; Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) *to be marked with stripes, or lines, to be variegated*; *gestreift seyn*; Arab. حَبْر, whence حَبْرَة a striped garment; pass. حَبِرَ to be striped (as the

חבר-חבש

(skin), i. e. to be marked with the traces of stripes and blows, see *Kamûs*, p. 491. Hence *חִבְרוֹת* a stripe, bruise, and *חִבְרוֹת* the spots on the skin of a leopard. Comp. Schult. in *Har. Cons.* V. p. 156, 157.

PIEL *חָבַר*—(1) to connect, to join together, Ex. 26:6, etc.

(2) to bring into fellowship, to make an alliance. 2 Ch. 20:36, וַיַּחְבְּרוּ עִמּוֹ “and he brought him into alliance with himself,” made a league with him.

PUAL *חִבְרָה*, once *חָבַר* (Ps. 94:20).

(1) to be joined together, Ex. 28:7; 39:4. (Ecc. 9:4, קָרַי.) Ps. 122:3, of Jerusalem when restored, כְּעִיר שֶׁחִבְרָה לָהּ יְהוָה “as a city which is joined together,” i. e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) to be associated with, to have fellowship with. Psal. 94:20, הֵיחְבְּרוּ כִּסֵּא הַיּוֹשֵׁב “shall the throne of iniquity have fellowship with thee?”

HITHIL, to make, or enter into a confederacy. Job 16:4, אֶחְבְּרֶה עֲלֵיכֶם בְּמִלִּים “I could make a confederacy with words against you;” ich wollte mich mit Worten gegen euch verbünden. It is a metaphor taken from a warlike alliance. [“To twine, or weave, Job 16:4, ‘I would weave words against you.’”]

HITHPAEL *הִתְחַבֵּר* and (by a Syriacism) *אֶתְחַבֵּר* to join in fellowship, to make a league, 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is *הִתְחַבְּרוּ* Dan. 11:23.

Derivatives, see *Kal* No. 3; also see *מַחְבְּרוֹת*, *מַחְבֵּרֶת*, pr. n. *חֲבוּר*, and the words immediately following.

חָבַר m. an associate, companion, i. q. *חֵבֶר*. Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see *כָּרָה*.

חָבֵר m. an associate, a companion, fellow. Cant. 1:7; 8:13; Jud. 20:11, כָּאִישׁ אֶחָד מֵחֻבְרָיו “all associated as one man;” Psal. 119:63; Psal. 45:8, מִחֻבְרָיו “above thy fellows,” i. e. other kings (comp. Barhebr. p. 328). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that the king is the Lord Jesus (Heb. 1:8), the fellows his “brethren” (Heb. 2:11, 12).]

חֵבֶר [pl. with suff. *חֻבְרוֹת*], m. Ch. id., Dan. 2:13, 17, 18.

חֵבֶר m.—(1) fellowship, association, Hos. 6:9. Pro. 21:9, בֵּית חֵבֶר “a house in common;” Pro. 25:24.

(2) an incantation, a charm, Deu. 18:11. Pl *חֻבְרִים* Isa. 47:9, 12.

(3) [*Heber*], pr. n. of several men—(a) Gen 46:17, for which there is *חֵבֶר* Nu. 26:45.—(b) Jud 4:11, 17.—(c) 1 Ch. 8:17.—(d) 1 Ch. 4:18.

חֻבְרוֹת f. pl. the variegated spots (of a panther), or rather stripes or streaks (of a leopard), Jer. 13:23. See the root *חָבַר* No. 3.

חֵבֶר Ch. f. a companion, fellow, hence another, i. q. *רֵעוּת* Dan. 7:20.

חֻבְרָה f. fellowship, Job 34:8.

חֻבְרוֹן (“conjunction,” “joining”), [*Hebron*], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called *קִרְיַת אֶרְבֶּעַ* Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called *الخليل*, in full *الرحمان خليل* (the city of) the friend of the merciful God, i. e. of Abraham.

(2) of several men.—(a) Exod. 6:18; 1 Ch. 5:28; Patron. 1. Nu. 3:27.—(b) 1 Ch. 2:42, 43.

חֻבְרִי [*Heberites*], patron. from pr. n. *חֵבֶר*, Num. 26:45.

חֻבֵּרֶת f. companion, consort, wife, Mal. 2:14

חֻבְרָת f. junction, place of union, Ex. 26:4, 10

חָבַשׁ fut. *יַחְבִּשׁ* once *יַחְבֵּשׁ*, Job 5:18.

(1) TO BIND, TO BIND ON, TO BIND ABOUT—(a) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, בִּגְדִי לְרֹאשִׁי סוּף “the sea weed is bound about my head,” as if my turban. Eze. 16:10, וַאֲחַבְשֵׁךָ בְּשִׁשׁ “and I bound thee around with byssus.” i. e. adorned thy head with a turban of byssus.—(b) to bind up a wound, Job 5:18; Isa. 30:26; followed by לְ Eze. 34:4, 16; Isa. 61:1. Part. *חֹבֵשׁ* a healer, physician, who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) to saddle a beast of burden, which is done by binding on the saddle or pack; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) to bind fast, to shut up, Job 40:13, פָּגְיָהֶם חֻבְשׁוֹ “shut up their faces in darkness.” See *PIEL* No. 2.

(4) to bind by allegiance, to rule, Job 34:17, הֲיֵאֵשׁ שׁוֹנֵא מִיִּשְׁפָּט יַחְבֵּשׁ “shall then he who hateth right be able to govern?” Some here take *אֵשׁ* in the sense of

anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

PIEL—(1) *to bind up* (wounds), followed by ל of pers. Ps. 147:3.

(2) *to bind fast, to restrain*, Job 28:11, מִבְּדֵי נְהָרוֹת חִבְּשׁ "he stops up the streams that they do not trickle;" spoken of a miner stopping off the water from flowing into his pits.

PUAL, *to be bound up* (as a wound), Isa. 1:6; Eze. 30:21.

חָבַת an unused root, prob. TO COOK, TO BAKE bread. Eth. ስፍራ: Arabic خبز bread, خَبَز to bake bread. Hence מִחְבֶּת a cooking pan, and—

חֲבִיתִים m. plur. *things cooked, or baked pastry*, Ch. 9:31; compare מִחְבֶּת.

חָבַ constr. and followed by ל (Ex. 12:14; Num. 29:12) חָבַ, with suff. חָבִי m.

(1) *a festival* (from the root חָגַג), Ex. 10:9; 12:14. חָבַ חָבַ to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud kar' עֲשֶׂה חָבַ, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2.

["So of the passover, Isa. 30:29. Comp. Arabic حَجَّ pilgrimage to Mecca."]

(2) meton. *a festival sacrifice, a victim*, Ps. 118:27, אֶסְרִיחֵן בְּעֶבְתִּים "bind the sacrifice with cords." Ex. 23:18, חֶלֶב חֲנִי "the fat of my sacrifice;" Mal. 2:3. Compare מוֹעֵד 2 Ch. 30:22.

חֶזֶק i. q. חָזָק (which is the reading of many copies) f. *fear, terror*, Isa. 19:17. Root חָזַק No. 3.

חָבַב an unused root. Arab. حَبَّب to hide, to veil. Hence—

חָבַב m.—(1) *a locust*, winged and edible (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. ["Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חֲרַבָּה which may signify *a leaper*, compare Arab. حَرَجَلَ; and from חָרַב then might come the triliteral חָבַב; comp. حَرَجَلَ."]

(2) [*Hagab*], pr. n. m., Ezr. 2:46.

חָבָבָה ("locust"), [*Hagaba*], pr. n. m., Ezr. 2:15; Neh. 7:48.

חָגַל (kindred to the root חָגַג) to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30:16

(2) *to keep a festival*, from the idea of leaping and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5 (Syrine حَجَّ id. Arabic حَجَّ to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival.)

(3) *to reel, to be giddy*, used of drunkards, Ps. 107:27; applied to a person terrified, whence חָזַק fear. Hence are derived חָזַק, חָזַק, and the proper names חָזַק, חָזַק, חָזַק.

חָבַח an unused root, i. q. Arabic حَجَّ to take refuge with some one, whence—

חָבִיחַ m. pl. *places of refuge in the rocks* [perhaps dwellings carved in the rocks], Cant. 2:14; Obad. 3; Jer. 49:16. (Arabic مَسْجَدٌ a refuge, an asylum. Syr. حَجَّ a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.])

חָבִיחַ [of the form חָבִיחַ], m., pr. verbal adj. from the root חָבַח—(1) *binding, hence a girdle, a belt*, 1 Sa. 18:4.

(2) intrans. *girded, clad*. Ezek. 23:15, חָבִיחַ "girded with a girdle", compare 2 Ki. 3:21.

חָבִיחַ f. *a girdle*, 2 Sam. 18:11 (from the root חָבַח), *an apron*, Gen. 3:7.

חָבִי ("festive," from חָבַ with the termination י- i. q. חָבִי) pr. n. of *Haggai* the prophet. LXX. Ἀγγαῖος Hag. 1:1.

חָבִי (id.), [*Haggi*], pr. n. of a son of Gad, Num. 26:15. Patron. is the same [for חָבִי] ibid.

חָבִיחַ ("festival of Jehovah"), [*Haggiah*], pr. n. m., 1 Ch. 6:15.

חָבִיחַ ("festive"), [*Haggith*], pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

חָגַל an unused root. Arabic حَجَلَ to advance by short leaps in the manner of a crow, or of a man with his feet tied. This triliteral appears to have sprung from the quadriliteral חָגַל (which see), by omitting ח. Hence—

חָגַל ("a partridge"), like Arab. حَجَل, Syr. חָגַל, [*Hoglah*], pr. n. fem., Num. 26:33; 27:1; 36:11.

חנר fut. **יִחַר** TO GIRD. ["Cognate roots, Arab. **حار** to restrain. Syr. **ܚܪܐ** to lame."] Construed variously—(a) with an acc. of the member girded, 2 Ki. 4:29; 9:1; also with **בְּ** before that with which one is girded. So figuratively, Prov. 31:17, "she girdeth her loins with strength."—(b) with an acc. of the garment or girdle, e.g. **חָנַר אֶת-הַקֶּבֶץ** "he girded (himself with) a sword." 1 Sa. 17:39; 25:13; Ps. 45:4, **חָנַר** to gird himself with sackcloth, Isa. 15:3; Jer. 49:3. Part. act. 2 Kings 3:21, **חָנָר** "of all that were girded with a girdle," i.e. who bare arms. Part. pass. **חָנוּר אֶפֶס** 1 Sam. 2:18, girded with an ephod; followed by a gen. Joel 1:8, **חָנוּר** "girded with sackcloth," sometimes used elliptically Joel 1:13, **חָנָר** "gird yourselves (with sackcloth)." 2 Sa. 21:16, **וְהָיָא חָנוּר הַקֶּשֶׁה** "he being girded with a new (sword)." Metaph. Ps. 65:13, **וְיִלְכְּזוּ הַבְּרָדִים** "the hills are girded with joy" (compare verse 14). Ps. 76:11—(c) with a double acc. of the person and of the girdle, Ex. 29:9; Lev. 8:13; and with **בְּ** of the girdle with which, Lev. 8:7; 16:4.—(d) absol. **to gird oneself**, Eze. 44:18; 1 Ki. 20:11. Here belongs 2 Sa. 22:46, **וַיִּחַרְוּ מִסְכְּנֵיהֶם** "and they shall gird themselves (and go out) from their fortresses;" unless the Syriac usage be preferred for explaining this passage, "they creep forth from their fortresses," compare Mic. 7:17; Hos. 11:11.

Derivatives, **חָנוּר**, **חָנוּרָה**, **חָנוּרָה**.

חור m. **חור**, f. **חורה** Ch. *one*, for the Heb. **אָחָד**, the **א** being cast away by aphæresis. It is used—(a) often for the indefinite article, Dan. 2:31, **חור** "an image," ein Bild; comp. Dan. 6:18; Ezra 4:8.—(b) fem. **חורה** is used for the ordinal number, especially in the enumeration of years; **שְׁנַת חורה לְכָרִישׁ** Germ. *das Jahr Eins des Charis*, Ezr. 5:13; 6:3; Dan. 7:1.—(c) **חור** prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3:19, **חורשֶׁבֶעַה עָלָי** "seven-fold more than" (in the same manner as the Syr. **ܫܒܥܝܢܐ**).—(d) **חורה** like **אֶחָד**, i.e. *together* (Heb. **אֶחָד**), Dan. 2:35

I. **חור** fem. **חורה** (from the root **חור**), *sharp* (used of a sword), Eze. 5:1; Ps. 57:5; Pro. 5:4.

II. **חור** i. q. Ch. **חור**, Heb. **אָחָד** *one*, Eze. 33:30.

חרל [fut. **יִחַר**—(1) TO BE SHARP, TO BE SHARPENED. (Arab. **حَد** fut. I. Kindred roots, **חרר**, and the words **חרל** are cited.) Prov. 27:17 (see Hiphil.)

(2) *to be swift*, like many other words signifying sharpness, which are used also in the sense of swift-ness, see Gr. *ὄξύς, θόος*, Lat. *acer*, Syr. **ܫܦ** Hab. 1:8. Comp. **חרץ**.

HIPHIL, *to sharpen*. Pro. 27:17, **יִחַר בְּבִרְיָל יִחַר** "as iron is sharpened on iron, so a man sharpens the face of another." **יִחַר** is fut. A. Kal for **יָחַר**, **יָחַר** fut. Hiphil, formed in the Chaldee manner for **יָחַר**, **יָחַר**, like **יָחַל** Num. 30:3, **יָחַל** Eze. 39:7. See Lehrs. § 38, 1; 103, note 14.

HOPHAL **יִחַר** *to be sharpened*, spoken of a sword, Eze. 21:14, 15, 16.

Derivatives, **חור** No. I, **חוררים**, pr. n. **חוריר**.

חרר ("sharpness"), [*Hadad*], pr. n. of one of the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. [**חרר** is probably the true reading in both places.] There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

חרה fut. apoc. **יִחַר** TO BE GLAD. (Syriac **ܫܦ**, **חרה** id. In the western languages there accord with this, *χαίω, γαθίω*, to rejoice.) Ex. 18:9. Job 3:6, **אַל יִחַר בְּיָמֵי שָׁנָה** "let it not rejoice amongst the days of the year."

PIEL, *to make glad*, Ps. 21:7.

Derivatives, **חור**, **חוריר** [pr. n. **יִחַרִּיאל**].

חריר (from the root **חרר**), *sharp*, and perhaps as a subst. *sharpness, a point*, Job 41:22, **חוריר** *sharpnesses of a potsherd, sharp potsherds*, used of the scales of a crocodile; comp. *Ælian. Hist. Anim. x. 24.*

חורה f. *joy, gladness*, 1 Ch. 16:27; Neh. 8:10; from the root **חור**. In the Chaldee portion of the Scripture, Ezr. 6:16.

חריר ("sharp"), [*Hadid*], pr. n. of a town of the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; *Aḥdā*, 1 Macc. 12:38; compare Joseph. Ant. xiii. 6, § 5.

חורין Ch. pl. *breast*; Heb. **חור** Dan. 2:32. (In the Targums the sing. **חור** occurs.)

חרל & חרל fut. **יִחַר**.

(1) TO LEAVE OFF, TO CEASE, TO DESIST. (Arab. **خذل** id.; also, *to forsake, to leave*, see Scheid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word **חלל**, which have the meaning of being pendulous and flaccid.)

Constr.—(a) with a gerund following, Gen. 11:8, וַיִּחְדְּלוּ לְבִנּוֹת הָעִיר “and they left off to build the city.” Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, הָרָעָה “cease to do evil;” and with a verbal noun, Job 3:17, הָרָעָה “they cease to trouble.”—(b) absol. to cease (from labour). 1 Sa. 2:5, רָעֵבִים הָרָעָה “the hungry have left off (working);” also, to rest, Job 14:6. Jud. 5:6, “the highways rested,” were void of travellers.—(c) absol. i. q. to cease to be, to come to an end. Ex. 9:34, “the hail and the thunder ceased;” verse 29, 33; Isa. 24:8; also, to fail, to be wanting. Deu. 15:11, “the poor shall not fail.” Job 14:7.

(2) to cease or desist from any thing, followed by מן before an inf. 1 Ki. 15:21; hence, to beware of doing anything, Ex. 23:5 [“as to this passage see under עָנָה”]; to give anything up, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. to leave, to let alone, Ex. 14:12; Job 7:16; 10:20; and followed by מן Isa. 2:22, מִן לְקַח הָרָעָה “cease ye from man,” let man go, let go your vain confidence in men. 2 Ch. 35:21, הָרָעָה לִּי מִן הָאֱלֹהִים “forbear from God,” i. e. do not oppose him any more.

(3) to leave something undone, not to do something, to forbear doing something; etwas lassen, unterlassen. 1 Ki. 22:6, 15, הָרָעָה אִם נָחֵד “shall we go...or shall we not go?” gehen wir...oder lassen wir es? Eze. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

הָרָעָה m. verbal adj.—(1) ceasing to be something, frail, Ps. 39:5.

(2) forbearing to do something, Eze. 3:27.

(3) intrans. made destitute, forsaken (compare Arab. عجز id.). Isa. 53:3, הָרָעָה אִישׁ “forsaken by men;” compare Job 19:14.

הָרָעָה m. Hades, prop. the place of rest, Isa. 38:11. See the root הָרָעָה No. 1, b; comp. דִּימָה. [If this be the import of this word, the whole verse must be construed thus: “I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades.”]

הָרָעָה (“rest” [“for הָרָעָה ‘rest of God’”]), Hadar, pr. n. m. 2 Ch. 28:12.

הָרָעָה an unused root, i. q. حذق to prick, to sting; to which حذق to be sour, e. g. as vinegar,

and حذق to be sharp-sighted, are kindred words Hence—

הָרָעָה Mic. 7:4, and הָרָעָה Prov. 15:19, a kind of thorn. Arab. حذق melongena spinosa, see Abulfadli ap. Celsium in Hierob. ii. page 40, seq.

הָרָעָה [Hiddekel], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:4. Called by the Aramæans וְנִלָּא, Arabic دجلة, Zend. Teger, Pehlev. Tegera; whence both the Greek name Tigris, and the Aramæan and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word חֲשָׁמַיִם and others. [In Thes. the prefix is taken to be ח active, vehement, rapid; so that this name would be pleonastic: Teger having a similar meaning.]

הָרָעָה i. q. Syr. سبأ TO SURROUND, TO ENCLOSE; and in an evil sense, TO BESIEGE. (This root belongs to the same family as הָרָעָה and הָרָעָה, which see. The Arabic حدر a curtain, and حدر to be hid behind a curtain; also, Eth. ለገረ: to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, חרב ההררת להם “the sword which besieges them (on every side),” besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and Eth.). The ancient versions have “a sword frightening them,” as though it were the same as הָרָעָה. Hence—

הָרָעָה const. הָרָעָה with suff. הָרָעָה, plur. הָרָעָה const. הָרָעָה m.

(1) a chamber, especially an inner apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4. (Arab. حدر a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare רִיעָה the curtain of a tent, and Syr. سحج a tent.)

(2) metaph. הָרָעָה Job 9:9, the chambers of the south, the most remote southern regions, comp. יִרְבְּתֵי צִפּוֹן—the innermost parts of the breast, Pro. 18:8; 26:22. הָרָעָה “the chambers of death,” i. e. of Hades.

[הָרָעָה Hadar, pr. n., Gen. 25:15.]

הָרָעָה (“dwelling,” from הָרָעָה and חדרative

as in חור [Hadrach], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once Zec. 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaëlis Suppl. p. 676. Also see Van Alphen, De Terra Hadrach et Damasco, Traj. 1723, 8; and in Ugolini Thes. t. vii. No. 20.

חַדַּשׁ unused in Kal, TO BE NEW. Arab. حَدَثَ to be new, recent. IV. to produce something new; but Conj. III. IV. also to polish a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Dissertt. Lugd., p. 936. It is of the same family as חָרַר, חָרַק, and the signification of newness appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. חַרַת.

PIEL to renew, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially to repair or restore buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, to renew oneself, Ps. 103:5. Hence—

חֲדָשָׁה f. חֲדָשָׁה adj. new, e.g. used of a cart, a threshing wain. 1 Sam. 6:7; Isa. 41:15; of a house, Dent. 20:5; 22:8; of a wife, Deu. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means fresh of this year; of grain (opposed to יָשֵׁן), Levit. 26:10; unheard of, Eccles. 1:9, 10; "new gods," i.e. such as had not been previously worshipped, Deut. 32:17. חֲדָשָׁה "something new," Isa. 43:19, plur. Isa. 42:9. As to חֲנִיךָ חֲדָשָׁה 2 Sa. 21:16, see חֲנִיךָ.

חֹדֶשׁ m. [suff. חֲדָשׁ, plur. חֲדָשִׁים] the new moon, the day of the new moon, the calends of a lunar month which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5, 18, 24; Ex. 19:1, חֲדָשׁ בְּחֹדֶשׁ הַשְּׁלִישִׁי "on the third calends" (the third new moon), i.e. the first of the third lunar month. Hos. 5:7, עַתָּה יֵאָכְלֶם חֹדֶשׁ "now shall a new moon devour them," i.e. they shall be destroyed at the time of the new moon.

(2) a lunar month, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. חֹדֶשׁ יָמִים the period of a month (see יָמִים). Gen. 29:14; Nu. 11:20, 21.

(3) [Hodesh], pr. n. f., 1 Ch. 8:9.

חֲדָשִׁי metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in Thes.], 2 Sa. 24:6.

חֲדָשָׁה Hadasha, pr. n. of a place, Josh. 15:37.]

חָדַל Chald. to be new, i. q. חָדַשׁ. Hence—

חָדַל Chald. adj. new, Ezr. 6:4. Syr. حَبَلٌ.

חָדָא see חָדָה.

חָדָב TO BE, OR TO BE MADE, LIABLE TO PENALTY

like Syr. حَب, Arab. حَاب, used of a debt (Eze. 18 7), and of an offence.

PIEL חָדָב to make some one liable to penalty, Dan. 1:10. Hence—

חֹב m. a debt, Eze. 18:7.

חֹבֶה ("a hiding place"), [Hobah], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare Χαβύ, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burckhardt's Travels, ii. p. 1054.

חָוָה TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr. حَوَّ to go in a circle, حَوَّ a circle. Kindred roots are חָוָה and חָוָה.) Hence חָוָה and —

חָוָה m. a circle, sphere, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22.

חָוָה —(1) properly i. q. Arab حَادَ Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. חָוָה an enigma, a parable, which is joined to this verb, and then it signifies—

(2) to propose an enigma, Jud. 14:12, seq.; to set forth a parable Eze. 17:2. Compare חָוָה and Gr. ἐμπλέκειν αἰνίγματα, Æsch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חָוָה may not be used for חָוָה and signify a smart saying; for חָוָה may be a denominative derived from it.) Hence חָוָה, חָוָה.

חָוָה a root unused in Kal.—(1) properly to BREATHE (see with regard to this power in the syllable חָב, חָב, חָב, comp. PIEL. Hence—

(2) to live, i. q. חָוָה, compare the noun חָוָה.

PIEL חָוָה prop. to breathe out, hence to declare, to shew, a word used in poetry instead of the prosaic חָוָה (Chald. and Syr. حَوَّ, Arabic transp. حَوَّ, like حَوَّ Arab. حَوَّ). Job 32:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives חָוָה [חָוָה, חָוָה, חָוָה].

חור Chald. not used in Kal.

PAEL חור, i. q. Hebr. חור to shew, to declare, Dan. 2:11; followed by ל of pers., Dan. 2:24, with suff. 5:7.

APHEL inf. חור, fut. יחור id.; followed by ל Dan. 2:16, 27, acc. 2:6, 9.

Derivative חור.

חור i. q. חיה (from the root חנה = חיה, comp. חיה and חיה, f.

(1) life. Hence [Eve], pr. n. of the first woman, as being the mother of all living (אם כל-חי), Gen. 3:20; 4:1. LXX. Eua (comp. חוי, Euaïos). Vulg. Heva.

(2) i. q. חיה No. 2, Arab. حي a family, a tribe, especially of Nomades, hence a village of Nomades, a village ["prop. place where one lives, dwells, so Germ. leben in pr. n. Gisleben, A[d]erleben"], (as on the contrary אהל properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. حوى to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

חור an unused root, whence חור which see.

חור ("prophet"), pr. n. m. 2 Ch. 33:19.

חור m.—(1) [In Thes. this noun is rightly referred to the root חנה] A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. חורים Cant. 2:2; and with 1 moveable, חורים 1 Sam. 13:6, thorn-bushes, thickets.

(2) i. q. חק a hook, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words سم, خوخ, prunus spinosa, and also there are in Hebrew the cognate words חק and חק. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs עץ, sometimes לעץ and לה, comp. אח a brother, see Lehrs. p. 602.)

חור Chald. TO SEW, TO SEW TOGETHER, Syriac حور, Arab. خاط Med. Ye id.

APHEL, to repair a wall, Ezr. 4:12; comp. רפא. Hence—

חור m.—(1) a thread, a line, Judges 16:12 Ecc. 4:12; Cant. 4:3. A proverbial saying, Genesis 14:23, חור ושרך נעל "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin neque hilum (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for neque filum, whence nihil. A similar proverb is used in Arabic لا فتيل, see Hamasa, Schultens, p. 404.

(2) a rope, cord [collect. of No. 1 in Thes.], Josh. 2:18.

חור (perh. "belonging to a village," from חיה = חיה No. 2). A Gentile noun, a Hivite, generally used collectively, the Hivites (LXX. Euaïos), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

חור [Havilah], pr. n. —(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the Ναυλοταῖοι of Strabo (xvi. p. 728, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (Arabia p. 342) mentions Chawila as a town or district (حوية) Havilah.

(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in Æthiopia. I now consider that the Avalita are to be understood, who inhabit the shore of the Sinus Avalitis (now Zeila) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7), Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of זיילה חור = זיילה Zeila.

(3) The first Havilah (No. 1) enables us I believe to discover the situation of the land of Havilah (חור), Gen. 2:11, abounding in gold, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since Havilah also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70. Some erroneously understood it to mean Chwala on the Caspian sea, which in Russian is called Chwalinskoje More.

חור חיל & חור חיל fit. חור and חור, apoc. חור (Psalm 97:4), חור (1 Sam. 31:3), חור (Jer. 51:49), imp.

חָלַל Micah 4:10, and חָיַל Ps. 96:9, prop. TO TWIST, TO TURN, TO TURN ROUND, and intrans. *to be twisted, turned, turned round.* (Arabic حَال)

Med. Waw to be changed, to be turned, حَوْل round
about, حَوْل a year, حَوْل full of turns, wily.

Kindred words are **שׁוּב** to return, to turn oneself round, **עָלָה** to turn away, and in Hebrew, **שׁוּב**, Gr. **εἰλέω, εἰλύω, ἄλλω**. Hence, with Vav hardened as it were into Beth, has sprung **בָּבֶל** No. 1.) Hence—

(1) *to dance* in a circle, Jud. 21:21. Compare Pilel No. 1, and also the noun מוֹחֵל.

(2) *to be twisted, to be hurled* on or against something (geschlungen, geschleudert werden), properly used of a sword, Hos. 11:6; of a whirlwind, followed by על Jer. 23:19; 30:23; figuratively, 2 Sam. 3:29, ויִחָב וְיִחָב "let (the murder of Abner) be hurled (fall) upon the head of Joab," etc. Lament. 4:6, לֹא חֲיוֹ בָּהּ יָדִים, "no (human) hands were hurled (put) upon her." It is more frequently used thus in

the Targums, see Buxtorf, p. 719. (Arab. حَال to leap on a horse, fit auf's Pferd schwingen. IV. to rush upon with a scourge, followed by عَام and ب.)

(3) *to twist oneself in pain, to writhe, to be in pain* (comp. צָרַח No. I), especially used of parturient women, Isai. 13:8; 23:4; 26:18; 66:7, 8; Micah 4:10. Metaph. followed by ? to mourn on account of any thing, Mic. 1:12; hence—

(4) *to bring forth*, Isa. 54:1.

(5) to tremble, probably from the leaping and palpitation of the heart (comp. **נָחַץ** No. 2,) ["from the trembling of a parturient woman"]. Deu. 2:25; Joel 2:6, followed by **יִפְּחַץ** of the pers., causing terror, 1 Sa. 31:3; 1 Ch. 10:3.

(6) *to be strong or firm*; verbs that have the signification of binding or twisting, are applied to strength; see קָשַׁר, חָזַק, בָּרַם. (Arab. *حال* Med. Waw id. Aram. *חָזַל* to make firm. *Ēth.* *חָזַל*: whence *חָזַל* strength). Psal. 10:5, *יָחִילוּ דְרָכָיו* "his ways are firm," i. e. his affairs go on prosperously; Job 20:21, *לֹא יָחִיל כְּבוֹדוֹ* "his welfare shall not endure."

(7) *to wait, to stay, to delay*, i. q. לָּבַד. Gen. 8:10; Jud. 3:25.

HIPHIL causat. of Kal No. 5, Ps. 29:8.

HOPIAL fut. **יִהְיֶה** pass. of Kal No. 4, *to be born*,
Isa. 66:8.

PILEL ללך.—(1) i. q. Kal No. 1, *to dance in a circle*, Jud. 21:23

(2) i. q. Kal No. 4, *to bring forth*, Job 39:1; and with regard to inanimate objects, *to create, to form* Deu. 32:18; Ps. 90:2; causat. Ps. 29:9.

(3) i. q. Kal No. 5, *to tremble*, Job 26:5.

(4) i. q., Kal No. 7, *to wait for*, Job 35:14.

PULAL ^{לולל} *to be born, to be brought forth*, Job 15:7; Pro. 8:24, 25; Ps. 51:7.

HITHPOLEL הִתְחַוֵּל—(1) *to twist oneself, to hurt oneself*, i. e. to rush violently; i. q. Kal No. 2, Jer 23:19.

(2) *to writhe with pain*, Job 15:20.

(3) *to wait for*, i. q. Kal No. 7, and Pilel No. 4, Ps. 37:7.

HIITHPALPEL הִתְחַלְחַל *to be grieved*, Est. 4:4.

Derivatives [חול], חיל, חיל, חל, חלוּן, הִיָּל, חַיְלָה, הֵיָּל, חָלוּן, חַיְלָה, מַחוּל, מַחְלָה.

חול m. *sand* (Syr. ܚܠܐ), either so called from the idea of rolling and sliding (q. d. *Gerölte*), or as being rolled about by the wind, Ex. 2:12; Deu. 33:19; Jer. 5:22. *The sand of the sea* (חול הים, poet. חול ימים) is very often used as an image of great abundance, Gen. 32:13; 41:49; and of weight, Job 6:3; Pro. 27:3.—Job 29:18, in this passage the Hebrew interpreters understand *the phoenix* to be spoken of, giving the word a conjectural translation, gathered from the other member of the verse; and thus the Babylonian copies read חול [for the sake of distinction]; but there is no cause for departing from the ordinary signification.

חול ("circle"), [Hul], pr. n. of a district of Aramæa, Gen. 10:23. Rosenm. (Bibl. Alterth. ii. 309) understands it to be the district of Hûleh (أرض الحولة *Ard-El-Hûleh*), near the sources of the Jordan.

חם an unused root; *to be black*, properly to be burned or scorched; comp. the cognate **חם**, Arah.

to be black. Hence—

הוּם adj. *black*, Gen. 30:32, seq.

חוֹמָה f. *a wall*, from the root חָמָה to surround, which see. Exod. 14:22, 29; Deut. 3:5; 28:52. Generally the *wall of a town*, Isa. 22:10; 36:11, 12; Neh. 3:8, 33, etc.; rarely of other buildings, Lam. 2:7. Metaph. used of a maiden, chaste and difficult of approach, Cant. 8:9, 10.

Plur. חומות *walls*, Isa. 26:1; Ps. 51:20, with pl verb, Jer. 50:15; so also Jer. 1:18, "I make thee this day a fortified city.....and brazen walls," although in the same phrase, Jer. 15:20, the singular is used.

From the pl. is formed the dual *חלמתיים double walls*, the double series of walls with which Jerusalem was surrounded on the south; whence *בין החלמתיים* between the two walls (of Jerusalem), 2 Ki. 25:4; Isa. 22:11; Jer. 39:4. Comp. as to forms of this kind, Leherg. § 125, 6, and as to the topography of the city, my Comment on Isa. 22:9. [See also Robinson on the walls of Jerusalem, Palest. 1, 460.]

חום fut. *חום*, *חום*, 1 pers. *אחום*—(1) TO PITY, TO HAVE COMPASSION on any one; followed by *על* Psal. 72:13, *to be grieved* on account of any thing. Jon. 4:10, *אתה חסם על-השקיון*, "thou wast grieved on account of the ricinus" which perished (compare Gen. 45:20). Hence—

(2) *to spare*, followed by *על* Neh. 13:22; Jer. 13:14; Eze. 24:14; Joel 2:17. (Aram. *ܚܡܐ*, seq. *ܚܡܐ* id.)

It is to be observed with regard to this root, that pitying and sparing, are more often attributed to the eye than to the persons themselves, (as in other roots *slackness* and *strength* are attributed to the hands; comp. *רָפוּהוּ*, *רָפוּהוּ* pining away, also to the eyes, see *פָּלַח*). Hence it may be rightly concluded that the primary signification is in the idea of a *merciful* or *indulgent countenance*, as the Germ. *nachsetzen*, *Nachsidt*, *durch die Finger setzn*. Thus Deut. 7:16, *לֹא-תִחַם עֵינֶךָ*, "spare them not," properly, let not thine eye pity them; or, do not regard them with a feeling of mercy; Deut. 13:9; 19:13, 21; 25:12; Isa. 13:18; Eze. 5:11; 7:4, 9. Gen. 45:20, *עֵינֶיכֶם אֵל-תִּחַם עַל*, "do not grieve for your stuff" which must be left behind. It is once used ellipt. 1 Sa. 24:11, *וְתִחַם עָלַי*, "and (my eye) spared thee." In Arabic, mercy is similarly ascribed to the eye (Vit. Tim. tom i. p. 542, l. 14).

חוף m. *the shore*, as being washed by the sea; from the root *חָפַף* No. II. to rub off, to wipe off, to wash; whence Arab. *حافة*, *حَنَف* the coasts and shore of the sea. Of the same origin are *ساحل* and *صحن* the sea shore, Gen. 49:13; Deut. 1:7; Josh. 9:1.

חופם (perhaps "inhabitant of the shore," from *חוף*), [*Hupham*], pr. n. m. of a son of Benjamin, Nu. 26:39; for which *חָפִים* is found, Gen. 46:21; whence patron. *חופקני* Nu. loc. cit.

חורין an unused root. Syr. *ܚܪܝܢ* Pael *ܚܪܝܢ* to in-

close, to surround; comp. *حاط*, *حُط* to surround Hence *חורין* a wall, and—

חורין m. properly a wall; hence especially *the outside* (of a house), and thus *בְּיָתוֹ וּבְחוּצוֹ* within and without (properly, on the house side, and the wall side) are often opposed to each other, Gen. 6:14; Exod. 25:11. Hence it is—

(1) subst. *whatever is without*—(a) out of the house, *the street*, Jer. 37:21; Job 18:17; pl. *חוּצוֹת* Job 5:10; Isa. 5:25; 10:6.—(b) out of the city, *the fields, country, deserts*. Job 5:10 (Aram. *ܚܪܝܢ*), whence there are opposed to each other *חוּצוֹת וְחוּצוֹת* Prov. 8:26, the (tilled) earth and the desert regions, comp. Mark 1:45.

(2) adv. *out of doors, without, abroad*, Deut. 23:14, e.g. *מולדת-חורין* born abroad, i.e. away from home, Lev. 18:9; also, *forth, forth abroad*, Deut. 23:13. So also with *ח* parag. *חוּצָה* without, on the outside, 1 Ki. 6:6; abroad, forth, to the outside, Exod. 12:46, with art. *הַחוּץ* forth, Jud. 19:25; Neh. 13:8 (prop. into the street), and *הַחוּצָה* Gen. 15:5. With prepositions—(a) *בְּחוּץ* without (in the open place), Gen. 9:22.—(b) *לְחוּץ* poet. id. Psal. 41:7, and *לְחוּצָה* 2 Chr. 32:5.—(c) *מְחוּץ* without, on the outside, as opposed to *בְּיָתוֹ* within, Gen. 6:14. *מְחוּץ* id. Eze. 41:25.—(d) *מְחוּץ* without (in a state of rest, as opposed to motion), e.g. *לְחוּץ* without (or outside the city), Gen. 19:16; 24:11. *מְחוּצָה* Ezekiel 40:40, 44.—(e) *אֶל-מְחוּץ* without (after verbs of motion), Nu. 5:3, 4, *אֶל-מְחוּץ לַמַּחֲנֶה*, "without the camp;" Deut. 23:11; Lev. 4:12. Metaph. —(f) *חוּץ מִן* *besides*, Eccl. 2:25. (So Ch. *מִן*, Syr., Sam. and Zab. *ܚܪܝܢ*.) Hence *חִיצוֹן*.

[*חוק* an unused root, i.q. Arab. *حاق* to surround, to embrace. It seems to have sprung from *חָבַק*, the *ב* being softened. Hence *חוק* (כ) and *חִיק* (כ).]

חוק (כ or ו) i.q. *חִיק* *bosom*, Ps. 74:11 כתיב.

[*חוקק* pr. n. 1 Ch. 6:60, see *חָקַק*.]

חור fut. *יִחַר* TO BE WHITE; hence *to become pale* (as the face), Isa. 29:22. Aram. *ܚܪܐ* id.; Arab. with Waw quiescent, *حار* to be bleached (of a garment). Hence *חור*, *חור* No. I, and *חַר*, *חַר*.

[“(2) figuratively, *to be splendid, noble*, i.q. *חַר* No. 2. See traces of this signification in *חֲרִיה*, *חֲרִים*. Thes.]

חורר an unused root, the meaning of which was that of *hollowing, boring*, as shewn by the deriva-

חור No. II, a hole, a cavern, and the proper names **חור**, **חור**; compare some of the derivatives of the root **חור**, as **חור** foramen ani, **חור** the mouth of a river, bay of the sea. Kindred roots are **חור** and **חור**; whence **חור**, **חור** a cavern.

I. **חור** & **חור** m. *white and fine linen*, from the root **חור**. LXX. **βύσσος**. Est. 1:6; 8:15.

II. **חור** m.—(1) i. q. **חור** No. II, a hole, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. **Loch**), Isa. 42:22. Root **חור** No. II.

(2) [**Hur**], pr. n. of several men—(a) of a Midianite king, Num. 31:8; Josh. 13:21.—(b) of the husband of Miriam, the sister of Moses, [on what authority does this description of Hur rest?], Ex. 17:10; 24:14.—(c) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(d) Neh. 3:9.—(e) 1 Ki. 4:8.

I. **חור** i. q. **חור** No. I, *white linen*. Pl. **חור** (poet. for **חור**) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. **حرير** white silk, Æthiopic **ሐረር**: cotton, according to Ludolf. Lex. Æthiop. page 36. Root **חור**.

II. **חור** m.—(1) a hole, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) a cavern, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root **חור**.

חורים *free-born, nobles*, see **חור**.

חור m. Ch. *white*, Dan. 7:9, from the root **חור**.

חורי see **חור**.

חורי (perhaps "linen-worker," from **חור** No. I, like Arabic **حيري** Hariri, [**Huri**], pr. n. m. 1 Ch. 5:14.

חורי (id. Chald.), [**Hurai**], see **חורי**.

חורם (perhaps "noble," "free-born," from **חור** with the termination **ם**), **Huram**, pr. n.

(1) of a king of Tyre, cotemporary with Solomon, 2 Ch. 2:2; elsewhere **חורם** 2 Sam. 5:11; 1 Ki. 5:15 ["called in Greek **Εἰρωμ**, Jos. c. Ap. i. 17, 18"].

(2) of a Tyrian artificer, 2 Chr. 4:11; elsewhere **חורם** 1 Ki. 7:40; **חורם** 2 Ch. loc. cit. כתיב. 4:16 (where either the one reading or the other must have been corrupted);

[however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חורן [**Hauran**], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (**גולן**) and Batanæa, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Damascus, Ezek. 47:16, 18; Gr. **Ἀρπανίτις**, **Ἀρπανίτις**; Arabic **حوران**.

It undoubtedly takes its name from the number of its *caverns* (**חור**), in which even now the inhabitants of the region dwell. See a more full account of this district in Burckhardt's Travels in Syria and Palestine, page 111, seqq.; 393, seqq.; 446; Germ. ed.

חוש ["Once **חוש** Ps. 71:12 (כ')."] —(1) to MAKE HASTE (Arab. **حاش** Med. Ye, to flee with alarm. This root is onomatopoeitic, as though imitating the sound of very hasty motion; like the German **husthen**, transit. **hasthen**; also, **hasten**, **hasten**. Kindred roots are, Arab. **هز** to move, to agitate, to excite to speed, **هيف**, **هيف**; id. **هزحز**; **هزح** to agitate; intrans. to be swift; **حشي** to fear; Heb. **חזק** to flee, to flee for refuge; **עזח**, **עזח**, which see). Constr.—(a) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35.—(b) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, **לעזרת חושי** "make haste for my help." Ps. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, **אלהים חושי** "O God, make haste unto me." Ps. 141:1. Part. pass. (with an active signification), *hasty, quick, alert*, Nu. 32:17.

(2) Used figuratively of violent internal emotion. Job 20:2, **בצעבור חושי** "on account of my hasting within me," i.e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, **מי יאכל ומי יחוש** "who eats, who makes haste?" i.e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr.

חוש and **חוש** to feel, to perceive; **חוש** a passion of the mind; **חוש** lust; Arabic **حس** to feel

whence **حاش** and the kindred word **حاش**; Æthiop **ሐረር**: sense, feeling.)

HIPHIL—(1) *to hasten, accelerate*, Isa. 5:19; 60:22; Ps. 55:9.

(2) i. q. *Kal*, *to make haste*, Jud. 20:37.

(3) *to flee* quickly ["just as on the contrary words of fleeing are applied to haste, see נָס"], Isa. 28:16.

Derivatives חָשַׁת and the following proper names.

חֹשֶׁה ("haste"), [*Hushah*], 1 Chr. 4:4; pr. n. see טֹחָה, patron. חֹשֶׁתִי 2 Sa. 21:18; 1 Chr. 11:29; 20:4.

חֹשִׁי ("hasting"), pr. n. *Hushai*, David's friend and confederate in the war against Absalom, 2 Sam. 15:16.

חֹשִׁים ("those who make haste"), [*Hushim*], pr. n. m.—(1) of a son of Dan. see שָׁחִים.—(2) 1 Ch. 7:12 [חֹשִׁים].—(3) 1 Ch. 8:8, 11.

[**חֹשָׁם** ("haste"), *Husham*, pr. n. of an Edomite king, 1 Ch. 1:45; defectively written חֹשָׁם, Gen. 36:34, 35.]

חֹרֵת a spurious root introduced by some on account of the form חֹרֵת Hab. 2:17, which is, however, for חֹרֵת from חֹרֵת.

חֹתָם m.—(1) *a seal, a seal-ring* (from the root חָתַם, Ex. 28:11, 21; Job 38:14; 41:7; Jer. 22:24, etc. The Hebrews were accustomed, like the Persians in the present day, sometimes to carry a signet ring hung by a string upon the breast (Gen. 38:18), to which custom allusion is made, Cant. 8:6. Arab. خاتم and خاتم.

(2) [*Hoatham*], pr. n. masc.—(a) 1 Chr. 7:32.—(b) 11:44.

חֹזֵאֵל pr. n. ("he who sees God," ["whom God watches over, cares for"]). *Hazael*, king of Syria, 1 Ki. 19:15, 17; 2 Ki. 8:9, 12. חֹזֵאֵל the house of Hazael, i. e. Damascus, Am. 1:4. ["Lat. *Azelus*, Justin, xxxvi. 2."]

חֹזֵה fut. חֹזֵה apoc. חֹזֵה Micah 4:11; in pause חֹזֵה Job 23:9, *to see, to behold*, a word of frequent use in Aramaean (חֹזֵה, חֹזֵה, חֹזֵה), for the Hebrew חֹזֵה. In Hebrew this root is principally poetical, like Germ. *schauen*, Ps. 46:9; 58:9, etc. Especially—

(1) *to see God*, sometimes used of the real sight of the divine presence, Ex. 24:11; Job 19:26 (compare 38:1), elsewhere applied to those who enter the temple, Ps. 63:3. So "to behold the face of God" is used metaphorically for *to enjoy His favour, to*

know Him as propitious, an image taken from the custom of kings, who only admit to their presence those whom they favour, Ps. 11:7; 17:15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations. Hab. 1:1, חֹזֵה חֹזֵה "the burden (oracle) which Habakkuk saw," i. e. that which was revealed to him by God; Isaiah 1:1; 2:1; 13:1; Numbers 24:4; Amos 1:1; Eze. 13:6, חֹזֵה חֹזֵה "they have seen vain things," Zec. 10:2. Followed by לָּ when speaking of the visions or revelations as declared to any one. Lam. 2:14, חֹזֵה חֹזֵה לָּ "thy prophets have seen for thee (i. e. declare to thee) vanities," Isa. 30:10.

(3) Followed by אֵל *to look upon, to contemplate*, anschauen, Isa. 47:13; especially with pleasure, *to delight in the sight of something* (comp. אֵל letter B, 4, Ps. 27:4; Cant. 7:1; Job 36:25; Mic. 4:11.

(4) *to choose* for oneself, sich aussuchen, Ex. 18:21 Isa. 57:8; compare לוֹ Gen. 22:8.

(5) *to see* in the sense of *to have experienced*, Job 15:17; 24:1; 27:12. Used by a bold metaphor of the roots of plants which *perceive* or *feel* stones in the earth, i. e. they find or meet with stones. Job 8:17, "(the root) perceives the stony place."

The derivatives follow, except חֹזֵה, חֹזֵה, חֹזֵה, and the proper names חֹזֵה, חֹזֵה, חֹזֵה, חֹזֵה, חֹזֵה, חֹזֵה.

חֹזֵה & חֹזֵה Chald. *to see*, Dan. 5:5, 23; 3:19, חֹזֵה חֹזֵה "one sevenfold (more) than (ever) was seen." Inf. חֹזֵה Ezr. 4:14. ["Also absol. *to behold*, Dan. 2:34, 41, 43; 3:25."]

חֹזֵה m. *the breast* of animals, properly the front part as being open to sight, Exod. 29:26, 27; Levit. 7:30, 31; plur. חֹזֵה 9:20, 21. (Chald. in plur. חֹזֵה which see).

חֹזֵה m.—(1) *a seer, a prophet*, a word of the silver age of the Hebrew language [also of ancient use; see 1 Sam. 9:9], of the same meaning as נְבִיא 1 Ch. 21:9; 25:5; 29:29.

(2) ["Segolate (like רֹאָה Isa. 28:7), and abstr."] i. q. חֹזֵה No. 3 (which see), *a covenant*, Isaiah 28:15; on which passage see my Commentary: ["*a vision, hence a covenant*"].

חֹזֵה (perhaps for חֹזֵה "a vision"), [*Hazo*], pr. n. of a son of Nahor, Gen. 22:22.

חֹזֵה emph. חֹזֵה, suff. חֹזֵה, plur. חֹזֵה Chald. m.—(1) *a vision, something seen, parvasia*, Dan. 2:28 4:2, 7; 7:7, 13.

(2) *look, appearance, aspect*, Dan. 7:20. (Syr. *ܚܙܢܐ*.)

חזון m. (from the root *חזק*).—(1) *a divine vision* ["*a vision*, spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20"], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally a *divine revelation*, 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle*, often collectively (compare *ὄραμα*, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

חזון f. *vision, revelation*, 2 Ch. 9:29; from the root *חזק*.

חזות Chald. *view, prospect, sight*, Dan. 4:8, 17.

חזות f. (with Kametz impure), from the root *חזק*—(1) *appearance, aspect*, especially of something grand or handsome, (compare *מראה*). Dan. 8:5; *חזות* *a conspicuous or great horn*, verse 8, *והעליתה חזות* "and there arose four conspicuous (horns)." For it appears that it must be thus interpreted on account of verse 5.

(2) *a prophetic vision*, Isa. 21:2.

(3) *a revelation, a law*, hence *a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare *חזק* verse 15); 29:11.

חזק an unused root. Arab. *خز* to pierce through, e.g. with an arrow, *خز* to cut into, to perforate, to wound. A kindred root is *חצץ*. Hence *חזין*.

חזין ("the vision of God," ["seen by God"]), [Haze], pr. n. m., 1 Ch. 23:9.

חזיה ("whom Jehovah watches over"), [Hazeiah], pr. n. m., Neh. 11:5.

חזין ("vision"), [Hezion], pr. n. m., 1 Kings 15:18.

חזין m. constr. *חזין* pl. *חזינות*—(1) *a vision*, Job 4:13; 7:14; 20:8.

(2) *a revelation*, 2 Sam. 7:17. *חזין* Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to *חזין* (whence LXX. *Σιων*), or to *חזיה*, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

חזין or **חזין** m. (from the root *חזק*), properly *an arrow*, hence *lightning*; Zec. 10:1; more fully *חזין* lightning of thunders, Job 28:26; 38:25.

חזיר m. *hog, swine*, Levit. 11:7. Syr. *ܚܙܝܪ*, Arab. *خنزير* with the insertion of Nun, id., whence

the verb *خزر* to have narrow (piglike) eyes, seems to be derived.

חזיר ("swine"), [Hezer], pr. n. m. 1 Ch. 24:15; Neh. 10:21.

חזק fut. *יחזק*—(1) TO TIE FAST, TO BIND bonds strongly. (Arab. *حزق* and *حزف* id., Syr. 'o gird. Of the same stock are the Hebrew *חזק* and Gr. *ἰσχυω*, *ἰσχύς*, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast*, Isa. 28:22. Hence—

(2) *to hold fast, to stick fast*. 2 Sam. 18:9, *וַיִּחַזַק רֹאשׁוֹ בְּאַלְמֶה* "and his head held (stuck) fast in the terebinth." So *בְּתוֹרָה* "to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by *ל* with an inf. *to persist in any thing, to be constant, to be earnest, or assiduous*, Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm*. (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirt, the weaker. See the roots *חבל*, *חגל*, *חָשַׁל*, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seq. and Schultens in Opp. Min. p. 187, seq.) [Trans.] Eze. 30:21, and i. q. *to help*, 2 Ch. 28:20. More often intrans. *to be firm or strong, to become strong*. It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by *על* *to prevail over, to be stronger than*, 1 Sa. 17:50; followed by *על* id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively—(a) of the health of the body, *to become strong, to recover*, Isa. 39:1.—(b) of the mind, *to be strong, to be undaunted*. So in the expression *יָחִזְקוּ* (Gr. *ἰσχυω*) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong*, as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root *חזק*).—(c) *to be confirmed, or established*, e.g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3.—(d) in a bad sense, *to be hardened, to be obstinate*, spoken of the heart, Ex. 7:13, 22; comp. Ma'. 3:13.

(4) *to be urgent* upon any one, *to be pressing*; followed by על Ex. 12:33; Eze. 3:14; followed by an acc., Jer. 20:7.

PIEL חזק—(1) causat. of Kal No. 1, *to bind a girdle on to* some one, *to gird* him; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) *to make strong, to strengthen*, especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by ? 1 Chron. 26:27; compare Neh. 3:19. Especially—(a) *to heal* (see Kal No. 3, a), Eze. 34:4, 16.—(b) *to strengthen one's hand*, i. e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. חזק ידיו *to strengthen one's own hands*, to take courage, Neh. 2:18.—(c) *to aid or assist* any one, 2 Ch. 29:34. Ezer. 6:22; 1:6, “and all their neighbours בְּכֵלֵיהֶם בְּיָדֵיהֶם strengthened them with vessels of silver,” i. e. gave to them, etc.—(d) in a bad sense, with the addition of לֵב *to harden the heart, to make obstinate*, Ex. 4:21. חזק לבו *to harden one's own heart or face*, to be obstinate, Josh. 11:20; Jer. 5:3. Psal. 64:6, חזקו למו דבר רע “they are obstinate in doing wickedly.”

HIFIL חזק—(1) *to bind fast* to anything, hence *to join to*, in the expression ידו חזקו *to join one's hand to something*, i. e. *to take hold of* it (compare Gr. *σχω*, to hold). Gen. 21:18, חזקו ידו *“join thy hand to him,”* i. e. take hold of him. Elsewhere without יד, followed by ? of the person or thing, *to take hold of, to seize, to catch* any one, or any thing (comp. Gr. *σπείρειν τινος*), Ex. 4:4; Deu. 22:25; 25:11; also followed by ? 2 Sam. 15:5; על Job 18:9; poet. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, חזקו חיל “pain has taken hold of thee,” and in the same sense [or rather with the figure inverted], Jer. 49:24, חזקו רגליה “she has taken hold of terror.” (So in Latin the expression is used *ignis comprehendit ligna*, and vice versa, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum*, we are taken hold of by compassion, etc. Compare Heb. נחם Job 18:20; 21:6.) But *to take hold of* any one is often—(a) i. q. *to hold fast, to retain*, Exod. 9:2; Jud. 19:4.—(b) *to receive, to take in, to hold*, as a vessel, 2 Ch. 4:5.—(c) *to get possession of*, Dan. 11:21.

(2) *to adhere, to hold fast* to any thing, e. g. justice, innocence, Job 2:3, 9; 27:6; followed by על of pers. Neh. 10:30.

(3) *to make strong or firm*, hence—(a) *to restore, rebuild or repair* (edifices [or any thing

similar]), Nehem. 5:16; Ezek. 27:9, 27.—(b) *to strengthen* [persons], Eze. 30:25; and intrans. *to be strong, to be powerful* (comp. Lat. *robur facere*, Ital. *far forze*), 2 Ch. 26:8; Dan. 11:32.—(c) *to aid, assist*, followed by ? Levit. 25:35; compare עוזר a helper, Dan. 11:1; followed by an acc., verse 6.

HITHPAEL.—(1) *to be confirmed, or established*, used of a new king, 2 Ch. 1:1; 12:13; 13:21; *to strengthen oneself*, i. e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) *to shew oneself strong, or energetic*, 2 Sam. 10:12; followed by לפני against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) *to aid, assist*, followed by ? and עם 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also חזקא, חזקה, חזקהה]—

חזק m. verbal adj.—(1) *firm*, in a bad sense *hardened*. Eze. 3:9, חזקו מִצַּחַב “hardened of forehead or heart,” i. e. *obstinate*. Eze. 2:4; 3:7; comp. verse 8.

(2) *strong, mighty*. Isa. 40:10, חזקו יבוא “he will come as a mighty one,” see ? No. 17.

חזק id. *becoming strong*, Ex. 19:19; 2 Sa. 3:1.

חזק with suff. חזקו *strength*, in the sense of help, Ps. 18:2.

חזק m. *strength*, Ex. 13:3, 14, 16; Am. 6:13.

חזקו properly inf. of the verb חזק—(1) חזקו (2 Ch. 12:1; 26:16, “in his being strong,” when he had become strong.

(2) Isa. 8:11, חזקו בְּיַד ה' “in the hand (of God) being strong,” i. e. impelling me, being impelled by the Spirit of God, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, חזקו בְּעֵשְׂרוֹ “in his being strong in his riches,” i. e. confiding in them.

חזקה f.—(1) *might, violence*. חזקה by force, violently, 1 Sam. 2:16; Eze. 34:4; *very, mightily*, Jud. 4:3; 8:1.

(2) *repair* of a house, 2 Ki. 12:13; compare the verb, PIEL No. 2.

חזקו (“strong”), [Hezeki], pr. n. m. 1 Chron. 8:17.

חזקוהו & חזקהו (“the might of Jehovah,” i. e. given by Jehovah; like the Germ. *Gottkraft*). [Hezekiah, Hizkiah, Hizkijah], pr. n. Gr. *Ἐζεχίας*, Lat. *Ezechias*, borne—(1) by a king of Judah 728—699 B. C., 2 Ki. 18:1, 10; also called חזקיה

ד for יחזקיהו, יחזקיהו, in the manner of derivatives of the future, (like יחזקאל for יחזקאל), Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23.—(4) Neh. 7:21; 10:18.

חור see חור [“an unused root, Ch. and Syr. חור, to return, to go round, to roll, Arab. خزر to have narrow (qu. piglike?) eyes: this may be a denominative.” Hence חור, and the proper names חור and חור.]

ח with suff. חח pl. חחים (with Dagesh forte implied, see Lehrs. § 38:1), properly a thorn, i. q. חח which see. Hence—

(1) a ring, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Eze. 29:4 (comp. Job 40:26, and the remarks under the word חח No. 2).

(2) a hook or clasp, to fasten together the garments of women (compare *épingler*, Germ. *Spindel*, from *spinula*, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a nose ring, elsewhere called נחם, see Bochart, Hieroz. i. p. 764. [Root חח.]

חח i. q. חח, pl. Eze. 29:4, where כחב is חח.

חטא fut. חטא—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, to make a false step, to stumble (Prov. 19:2), Germ. *fehlen*, *verfehlen*, specially *fehl(sch)ieben*, *fehl(t)reten*. (The same origin is found in

Arab. خطى to miss the mark, opposite to صاب to hit the mark, see Jauhari in the specimen edited by Scheid, p. 67—71, and Greek ἀμαρᾶν, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.) The opposite of מצא to hit upon, to find, German treffen. Prov. 8:36, חטא חסם נפשו “he who wanders from me, injures his own soul.” Opposed to מצא verse 35. Job 5:24, “thou numberest thy flock, חטא חסם and missest none;” none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. ላገል: not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) to sin (to miss or wander from the way, or to stumble in the path of rectitude), followed by ח of the person against whom one sins, whence חטא חטא Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by ח of the thing in which one has sinned,

Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by ח Levit. 5:22; Num. 6:11; Neh. 13:26. There is a pregnant construction in Lev. 5:16, חטא חטא “that which he hath sinned (taken sinfully) from the holy things.”

(3) to become liable to a penalty or forfeiture of something by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, חטא חטא “he becomes liable to the penalty of his life,” brings his life into danger, compare Hab. 2:10. Gen. 43:9, “unless I bring him back חטא חטא I shall be liable (i. e. I shall bear the blame) through all my life.”

PIEL חטא—(1) to bear the blame (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) to offer for sin. Levit. 6:19, חטא חטא “he who offers it” (the sin offering). Levit. 9:15, חטא חטא “and offered it as a sin-offering.”

(3) to expiate, to cleanse by a sacred ceremony, i. q. חטא, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by חטא Ex. 29:36.

HIPHIIL חטא—(1) i. q. Kal No. 1, to miss the mark (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, to lead into sin, to seduce some one to sin, Ex. 23:33. 1 Ki. 15:26, חטא חטא “and in his sin which he made Israel to sin,” to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) [“to cause to be accused of sin, Deu. 24:4, Ecc. 5:5; also”] i. q. חטא חטא to declare guilty, to condemn, in a forensic sense, Isa. 29:21.

IIITHPAEL—(1) i. q. Kal to miss or wander from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, to purify oneself, Nu. 19:12, seq. 31:20.

The derived nouns follow immediately after.

חטא m. with suff. חטא plur. חטאים const. חטאים (which is from the form חטא).

[1] sin, fault, Lev. 19:17; 22:9. חטא חטא to be sin against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

[“(2) penalty of sin, hence calamity, Lament. 3:39.” Thes.]

חטא m. [pl. חטאים, suff. חטאיה, (with Kametz impure)—(1) a sinner [in an emphatic sense], Gen. 13:13.

(2) *one who bears blame, one counted culpable*, 1 Ki. 1:21.

חַטָּאָה f. *sin*, Gen. 20:9. ["(2) *a sacrifice for sin*, Ps. 40:7."] חַטָּאָה

חַטָּאָה — (1) f. of the word חַטָּאָה *a sinner* f., or *sinful*, Am. 9:8.

(2) i. q. חַטָּאָה — (a) *sin*, Ex. 34:7. — (b) *penalty of sin* (like חַטָּאָה No. 3), Isa. 5:18.

חַטָּאָה Ch. f. *a sacrifice for sin*, Ezr. 6:17 (ק).

חַטָּאָה constr. חַטָּאוֹת plur. חַטָּאוֹת f. ["*a miss, misstep, slip with the foot*, Pro. 13:6"].

(1) *sin*, Ex. 34:9; Isa. 6:7, etc. ["Rarely for the habit of sinning, *sinfulness*, Prov. 14:34; Isa. 3:9."] Also applied to that by which any one sins, e. g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin*, i. e. of expiation or purifying, Num. 8:7.

(2) *a sin offering*, Levit. 6:18, 23; as to its difference from חַטָּאָה see that word.

(3) *penalty*, Lam. 4:6; Zec. 14:19; hence *calamity, misfortune*, Isa. 40:2; Prov. 10:16 (opp. to חַטָּאָה). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

חַטַּב — (1) TO CUT, TO HEW wood, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:9; Jer. 46:22. Arabic حَطَب hewn timber, حَطَب to go for timber. A kindred root is חָצַב to cut stones; also חָצַב and the words there cited.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod*, hence *to be marked with stripes, to be striped*, compare חָצַב No. 3. Arabic حَطَب to be striped, to be variegated, used of a garment. Hence [part. pass.] pl. f. חַטְבוֹת striped tapestry, Pro. 7:16. Syr. حُصْحَا a variegated vest, properly striped. The same signification is found in the cognate root حَطَف, see Castell, Heptagl. p. 3329.

PUAL pass. of No. 1, *to be hewn out, carved*, Ps. 144:12.

[חַטְבוֹת part. pass. f. pl. of the preceding verb.]

חֹטֶה f. *wheat*, in sing. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression חֹטֶה חֹטֶה Psal. 81:17, fat of wheat, is, however, to be explained of grains of wheat, and so חֹטֶה חֹטֶה fat of kidneys of wheat, Deut. 32:14; fat thus used denoting the

medulla or flour of the wheat, *μυελὸν ἀνιδρών*; it is also called חֹטֶה חֹטֶה Ps. 147:14.

Plural חֹטֶה grains of wheat (the sing. is four d applied to one grain, חֹטֶה, Mishn. Chelaim i. §9), רֹעַ חֹטֶה Jer. 12:13; חֹטֶה חֹטֶה Gen. 30:14; רֹעַ חֹטֶה 1 Ch. 21:20; חֹטֶה חֹטֶה 2 Ch. 27:5. By a Chaldaism חֹטֶה Eze. 4:9.

In the cognate languages it is حَطَّ, حَطَّ Chald. חֹטֶה, and some on this account regard חֹטֶה to *season*, as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be חֹטֶה. [In Thes. it is put under חֹטֶה, where it seems to belong.] The Gr. σῖτος, wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["Bohlen compares Sanscr. *godhuma*, wheat, so called from its yellow colour. Pers. گندم."] חֹטֶה

חֹטֶה (prob. "assembled," from the root חֹטֶה), [Hattush], pr. n. m. — (1) 1 Chr. 3:22; Ezr. 8:2. — (2) Neh. 3:10. — (3) Neh. 10:5; 12:2.

חֹטֶה an unused root. Aram. حَضَّ to dig, to explore. Arabic حَطَّ to engrave, to write. Hence pr. n. חֹטֶה.

חֹטֶה m. Chald. *sin*, suff. חֹטֶה Dan. 4:24, from the root חֹטֶה i. q. Hebr. חֹטֶה.

["חֹטֶה Chald. f. *a sacrifice for sin*, Ezra 6:17 (כ)."]

חֹטֶה ("digging," "exploring"), [Hatita], pr. n. m., Ezr. 2:42; Neh. 7:45; see חֹטֶה.

חֹטֶה ("waving"), [Hattil], pr. n. m., Ezr. 2:57; Neh. 7:59. Root חֹטֶה.

חֹטֶה ("seized," "caught"), [Hatipha], pr. n. m., Ezr. 2:54; Neh. 7:56.

חֹטֶה an unused root. Arab. حَطَلَ to be pendulous, to be loose; kindred to חֹטֶה. Hence pr. n. חֹטֶה.

חֹטֶה TO STOP the mouth of an animal with a muzzle, TO MUZZLE. (Arabic حَطَمَ, whence حَطَمَ

a muzzle. Cognate roots are חֹטֶה, חֹטֶה, also חֹטֶה, comp. my remarks on the signification of the syllables דם, חם, חם, p. ccm.) Of a kindred power to this root are *domare*, dāmmen, zūdāmmen, zāmmen. Metaph. Isa. 48:9, אֶחֱטֶמֶלְךָ "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself."

חטף f. **חטף** i. q. **חטף** TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. **ܫܬܦ**, Arab. **خطف** id.) Hence pr. n. **חטפא**.

חטר an unused root. Arab. **خطر** (kindred to the roots **חטל**, **خطر**, **عطل**, and others, the primary syllable of which is *dal, tal, sal*, having the force of being pendulous, waving, or swinging, see **חלל** page 100) to shake, or brandish, a rod or spear (**χαιρῶν**), to wag, as a tail (**webln**); see Alb. Schultens, *Hannasa*, p. 350, 51, Epist. ad Menken., ii. p. 61. Hence—

חטר m. a rod, Pro. 14:3; a branch, sucker, Isa. 11:1. (Arab **ختر** a branch, Syr. **ܫܬܦ** a staff, or rod. Sam. **ܚܬܪ**, **ܚ** and **ח** being interchanged.)

חטש an unused root, perhaps i. q. Arab. **حش** to assemble themselves (used of people). Hence pr. n. **חטוש**.

[**חטות** see **חטאת**.]

ח constr. **ח** fem. **חיה**, pl. **חיים** fem. **חיות** (from the root **חיה**).

(A) adj.—(1) *alive, living*, Gen. 43:7, **חיה** **אביך** "is your father yet alive?" verses 27, 28; 45:3, 26; 46:30. **ח** "every living thing," Gen. 3:20; 8:21. **ח** **העולם** "he who lives for ever," i. e. God, Dan. 12:7. This is an accustomed formula in swearing, **ח** **יהוה** "Jehovah (is) living," i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. **ח** **אלהים** 2 Sa. 2:27; poet. **ח** **אל** Job 27:2, and **ח** **אני** "as I live," when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but th's *King* is **יהוה** **המלך**]. **ח** **אנשים** "those who are alive," i. e. men. Ecc. 6:8, **ח** **אנשים** "the land of the living," as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous*, 2 Sam. 23:20, according to **חיה** (**איש** **חיה** קרי). Compare **חיה**. Also, *flourishing, prosperous* ["according to some"], 1 Sa. 25:6.

(3) *reviving*; hence metaph. **חיה** **פגות** Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i. e. the year, in the next spring, when the winter is past, **περιλαμμένον ἐνιαυτοῦ** (Od. xi. 247).

(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic **الماء الميت** dead water. Gen. 26:19; Lev. 14:5, 50.

(B) subst. *life*, Lev. 25:36. [1 Sam. 25:6, "and say ye thus, **חיה** to life (i. e. to welfare), hail!" to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, ["when by created things"]. **חיה** **פרעה** by the life of Pharaoh, Gen. 42:15, 16; **חיה** **נפשך** by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by **חיה** (see letter A, 1); whence **חיה** **נפשך** 1 Sam. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. **חיים**, once **חיים** Job 24:22, *life*, Gen. 2:7; 3:14, 17; 7:15, etc. **חיים** **רוח** the breath of life, Gen. 6:17, **חיים** **עץ** the tree of life, i. e. of life of long duration, **θεοεὐλογίου** or immortality, Gen. 2:9; compare 3:22, 24. Hence—(a) *living, sustenance*, **βίος**, Prov. 27:27.—(b) *refreshment*, Prov. 3:22; 4:22.—(c) *prosperity, welfare* (comp. Syr. **ܫܬܦ** Luke 19:9, for the Greek **σωτηρία**), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. **חיים** **אורח** the way of welfare, Pro. 2:19; 5:6.

ח Ch. emph. st. **חיה**, pl. **חיים**.

(1) adj. *alive, living*, Dan. 2:30; 4:14, 31; 6:21, 27.

(2) Pl. **חיים** as a subst. *life*, Ezr. 6:10; Dan. 7:12.

חיה (perhaps for **חיה** "God liveth"), [*Hiel*], pr. n. m. 1 Ki. 16:34.

חיה f. (from the root **חיה**, which see; compare Dan. 5:12), properly, something *twisted, involved*; whence—

(1) *subtlety, fraud*, Dan. 8:23.

(2) *a difficult sentence, an enigma*, compare **חיה**. In proposing enigmas, the verb commonly used is **חיה** which see; in solving them, **חיה** Jud. 14:14.

(3) i. q. **חיה** a *sententious expression*, Prov. 1:6; a *parable*, Eze. 17:2; a *song, poem*, Psalm 49:5; 78:2; compare Hab. 2:6; an *oracle, a vision*, Num. 12:8.

חיה inf. abs. **חיה** Eze. 18:9, and **חיה** 3:21; 18:28; constr. with suff. **חיה** Josh. 5:8; with prefix **חיה** Eze. 33:12; imp. with prefix **חיה** Gen. 20:7; pl. **חיה** 42:18; fut. **חיה** apoc. **חיה**.

(1) TO LIVE, a word of very frequent use. Arabic **حي**, which form is also found in Hebrew, see **חיה**.

חיה **חיה** Syr. **ܫܬܦ** id. The original idea of this word is that of *breathing*; inasmuch as the life of animate beings is discerned by their breathing (compare **חיה**); and the more ancient form of this root is

הָיָה, which see. The same original idea is found in the Greek ζῶω, ζῶω, cognate to which is ἄω, ἄνμ, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit *dschō*, to live; Greek βίωω; and Latin *vivo*; belong to the same stock.

[“Construed—(a) with acc. of time, Gen. 5:3, ‘and Adam lived a hundred and thirty years;’ Gen. 11:11, etc.—(b) with הָ of place, Lam. 4:20; also of that from which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4.”]

Followed by לָ, to live upon any thing, compare לָל No. 1, a, letter γ. Often i. q. *to live well, to be prosperous, to flourish*, Deut. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage]. יְהִי הַמֶּלֶךְ “may the king live,” may he prosper, 1 Sa. 10:24; 2 Sam. 16:16. יְהִי לְבָבְךָ “let your heart live,” i.e. let it flourish, or be glad, Psalm 22:27; 59:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase חַיִּיתָה נַפְשִׁי “my soul liveth,” I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Eze. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by מִן from a disease, 2 Ki. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

PIEL חַיָּה—(1) *to cause to live, to make alive, to give life* to some one, Job 33:4. A woman, when she conceives by a man, is said to *vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8. יְהִי חַיִּי הָרֶגֶן “they shall vivify the corn” in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, “O Jehovah, vivify thy work,” i.e. accomplish it. Also, *to cause to be well, or to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 12:12; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; חַיָּה חַיָּה id. 1 Ki. 20:31; Psa. 22:30; וְרָעָה לְחַיָּה to preserve seed, Gen. 7:3; וְרָעָה לְחַיָּה to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 1:6; Ps. 30:4; Deu. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34, הִחְיִי אֶת־הָאֲבָנִים “will they call the stones to life?” So Syr. *ܚܝܡ* to raise up ruins.

HIPHL חַיָּה—(1) i. q. PIEL No. 2, *to keep alive*, Gen. 6:19, 20; with the addition of נָפֶשׁ Gen. 19:19;

to deliver from destruction of life, i.e. to save from death, Gen. 47:25; 50:20; followed by לָ Gen. 45:7; also, to suffer to live, *to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. PIEL No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence חַיָּה [and the pr.n. חַיָּה, חַיָּה, חַיָּה].

חַיָּה & חַיָּה Chald. id. Dan. 2:4, חַיָּה “O king, live for ever;” a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3, חַיָּה לְעוֹלָם 1 Ki. 1:31.

APHEL part. חַיָּה preserving alive; comp. Syr.

חַיָּה Dan. 5:19.

חַיָּה adj., pl. f. חַיִּית lively, strong, robust, Ex. 1:19; see חַי No. 2.

חַיָּה f. constr. חַיָּה and poet. חַיָּה with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 2;] Lehrs. § 127, 3); fem. of the adjective חַי living, or, in a neutral sense, *that which lives*; hence—

(1) *an animal, a beast*; חַיָּה רָעָה a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. חַיִּית Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. חַיָּה חַיָּה all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(a) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(b) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:2; Lev. 11:2, 27; 17:13; Isa. 46:1.—(c) to wild animals, as opposed to tame cattle (חַיָּה חַיָּה), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed חַיָּה חַיָּה Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8; and חַיָּה חַיָּה Eze. 14:15; 34:25. Arabic حَيَّة specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band of men, a troop*, 2 Sa. 23:11, 13, i. q. חַיָּה No. 2. In this word the fem. *living* is taken collectively for *those who are alive* (Lehrgeb. p. 477), חַיָּה, specially for *men*.

(3) as a subst. *life*, only in poetry, i. q. חַיָּה Job 33:18, 22, 28; Ps. 143:3. So in the expression חַיָּה חַיָּה with art. חַיָּה חַיָּה animal of life, i.e. a living creature, see חַיָּה No. 4. The term *life* is also applied to *vigour, strength*. Isaiah 57:10, חַיָּה חַיָּה “thou (yet) findest the life of thy hand,” i.e. vigour in thy hand. Hence—

(4) i. q. חַיָּה No. 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:20). חַיָּה חַיָּה Job 38:39, i. q. חַיָּה חַיָּה to fill the soul, i.e. to satisfy. Poetically חַיָּה חַיָּה is also used for *the*

soul, desire, will, like נפש No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, אֶל-תַּחַת לְהַחֲתִית נַפְשִׁי תוֹרֵךְ "give not to the desire (of blood-thirsty foes [bloody-minded troop, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

אֵינָא emphat. חַיָּוִתָא, חַיָּוִתָא f. Chald. *an animal, a beast*, Dan. 4:12, seq.; 7:3, 12, 17 for חַיָּה, double Yod being changed into יו.

חַיָּוִת f. *life*, 2 Sa. 20:3.

חַיִּי i. q. חַיָּה TO LIVE, but with the middle radical doubled, like the Arab. حَي. To this belongs 3 Pret. חַיָּה, Gen. 5:5, כָּל-יְמֵי אָדָם אֲשֶׁר-חַי "all the days of Adam which he lived;" 3:22, וְאָכַל חַי לְעוֹלָם " (lest) he should eat and live for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חַי is an adjective, as חַי הָעוֹר אֲבִיכֶם "is your father yet alive?" Gen. 43:7. Hence חַיָּה, חַיָּה, חַיָּה.

חַיָּה see חַיָּה.

חַיָּה m. constr. חַיָּה, with suff. חַיָּה pl. חַיָּה (see חַיָּה No. 6), *strength, power, might* (especially warlike), *valour*, Psal. 18:33, 40; 33:16. חַיָּה to shew oneself strong, to display valour, Nu. 24:18; Ps. 60:14; 108:14. Hence—

(1) *forces, a host*, Ex. 14:28. חַיָּה שֵׁר leader of the army, 2 Sa. 24:2. חַיָּה בְּנֵי חַיָּה soldiers, Deu. 3:18; 1 Sa. 14:52; Ps. 110:3, בְּיוֹם חַיָּה "in the day of thy warfare," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(2) *ability*, hence wealth, riches, Gen. 34:29; Job 20:15. חַיָּה to acquire wealth; Deut. 8:17, 18; Ruth 4:11; Pro. 31:29.

(3) *virtue, uprightness, integrity, also fitness*. חַיָּה men of capacity, Gen. 47:6; Ex. 18:21, 25. חַיָּה a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. חַיָּה an honest, or upright man, 1 Ki. 1:52.

(4) *the strength of a tree*, spoken poetically of its fruits, Joel 2:22; compare חַיָּה Job 31:39.

חַיָּה m. Chald. — (1) *strength, might*, Dan. 3:4.

(2) *host, army*, Dan. 3:20; 4:32.

חַיָּה & חַיָּה m. properly i. q. חַיָּה, especially—

(1) *an army, a host*, 2 Ki. 18:17; once חַיָּה Obad. 20; also Ps. 10:10, according to קרי, where חַיָּה

may be rendered the host of the afflicted; but it is preferable to follow כחיב, see חַיָּה.

(2) *defence, fortification*, especially a particular part of the fortifications, namely, a ditch, with the *antemurale* surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. *πορείχισμα, περίτειχος*. Vulg. *antemurale*. (In the Talmud חַיָּה is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חַיָּה m. & חַיָּה f. Job 6:10.

(1) *pain*, especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) *fear, trembling*, Ex. 15:14; see חַיָּה No. 3, 5.

חַיָּה Ps. 48:14, according to the common reading, i. q. חַיָּה No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of Mappik חַיָּה, from the word חַיָּה; and it is preferable to take it thus.

חַיָּה [Helam], 2 Sam. 10:16, and חַיָּה verse 17, pr. n. of a town near the Euphrates, the scene of a battle of David with Hadadezer.

חַיָּה [Helan], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חַיָּה, Josh. 21:15.]

חַיָּה m. Job 41:4, i. q. חַיָּה *grace, beauty*, whence חַיָּה "the beauty of his structure." The form imitates the Chaldee, in which חַיָּה, חַיָּה are i. q. Heb. חַיָּה, like חַיָּה, חַיָּה for חַיָּה. ["Comp. חַיָּה the name of the letter, for חַיָּה."] The word with which this is compared by Alb. Schultens, Arab. حِين opportunity, is only used in speaking of time.

חַיָּה m. *a wall*, Eze. 13:10. Arab. حَائِط id., see the root חַיָּה.

חַיָּה m. חַיָּה f. (adj. from the word חַיָּה), *outer, exterior*, Eze. 10:5; 40:17, 31; hence *civil* (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 11:16. חַיָּה without, on the outside, 1 Ki. 6:29, 30.

חַיָּה an unused root. Arabic حَافٍ Med. Ye, TO SURROUND, kindred to חַיָּה, חַיָּה which see. Hence properly חַיָּה. [In Thes. this root is omitted, and חַיָּה is inserted; see that root in this Lexicon.]

חַיָּה rarely חַיָּה Prov. 17:23, with suff. חַיָּה Psalm 35:13, and חַיָּה Job 19:27, m. ["the bosom, i. e. the breast with the arms so called from embracing see the root חַיָּה"].

(1) *bosom of a garment*, Prov. 16:33; שֶׁחַר בֶּחֶק "a present (given) into the bosom," i. e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum lazare*, *expedire*, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person*. נִשְׁכַּב בְּחִיק to lie in the bosom (of a woman) de complexu venero. The phrase נִשְׁכַּב בְּחִיק is "to lie in a consort's bosom," 1 Ki. 1:2; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, נִשְׁכַּב בְּחִיק the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. הָיִים אֶל הַיָּם Jer. 32:18; הָיִים אֶל הַיָּם Ps. 79:12, to recompense to any one into the bosom (as God the actions of men), i. q. elsewhere הָיִים בְּרִאשׁ Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Winer is altogether wrong in taking this expression to signify *full measure* (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رَدُّ فِي نَحْوِ to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the *breast* for the mind or soul, Job 19:27 [?]; Eccl. 7:9. [Also i. q. קָרַב Job 19:27.]

(3) Metaph. *the bosom of a chariot*, i. e. its hollow part, 1 Ki. 22:35; *the bosom of the altar*, the lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

חִירָה ("nobility," "a noble race"), [Hirah], vr. n. m. Gen. 38:1, 12.

[חִירָהם & חִירָה see חִירָהם]

חִישׁ i. q. חִישׁ [which see] TO MAKE HASTE, imp. חִישׁ Ps. 11:12, כְּחִישׁ. Hence—

חִישׁ adv. *speedily*, Ps. 90:10.

חִיךְ with suff. חִיכִי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like מִלְּחִיכִים. (Arab.

حَنَكٌ the palate and the lower part of the mouth answering to it, beak, Syr. مَنَاحُ palate. Root חִנֵּךְ No. 1.) Whence Job 20:13, בְּתוֹךְ חִנֵּי "in the midst of his mouth." Job 33:2.—(a) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—(b) for the organ of speech. Proverbs 8:7, פִּי אֶמְצָא, "for my palate shall speak the truth." Job 31:30, "for I have not suffered my palate to sin;" compare Hos. 8:1 " (Put) the trumpet to thy

palate" (mouth). Comp. חִנֵּה.—Cant. 7:10, comp. Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

חָקָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp.

Arab. حَاكَ to tie a knot, and the Latin *moram nectere* ap. Senecam Trag. & Val. Flacc.). In Kal once, part [active] const. חִלְקִי Isa. 30:18, followed by לְ. Of more frequent occurrence is—

PIEL חָקָה id. 2 Ki. 7:9; followed by an acc. and לְ, Job 32:4; especially used as חָקָה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Isai. 8:17; Isa. 30:18, יְחַקֵּה יְהוָה לְחַנּוּכְכֶם, "Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חִלְקִי Hos. 6:9. ["In the parallel member is יָרוּם *he will arise*, sc. in order to do this or that, which thus comes near to the Arab. رَام i. q. ἐπ' ἐγέσθαι." Ges. add.]

חָקָה a hook, fem. from חָקַד, so called because of its fixing itself in the palate of fishes: ["with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

חִכִּילָה ("dark, dusky"), [Hachilah], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָכַל.

חִכִּים Chald. adj. *wise*, Daniel 2:21; specially a *magian, a magician*. Dan. 2:12, seq.; 4:3; 5:7, 8.

חָכַל an unused root. [See below.] Arab. حَكَلَ to be dark, or obscure, e. g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamūs (p. 1426) which was not rightly understood by

Schultens on Prov. 23:29. الْحَكَلُ is that, the sound of which is not heard, like the ants, ... with the addition of He الْحَكَلَةُ that which is foreign in speech (difficult to be understood), حَكَلَ followed by عَلَى to be doubtful or obscure, spoken of an affair... Conj. VIII. to be confused, to speak barbarously, حَاكَلٌ drunken with wine. [But see Thesaur. and Freytag, Proleg. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamūs: to speak obscurely or conjecture]

rally, is the meaning given in another copy; **חֲכָמִים** for **חֲכָמִים**. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine*.—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, **חֲכָלִי**, and **חֲכָלִיּוֹת** are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Heb., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). [*To be dark, black*, kindred to **חָחַל**, and used in the derivatives of the *dark flushing* eyes of a person excited with wine:—(a) in a good sense, Gen. 49:12; see **חֲכָלִי**.—(b) in a bad sense, and referring to the *fierceness* arising from intoxication, Prov. 23:29; see **חֲכָלִיּוֹת**.] Ges. add.].

חֲכָלִי ("whom Jehovah disturbs" ["dark"]), [*Hachaliah*], pr. n. m. Neh. 10:2.

חֲכָלִי adj. *dim, becoming dark*, spoken of the eye, see the root, [which perhaps will give very little aid]: [*"dark, dark-flashing, spoken of the eye"*], Gen. 49:12, **חֲכָלִי עֵינָיִם כִּינִן** "being dim (as to his) eyes through wine," which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. [*Dark eyes are here contrasted with white teeth*. Aquila well, *κατάκοποι*, satiated with colour, dark; LXX. *χαρποιστοί*, Peshito **נִשְׁכָּנִים** shining, flashing, a word applied only to the eyes." Ges. add.].

חֲכָלִיּוֹת f. *a darkening, or bedimming, of the eyes arising from drunkenness* [*"dark-flashing of the eyes, fierceness"*]. Prov. 23:29.

חָכַם fut. **יִחְכֵּם** TO BE WISE, TO BECOME WISE. (Arab. **حَكَمَ** to judge, hence to rule, **حُكْم** judgment, **حָכֵם** and **حَاكֵם** a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root **חָקַק**.) Prov. 6:6; 23:19; Ecc. 2:19; 1 Ki. 5:11; Job 32:9, etc.

PIEL. *to make wise, to teach wisdom*, Job 35:11; Ps. 105:22.

PUAL part. *made wise, learned*, Prov. 30:24; **חָכֵם** an enchanter, Ps. 58:6.

HIPHIL **יָחַם** q. Piel Ps. 19:8.

HITHPAEL—(1) *to seem wise to oneself, to be wise in one's own eyes*, Ecc. 7:16.

(2) *to show oneself wise*, followed by **לְ** to deceive, Ex. 1:10. (Compare the Greek *σοφός*, cunning.)

The derived nouns all follow [except **חָכִים**, and pr. n. **חֲחָכְמִי**].

חָכֵם adj. i. q. Gr. *σοφός*; prop. capable of judging (see the root), knowing; hence—(1) *skilful* in any art, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully **חָכֵם לֵב** e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, *εἰδυῖαι πρᾶγίδες*). Jer. 10:9, **מַעֲשֵׂי חָכְמִים** "the work of skilful artificers." Jer. 9:16, **חָכְמוֹת** "mourning women) skilful" (sc. **חָכְמוֹת**) of lamentation.

(2) *wise, i. e. intelligent* (*φρόνιμος*, *verständig*), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to **נָבוֹן** Deu. locc. cit. opp. to **נָבִיל** ibid.; **חָכֵם וְנָבוֹן** Prov. 17:28; Ecc. 6:8; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; *wise from experience of life, and skilful with regard to affairs both human* (Prov. 1:6; Eccl. 12:11) and *divine* (Gen. 41:8; hence used of enchanters and magicians, Ex. 7:11, compare Ch. **חָכִים**); *endued with ability to judge* (1 Ki. 2:9); hence *subtle or crafty*, Job 5:13; strong and steadfast in mind, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial; such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels than to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:1, seq. The heart is spoken of as being the seat of wisdom; hence often **לֵב חָכֵם** Pro. 16:23, and **לֵב חָכֵם** 11:29; 16:21. Plur. **חָכְמִים** wise men, magicians, Gen. 41:8.

חֲכָמָה f.—(1) *skill* of an artificer, *dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word חָכָם No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

חֲכָמָה Ch. id. Dan. 2:20.

חֲכָמָנִי ("wise"), [*Hachmoni, Hachmonite*], pr. n. m. 1 Ch. 11:11; 27:32.

חֲכָמוֹת f. sing. (like עוֹלָלוֹת) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however חֲכָמָה may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

חֲכָמוֹת id. with sing. Pro. 14:1.

חָל see חֵיל.

חָל m. *profane, unholy, common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלָל Piel No. 4.

חָלָה (kindred to חָלָה)—(1) probably to RUB, also to STRIP, reiben, aufreiben, streichen, aufstreichen. (Arab. حَلَّ to rub and to smear the eyes with collyrium, aufstreichen, percussit gladio, streichen; to strip off skin, abstreifen.) Hence חָלָה. [This is omitted in Ges. corr.]

(2) to be sick or diseased, perhaps properly to be rubbed away, i. q. חָלָה No. 2, 3. It occurs once in חָלָה 2 Ch. 16:12. Hence חָלָה.

חָלָה f.—(1) *rust* of a copper pot, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. scum.]

(2) [*Helah*], pr. n. 1 Ch. 4:5, 7.

חָלָה see חֵיל.

חָלָה an unused root, to be fat. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπώ, ἀλειφω; Lat. lippus.) Hence pr. n. חָלָה, and the words which immediately follow.

חָלָה m. with art. חָלָה, const. חָלָה (as if from חָלָה), with suffix חָלָה milk, whilst fresh, differing from

חָמָה, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase חָלָה וְרִבְשׁ, see under the root חָלָה. To suck the milk of nations, poet. for to make their wealth one's own, claim for oneself,

Isa. 60:16. (Arabic حَلَب, حَلَب id.; whence חָלָה to milk; Æth. ለሰ-ብ: milk.)

חָלָה & חָלָה (Isa. 34:6) with suff. חָלָה pl. חָלָה const. חָלָה Gen. 4:4, m.

(1) *fat, fatness*, Levit. 3:3, seq.; 4:8, 31, 35; metaph.—(a) the best or most excellent of any kind. חָלָה חָלָה the fat of the land, i. e. the best of its fruits, Gen. 45:18; חָלָה חָלָה Ps. 81:17; חָלָה חָלָה Ps. 147:14, fat of wheat, and חָלָה חָלָה Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(b) a fat heart, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. παῖς, Lat. pinguis, for foolish, stupid. Some have compared

חָלָה pericardium, but that also seems to be so called from fatness, although under the root חָלָה there are in Arabic all kinds of other things.

(2) [*Heleb*], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חָלָה, and 27:15 חָלָה.

חָלָה ("fatness," i. e. a fertile region), [*Helbah*], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. חָלָה.]

חָלָה ("fat," i. e. fertile), [*Helbon*], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Χαλβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi),

is called in Arabic حَلَب, and now bears the name of Aleppo, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Golius ad Alferganum, page 270, seq.; —J. D. Michaëlis (Supplem. page 748, seq.) conjectures that the city Kennesrin is meant (which some call Old Aleppo), but there is no need of this.

חָלָה f. galbanum, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. سحاح gum. Comp. Celsii Hierob., t. i. p. 267.

חָלָה an unused root.—(I) i. q. Syr. سَد to dig, whence חָלָה.—(II) Arabic خَلَد to continue, to be lasting, to be always enduring. Hence חָלָה. [Is

Thes. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "to be smooth, slippery."] **חלד**

חלד m. — (1) *duration, or time of life* ["life, as passing away quickly.], Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, time (like **עולם**). (2) *the world* (compare **עולם**). Ps. 49:2; 17:14, **חלד** **מחלד** "those who love the things of the world;" compare *κόσμος*, John 15:18, 19.

חלד m. *a mole* ["weasel, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. **سح** to insinuate oneself. So Vulg., Targ. Jon., and so Talmud **חולדה**"], Lev. 11:29. (Syr. **سح**, Arabic **سح**, **سح** a mole). See Bochart, Hieroz. t.i. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

חלדה ("a mole?" ["weasel"]), [*Huldah*], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

חלדי ("worldly," "terrestrial" ["vital"]), [*Heldai*], pr. n. m. — (1) see **חלב**. — (2) Zec. 6:10; for which verse 14, there is **חלם** ("a dream").

חלה properly, to be rubbed (compare **חלל**), hence — (1) TO BE POLISHED, SMOOTH, whence **חלי**, **חליה** ornaments of a woman, so called from polishing; so the Arab. **حلي** to adorn with a woman's ornaments, Syr. **سح** to be sweet, pleasant (properly smooth), Pael to adorn, **سح** sweet.

(2) *to be worn down in strength, to be infirm*, Jud. 16:7, seq.; Isa. 57:10.

(3) *to be sick, diseased*, Gen. 48:1. **חלה** **חלי**, like the Greek *νοσείν νόσον*, 2 Ki. 13:14. **חלה** **אף רגליו** to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29, **חולה** **חולה** a diseased evil, i.e. one which can scarcely be healed. Ecc. 5:19, 15, **חולה** **חולה** sick with love, Cant. 2:5; 5:8.

(4) *to be pained*, Pro. 23:35; hence metaph. *to be careful, or solicitous*, followed by **על**, 1 Sa. 22:8. (Corresponding is Æthiopic **ሐለ**: to be careful or solicitous, for the Gr. *μεριμνῶν*, Mat. 6:28; see Lud. De Dieu, h. 1.).

NIPHAL, **חלה** — (1) *to be worn down in strength, to become wearied*, Jer. 12:13.

(2) *to be, or become sick*, Dan. 8:27. Part. f. **חלה** e.g. **חלה** **חלה** a sickly wound, one which can

hardly be healed, Jer. 14:17; 30:12, comp. 10:19; Nah. 3:19.

(3) *to be careful, or solicitous*, followed by **על**, Am. 6:6.

PIEL, **חלה** — (1) *to stroke, to smooth* any one's face, from the primary idea of the roots **חלל** and **חלה**, i.e. that of rubbing, rubbing away, comp. Gr. *καλέω*, to soothe, to caress. It is always fully expressed, **חלה** **פני** to stroke some one's face — (a) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts." — (b) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) *to make sick, to afflict* with sickness. Deut. 29:21; Psal. 77:11, **חלותי** **היא** "this has made me sick."

PUAL, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14:10.

HIIPHIL, pret. **חלה** (Syriac form for **חלה**), Isa. 53:10.

(1) *to make sick or grievous* (of a wound), Isa. loc. cit., Mic. 6:13, *to make oneself sick*. Hosea 7:5, "in the day of our king **מין** **חלה** **חלה** the princes made (themselves) sick with the heat of wine."

(2) *to make sad*, Pro. 13:12.

HOPIAL, *to be wounded*, 1 Ki. 22:34.

HIITHPAEL — (1) *to become sick* (with grief), 2 Sa. 13:2.

(2) *to feign oneself sick*, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add **מחלת**]; those which have the idea of sickness are **חלי**, **מחלה**, **מחלי** [and some proper names].

חלה f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root **חלל** No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

חלום pl. **חלומות** m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for trifles, Ecc. 5:6; comp. a. **חלם**.

חלון comm. (Josh. 2:18; Eze. 41:16), pl. **חלונות** Joel 2:9; and **חלון** — Eze. 40:16, *a window*, so called from being perforated, see the root **חלל**. **חלון** through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

[**חלון** ("strong"), pr. n. of a man, Num. 1:9; 2:7.]

חלון [*Holon*], pr. n. ([“sandy”] according to Simonis, “delay”).—(1) of a sacerdotal town in the tribe of Judah, perhaps the same as that elsewhere called חִילָן, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i. q. חִירָן.

חלף m. *that which is left behind* (when one dies). Pro. 31:8, חֲלֵף יְתָמִים “children left behind,” orphans (Arab. خلف II. to leave children when dying, Mark 12:19, 20; Acts 18:21). [“A going away (see the root חָלַף No. 1), especially when others are left behind, hence the death of parents. Arab. خلف to leave children at death.”]

חֲלֹשָׁה f. *slaughter* [“properly a prostrating of men”], from the root חָלַשׁ.

חֲלָח [*Halach*] pr. n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezzer; it is probably Calachene (Καλαχηνή, Strab. xvi. 1; Καλακηνή, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare חָלַח.

חֲלָחֹל [*Halhul*], pr. n. Josh. 15:58, now called Hülhül, حُلْحُل, Rob. i. 319.]

חֲלָחָה f. (from the root חָלַל Pilp.)—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

חָלַט a root unused in Kal. In the Talmud in Kal and Hiphil, TO DECLARE, TO CONFIRM (see Mishn. Surenh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20:33, וַיִּמְהָרוּ וַיַּחֲלֹטוּ הַמִּסְמָנוּ “and they hastened, and made him declare, whether (this was uttered) by him,” i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיַּחֲלֹטוּ is for וַיַּחֲלִיטוּ [compare] 1 Sa. 14:22; 31:2; Lehg. p. 322. Arab. حَلَّط is to affirm zealously, to swear, a meaning little suited to the passage in question.

[In Cort i. q. Arab. حَلَّط, حَلَّط to be quick and hasty in any thing.] LXX. ἀνελέξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. rapuerunt verbum ex ore ejus: (חֲלָט for חֲלָן).

חָלִי m. pl. חֲלָיִים for חֲלָיִים (Lehg. p. 575) *a necklace, a neck chain*, so called from being polished, see חָלָה No. 1. Pro. 25:12; Cant. 7:2. (Arab. حَلَى i. q.)

[2] *Halí*, pr. n. Josh. 19:25.]

חָלִי in pause חָלִי with suff. חָלִי pl. חֲלָיִים m. (1) *disease* (from the root חָלָה No. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.

(2) *affliction, sadness*, Eccles. 5:16, חָלִי for חָלָה.

(3) *an evil, a calamity*, ein uebel, Ecc. 6:2.

חָלִיָּה f. of the word חָלִי *a necklace*, Hos. 2:15, from the root חָלָה No. 1.

חָלִיל—(1) subst. m. *a pipe, a flute*, so called from its being pierced (see the root חָלַל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

(2) adj. *profane* (see the root Piel No. 3, b, and Hiphil No. 3), and neut. any thing profane, whence with ה parag. חָלִילָה, חָלִילָה (Milél) properly, *to profane things! ad profana*, i. e. *absit, far be it!* (Talmud. חוּלִין לך, an exclamation of abhorrence. 1 Sa. 20:2, חָלִילָה לָא תָמוּת “far be it! thou shalt not die;” comp. 1 Sa. 2:30. It is used—(a) חָלִילָה לִי followed by הָא with an inf. “far be it from me that I should (so) do,” Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(b) followed by הָא with a future. Job 27:5; 1 Sa. 14:45; (without לִי) 2 Sa. 20:20. To both of these expressions there is sometimes added מִיְהוָה 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see חָלַל 2, b); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חָלִילָה לָנוּ בְּמִנְיֹת לַמֶּלֶךְ בְּיְהוָה, if we should sin against Jehovah.” The idea is a little different, 1 Sa. 20:9, “far be it from thee, (for me) that if I know I tell thee not.” [“In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn.”]

חֲלִיפָה f. (from the root חָלַף) *change*. 2 Ki. 5:5, עֶשְׂרֵת חֲלִיפֹת בְּגָדִים “ten changes of raiment,” that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 5:22, 23; Jud. 14:12, 13; Genesis 45:22; also without בְּגָדִים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, “all the days of my warfare I will wait עַד-בּוֹא חֲלִיפָתִי until others take my place,” (lit. till my exchanging come:) the miserable condition in *Orcus* being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God’s revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, וְצָבָא עִמִּי בְּחֲלִיפֹת וְצָבָא עִמִּי בְּחֲלִיפֹת “changes and hosts are against me”

i. e. hosts fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. "in alternate courses."

חֲלִיצָה f. spoils, as taken from a man slain [in battle], 2 Sa. 1:21; Jud. 14:19; from the root חִלַּץ.

חִלַּץ an unused root. Arab. **حَلَف** to be black, metaph. to be wretched, unfortunate, like **عمر** **حالك** a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. **חָרַךְ**, Arab. **حرق** to scorch, compare **חום** black from the root **חום** and **חָמַם**.) Hence—

חֲלָכָה (for **חֲלָכָה**) quadril. adj. (with the addition at the end of **ח** and **ה**, see Lehrs. p. 865), n. Ps. 10:8, in pause **חֲלָכָה** ver. 14, pl. **חֲלָכָהִים** ver. 10 **כחֲלָכָה**, the wretched, the unfortunate, as rightly rendered in the ancient versions. Others render **חֲלָכָה** "thy host (O God)," and **חֲלָכָה** (which also the Masora directs to be written as two words) "the host of the afflicted;" but the interpretation previously given is preferable.

חָלַל—(1) TO PERFORATE, PIERCE THROUGH (Arab. **خل** Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, or WOUNDED, Ps. 109:22. Hence **חָלַל**, **חָלַל**, **חָלַל**, **חָלַל**. Compare Piel and Poel.

(2) to loose, to lay open. (Arab. **حل**, nearly allied are the Gr. **χαλάω**, **λύω**). Comp. Piel, Hiphil. ["(3) denom. from **חָלַל** to play on a flute or pipe (see Piel No. 5), Ps. 87:7."]

PIEL—(1) to wound, Eze. 28:9.

(2) to loose, to dissolve, to break (a covenant), Psalm 55:21; 89:35.

(3) to lay open, to give access to ["to profane, from the idea of opening"], hence—(a) **חָלַל הַבַּיִת** Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(b) to profane, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, **חָלַל הַקֶּרֶן** "thou hast profaned his crown (by casting it) to the ground," comp. Ps. 74:7; Eze. 28:16. **חָלַל** to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to

one's own use, Deu. 20:6; 28:25; Jer. 31:5; hence **חָלַל**.

(4) to cast down, to destroy, like the Gr. **λύειν**. Isa. 23:9.

(5) denom. from **חָלַל**, to play on a pipe or flute [see Kal No. 3], 1 Ki. 1:40.

Pual pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3. b. Eze. 36:23.

POAL **חָלַל** to wound, to pierce through. Isa. 51:9, **מְחַלְלֵת תַּנִּין** "who pierced through the dragon" (meaning Egypt). Pass. **מְחַלְלֵת** wounded, Isa. 53:5. LXX. *ἐτραυμα-ισθη*.

NIPHAL **חָלַל** (for **חָלַל**) inf. **חָלַל** (like **חָלַל**) fut. **יִחַל**, **יִחַל** pass. of Piel No. 3. b, to be profaned, to be defiled, Eze. 7:24; 20:9; 14:22; Lev. 21:4.

HIPHAL **יִחַל**—(1) to loose, to set free. Hosea 8:10, **וַיִּחַלוּ מִמִּשְׁעָה מֶלֶךְ** "and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king."

(2) to break one's word, Nu. 30:3.

(3) i. q. Piel No. 3. b, to profane, Eze. 39:7.

(4) to begin, of which the idea is derived from that of opening, like many synonymous words, e. g. **פתח** Arab. to open, to begin. Syr. **ܡܠܐ** to loose, to open, to begin. German *eröffnen*. It stands with an inf. followed by ? Gen. 10:8; without ? Deut. 25:31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, **וַיִּחַל רֵשַׁת** 1 Sam. 3:12, **וַיִּחַל וַיִּכְלֶה** "in beginning and finishing," i. e. from the beginning to the end. Gen. 9:20, **וַיִּחַל נֹחַ אִישׁ הָאָדָמָה** "and Noah began (to be) a husbandman."

HOPHAL, pass. to be begun, Gen. 4:26.

The derivative nouns are **חָלַל**, **חָלַל**, **חָלַל**, **חָלַל** and —

חָלַל masc. adj.—(1) pierced through, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often slain, in battle, Deu. 21:1, 2, 3, 6. **חָלַל הַרֶבֶב** slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, **חָלַל רָצָב** those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) profane (see the verb Piel No. 3). Eze. 21:30; f. **חָלַלָהּ** (standing in connection with **חָלַל**) profaned, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

חָלָם fut. **יִחָלֵם**—(1) Arabic **حَلَمَ** Conj. I. V. TO BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskia, pag. 140 (cogn. **חָלַב**, **حلب**). Hence once Job 39:4, **לֹא**

חלם-חלף

become strong or robust (Syr. Pe. and Ethpe. to become sound or strong).

(2) to dream (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same letters. Arab. حلم Eth. ስለሰ: Syr. سَحَن, Gen.

37:5, seq.; 42:9; Isa. 29:8. חלם a dreamer of dreams, i. q. נְבִיא, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2, 4; compare Joel 3:1; Nu. 12:6.

Heb. חלם—(1) to cause to recover, Isa. 38:16.—(2) to cause to dream, Jer. 29:8.

Derivatives, חלום, חלמות, חלמה [also חלם and patron. נחלמי].

חלם m. — (1) emph. חלמא Chald. a dream, Dan. 2:4, seq.; 4:2, seq.

(2) [Helem], pr. n. see חלמי No. 2.

חלמות fem. ἄπαξ λεγόμεν. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be some article of food which is unsavoury or insipid. In order to shew the true signification, we must have recourse to its etymology. חלמות ther. (of the form חלמית) from חלם properly is dreaminess, dreams, hence fatuity (comp. Ecc. 5:2, 6), a foolish matter, which may be applied to tasteless food, just as vice versa insipidity is transferred from food to discourse; compare μωρός, ap. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it سَحَن; for this word, closely resembling the Hebrew word in question, denotes the purslain, a kind of herb, the insipid taste of which has become proverbial in Arabic (استق من الحمة).

حمة, more foolish than purslain; v. Meidanii Prov.

No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81, in Greek (μωρόν λάχανον, βλίτον, whence βλίτων, βλίτης, βλιτομάμας, Arist. Nub. 997, of a foolish man), and Latin (bliteus, Plaut. Trucul. iv. 4, 1) whence it is called foolish herb,

الحمة الحمة which very word the Arabic translator of Job used for the Syr. سَحَن. The Talmudic word חלמית may be compared with this which is used of herbs in general, Chilaim viii. § 8. חלמי in Job loc. cit. properly the slime of purslain, seems to be contemptuously spoken of herb broth, just as in Germ.

any thing foolish, especially foolish discourse, may be proverbially and jocosely called Rohl-Brühe. The Jewish interpreters and the Targums make חלמית to be the same as חלמון and חלבון the yolk of an egg (from the root חלם = חלב No. 1), and the slime of the yolk of an egg they interpret to be the white of an egg, as being unsavory food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חלמיש m. quadrilit. FLINT, hard stone, Job 28:9; Ps. 114:8; more fully חלמיש צור Deu. 8:15;

32:13. (In Arabic حنوبس, not حانبوس pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with חל, see חלב, חלה, חלק, compare glaber, gladius, Germ. glatt. A kindred word is Gr. χάλιξ, silex).

חלף fut. יחלף poet. for עבר ["to slip, to glide, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חלף also חלף Gr. ἀλείφω; and so Germ. [schlupfen, Eng. to slip, with the sibilant prefixed"]. — (1) TO PASS BY, Job 4:15; 9:26; Cant. 2:11; hence to pass on, 1 Sam. 10:3; to perish, to come to nothing, Isa. 2:18; to pass beyond, transgress (a law), 24:5.

(2) to pass through, whence causat. to pierce through, Jud. 5:26; Job 20:24.

(3) to come on against any one hostilely, Job 9:11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) to come on or up; hence to revive or flourish as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, חלף רוח "then his spirit revives." (Syr. Aph., Arab. خلف Conj. IV. id.)

["(5) to be changed, as if pass. of Pi. and Hiiph. No. 1, Ps. 102:27."]

PIEL, to change (used of garments), Gen. 41:14; 2 Sa. 12:20. (Syr. Pael id.)

Hiiphil—(1) to change, to interchange, to alter, Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) to change, Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, to cause to revive, or sprout forth (as a tree), Isa. 9:9; and intrans. to revive (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of פח, to gain new strength, to renew one's strength, Isa. 40:31; 41:1; and with the ellipsis of that word, Job 29:20.

Derivatives, חלף, חלף, חלף, חלף, חלף.

חלף Ch. *to pass*, used of time, Dan. 4:13, 20, 29.

חלף—(1) subst. exchange; whence prep. *for*, in *exchange for*, Nu. 18:21, 31.

(2) [*Heleph*], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

I. **חלץ** fut. **חלץ**—(1) TO DRAW OUT, Lam. 4:3; hence *to draw off*, or *loose*, or *pull off* (a shoe), Deu. 25:10.

(2) *to withdraw oneself*, *to depart*, followed by **חלץ** Hos. 5:6; compare Germ. *abziehen* for *weggehen*, to depart. (The former signification is found in Arabic, in the root **خلع**, **ل** and **و** being interchanged, to draw out, to draw off garments and shoes; the latter is found in **خلص** to go out from a place, to go away free; see examples in Schröder, *De Vestitu Mul.* Heb. page 212.)

PIEL—(1) *to draw out*, *to take away*, as stones from a wall, Lev. 14:40, 43.

(2) *to set free*, *to deliver*, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. *to spoil*, *despoil*. Psal. 7:5, "if I have despoiled my enemy." Comp. **חלץ**. [There does not appear to be any necessity for giving this word a Syriac meaning in this passage; it may be taken, "yea, I have set free him who was my enemy causelessly."]

NIPHAL, *to be set free*, *to be delivered*, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, **חלצה**, **חלצות**.

[In Thesaur. **חלץ** is not divided into two articles, which appears to be a better arrangement.]

II. **חלץ** *to be active*, *to be manful*; perhaps a kindred root to **חלץ**. Part. pass. **חלץ** *active*, *ready prepared* for battle (Syr. **مُحَرِّص**); fully, **חלץ** *ready prepared*, *equipped*, or *arrayed* for war, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, **חלצי מואב** "the equipped ones of Moab;" poetically used for the prose term **גבורי מואב** the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

NIPHAL, *to gird oneself*, *to be ready prepared for war*, Nu. 31:3; 32:17.

HIPHAL, *to make active*, or *vigorous*, Isa. 58:11.

[Derivatives, the two following words.]

חלץ only in the dual, **חלצים** *loins*, so called from the idea of activity [connected with *girded loins*]. Hence *to gird up one's loins*, i. q. *to prepare for*

battle [or other active exertion], Job 38:3; 40:7, *to go out of the loins of* any one, to be begotten by him, Gen. 35:11. (Chald. **ܠܗܝܝܬ**, Syr. **ܠܗܝܝܬ**, or **ܠܗܝܝܬ** being omitted, see under the root **חלץ** No. II.)

חלץ (perh. "loin," i. q. **חלץ** ["liberation"]), [*Helez*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is **חלץ** 1 Ch. 11:27; 27:10.

חלק fut. **חלק**—(1) TO BE SMOOTH. (Arabic **حلق** and **حلق** id.; but **حلق** act. to form, to frame, to create, properly to smooth; kindred to which is

حلق to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with *gl*, especially with *glic*, have the signification of smoothness; as *χαλκός*, *χίλιξ*, smooth silex, *calculus*, *κόλαξ*, a smooth man, a flatterer=**חלק** No. 2; *γλυκός*, the primary idea of which lies in touch; *γλοιός*, *γλίσχος*; Lat. *glacies*, *glaber*, *gladius*, *glisco*, gluten; Germ. *glatt*, *gleiten*, *Glatt*, *gleiten*=**חלק**; comp. Heb. **חלק**, **חלק** to polish, etc.) Metaph. *to be smooth*, *bland*, of the heart, Hos. 10:2; of men themselves [rather their words or lips], Psal. 55:22.

(2) *to divide*, especially by lot, Josh. 14:5; 18:2; 22:8. (This sense is derived from the noun **חלק**, which properly denotes a smooth stone, and hence signifies a lot, comp. Ch. **חלק** a stone used in

reckoning, a lot, **חלק** id. The Arabic **حلق** to destine, to predestine, is a secondary root; **ሕሳብ** *huálekuá* to number, to count among, **ሕልቅ** *húelqu* number, lot; compare Aram. **ܠܗܝܝܬ** a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, **יִחְדְּדוּ** "they shall divide (amongst themselves) equally," i. e. in equal portions. Prov. 17:2, "he shall share the inheritance amongst the brethren," i. e. shall have the same portion as they; compare Job 27:17; followed by **עִם** with whom anything is shared, Prov. 29:24; followed by **לְ** to divide or impart to any one, Deuteron. 4:19; Job 25; Neh. 13:13; followed by **בְּ** of the thing. Job 39:17, **וְלֹא חָלַק לָהּ** "and he has not imparted to her in (or of) understanding;" comp. **חלק** No. 2, letter *b*.

(3) *to despoil*, from **חלק** No. 2, *b*. 2 Ch. 28:21, "Ahaz despoiled the house of God, the house of the king, and the princes;" well rendered by the LXX. *ἔλαβεν τὰ ἐν τῷ οἴκῳ*, *house* being here used for the riches there kept, see **חלק** No. 9.

NIPHAL—(1) *to be divided, to be apportioned*, Nu. 26:53, 55.

(2) *to divide one's self*, Job 38:24; Gen. 14:15; a pregnant construction, וַיִּחַלֶּק עֲלֵיהֶם "and he divided himself against them," i.e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves*, like Hithp. 1 Chr. 23:6, וַיִּחַלְקֵם "and he divided them," 1 Chr. 24:3. However, the preferable reading is וַיִּחַלְקֵם, see Lehrgeb. p. 462.

PIEL—(1) like Kal No. 2, *to divide*, e.g. booty, Genesis 49:27; Ps. 68:13; followed by ל to divide amongst, 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6, וַיִּחַלְקוּ לָהֶם אֶת-הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot*, Job 21:17. Isa. 53:12, אֶחָדָם לֹא יִחַלֵּק "I will allot to him a portion amongst the mighty."

(2) *to disperse*, Gen. 49:7; Lam. 4:16.

PUAL, *to be divided, to be distributed*, Isa. 33:23; Am. 7:17; Zec. 14:1.

HITHPAEL—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make the tongue smooth, to flatter*, Ps. 5:10; Prov. 28:23; "he uttered smooth words," Proverbs 2:16; 7:5, i.e. *flattered*; or without these accusatives, Proverbs 29:5, מְחַלֵּק עַל-רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12, לִחְלֹק מִצֵּם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away*, which appears the preferable rendering.]

HITHPAEL, *to divide* (amongst themselves). Josh. 18:5.

The derivatives immediately follow, except מְחַלֵּקֶת.

חָלָק m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare*, used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering*, of the palate, i.e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery*, deceitful. Ezek. 12:24; compare Eze. 13:7.

חֶלֶק Ch. *portion, lot*, Ezr. 4:16; Daniel 4:12, 30; comp. Heb. חֶלֶק.

חֶלֶק with suff. חֶלְקִי pl. חֶלְקִים const. חֶלְקִי, once חֶלְקִי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness*. Isa. 57:6, בְּחֶלְקֵי-יְהוָה חֶלְקוֹ "in the smoothnesses (i.e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot,"

i.e. thou worshipping idols; where there is a *plain* upon the double signification of the word חֶלֶק *smoothness, a lot, portion*. [In Thes. it is suggested that *the smooth stones of the brook are the materials of which the idols were made.*] Metaph. *flatteries*. Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֶלֶק share and share (alike), in equal portions, Deu. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(a) *a portion of spoil*, Gen. 14:24; 1 Sa. 30:24; whence used of *the spoil itself*, poetically for the spoilers, depredators, אֲנִשֵּׁי חֶלֶק Job 17:5, יָגִיד רָעִים " (who) betrays his friends to the spoilers."—(b) *a portion of a field, the field itself*, 2 Ki. 9:10, 36, 37 (so with the letters transposed Ch. חֶלְקָא and Eth. ስፋል: a field), hence *land* (as opposed to sea), Am. 7:4.—(c) חֶלֶק יַעֲקֹב Jehovah is called *the portion of Jacob*, because they were allotted to be his worshippers. Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand יְהוָה חֶלֶק is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deu. 32:9.—(d) חֶלֶק וְנַחֲלָה עִם, אֶת-בְּלוֹנִי "I have a lot and inheritance," i.e. fellowship or common possession "with any one;" Deu. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Ps. 50:18.—(e) *the lot of a man in this life*, σωτηρ, Ecc. 2:10; 3:22; 5:17; Job 20:25; 31:2, חֶלֶק אֱלֹהִים "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; Josh. 17:2; of which the patron. is חֶלְקִי Nu. 1. c.

חֶלֶק adj. *smooth*. 1 Sa. 17:40, חֲמִשָּׁה חֶלְקֵי אֲבָנִים "five smooth things of stones," i.e. five smooth stones; as to this idiom, compare Isa. 29:19; Hosea 13:2, and Lehrg. p. 678.

חֶלְקָה f. i. q. חֶלֶק—(1) *smoothness*, Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery*, Prov. 6:24. זִפְתַּת חֶלְקוֹת *flattering lips*, Ps. 12:3, 4; pl. חֶלְקוֹת id. Isa. 30:10.

(2) *a portion, a part*, with the addition of שְׂדֵה a portion of a field, Gen. 33:19; Ruth 2:3; without שְׂדֵה id. 2 Sa. 14:30, 31; 23:12.

["(3) (a) חֶלְקַת הַצִּוְרִים ('the field of swords'), *Helkath-hazzurim*, pr. n. of a place near Gibcon, 2 Sa. 2:16.—(b) חֶלְקַת *Helkath*, a Levitical town in the tribe of Asher, Josh. 19:25, called חֶלְקַת Josh. 21:31."]

חֶלְקָה f. *a division*, 2 Ch. 35:5.

חֶלְקוֹת f. pl. *flatteries* Tan 11:39

חלקי ("flattering"), ["for חלקי the portion of Jehovah"], [*Helkai*], pr. n. m. Neh. 12:15.

חלקיה & חלקיהו ("the portion of Jehovah," i. e. peculiarly appropriated to God), *Ilkiah*, pr. n. — (1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12. — (2) of the father of Jeremiah, Jer. 1:1. — (3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3. — (4) 1 Ch. 26:11. — (5) Jer. 29:3. — (6) 1 Ch. 6:30. — (7) Neh. 8:4.

חלקלקות pl. f. — (1) *slippery places*, Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments*, Dan. 11:21, 34.

חלש — (1) fut. יחלש TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by על Isa. 14:12; like the Germ. *fielen über*. (Arab. *حلس* to prostrate, *حليس* manful, brave). Hence חלישה.

(2) fut. יחלש intrans. to be weak, to waste away, to be frail, properly to be prostrated; Job 14:10.

(Syr. *Ethpaël*, to be weakened, *ܠܫܠܐ* weak.)

[Derivatives חלש, חלישה.]

חלש m. weak, Joel 4:10.

I. חם [In Thes. referred to חם unused root, to join together], only with suff. חםי, חםי n. A FATHER-IN-LAW, Gen. 38:13, 25; 1 Sa. 4:19, 21. The fem. is חמות which see. It follows the analogy of the irregular nouns, אב, אח, Lehrs. pp. 479, 605, 606. (Arabic *حم* a relation of either husband or wife, *أحم*: a father-in-law; *أحموت*: to contract affinity, to become son-in-law; Sam. *אח* a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek *γαμνός* for *γαμερός*, a father-in-law, a son-in-law, one espoused, or connected by marriage, from *γάμος*, *γαμῖω*. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic חם and the Greek *γάμος*, belong to the wide-spread family of roots which denote the idea of joining together; such as *חם*, *חם*, especially *חם*, where more instances are given.)

II. חם — (1) adj. hot, warm (from the root *חם*), used of bread newly baked, Josh. 9:12; plur. חמים Job 37:17.

(2) pr. n. — (a) *Ham*, the son of Noah, whose

descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified hot.

III. חם a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written *ΧΙΟΥ*, in the Sahidic dialect *ΚΙΟΥ*; words which signify blackness and heat, as Plutarch observed, *De Iside et Osir*, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which *ΧΙΟΥ* signifies black, *ΙΟΥ* hot, or heat. ["In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chmè*, see Jablonskii *Opuscul. ed. de Water*, i. p. 404, seq. Champollion, *L'Egypte sous les Pharaons*, i. page 104, seq. Åkerblad, *Lettre à Silv. De Sacy, sur l'Inscription de Rosette*, p. 33—37.

חם masc. heat, Gen. 8:22; from the root *חם* [classified in Thes. under Inf.].

חם an unused root. Arab. *خما* to become thick, to curdle, as milk ["the primary meaning seems to be that of *growing together*, see the root *חם* and the remarks under *חם*"], whence *חמה*, *חמה* and *חם* No. II.

חם written in the Chaldee manner for *חם anger*, Dan. 11:44.

חם, חם f. Chald. *heat, anger*, Dan. 3:13, 19; i. q. Hebr. *חם*.

חם f. — (1) *curdled milk* (from the root *חם*), Gen. 18:8; Jud. 5:25 (Joseph. *Arch.* v. 6, *γάλα δειφθορος ἦδη*, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said to feed on milk and honey.

(2) *cheese*, Prov. 30:33. In no place of the Old Testament does it appear that *butter* should be understood, which, by the ancients, and even now by the

Oriental was only accustomed to be used medically; see Michaëlis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חמָה, which see. [See מַחְמָאוֹת.]

חמד fut. יחמד and יחמדי, whence נחמדיהו, Isaiah 53:2—(1) TO DESIRE, TO COVET, Exod. 20:17; 24:24; Mic. 2:2.

(2) to delight in any thing, Ps. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit לו Pro. 1:22. Part. חמודי something to be desired, something desirable, hence that which is dearest to one, Job 20:20; Ps. 39:12. חמודיהם Isa. 44:9, "their delight," i.e. idols (comp. Dan. 11:37).

NIPHAL, participle נחמד — (1) desirable, hence pleasant, agreeable, Gen. 2:9; 3:6.

(2) precious, Ps. 19:11; Pro. 21:20.

PIEL, i. q. Kal No. 1. Cant. 2:3, וישבתי בצלו חמדתי "I desire to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence מחמד, מחמד, and the words immediately following.

חמד m. beauty, desirableness, pleasantness. Eze. 23:6, בחמדי חמד "handsome young men." חמדי pleasant fields, Isa. 32:12; comp. Am. 5:11.

חמד f. — (1) desire, regret. 2 Ch. 21:20, בלא חמד "he departed regretted by no one."

(2) that which is desired, delight. 1 Sam. 9:20; Dan. 11:37, חמדת נשים "the delight of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Anaitis.

(3) pleasantness, excellence. ארץ חמדה the pleasant land, Jer. 3:19; Eze. 26:12. חמדי precious jewels, 2 Ch. 32:27; 36:10.

חמדוֹת & חמודות f. pl. precious things, Dan. 11:38, 43. חמדות בגדי, חמדות handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. חמדות לחם more agreeable food (from which any one who fasts, abstains), Dan. 10:3. חמדות אִישׁ verse 11, 19; and without אִישׁ 9:23, a man beloved [of God], delighted in (by heaven).

חמדן ("pleasant"), [Hemdan], pr. n. m., Gen. 36:26; for which, 1 Chr. 1:41, there is incorrectly written חמדן.

חמדו an unused root. Arab. حما to guard, to surround with a wall [to join together, Thes.], when حוקה, and the proper names חקת, יחסי.

חמה f. (from the root חמם) — (1) heat, of the sun, Ps. 19:7.

(2) poetically for the sun itself, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

I. חמה f. constr. חמת (for חמה from the root חמם) — (1) warmth ["sc. from wine, Hos. 7:5"], anger (Arab. حمة, حمة), Gen. 27:44; Jer. 6:11. חמת ה' Jer. 25:15, and חמה פוס Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the wrath of the Almighty."

(2) poison (as that which burns the bowels), Deu. 32:24; Ps. 58:5. Arab. حمة poison of a scorpion. Æth. ስብዓ: poison.

II. חמה i. q. חמאה (with the radical א omitted), f. milk, Job 29:6.

חמואל ("heat of God"), [Hamuel], pr. n. m., 1 Ch. 4:26.

חמוטל ("father-in-law," or connection by marriage "of the dew" ["whose near connection is the dew"], i.e. refreshing like dew; perhaps also for חמות טל), [Hamutal], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the חמיטל is כחיב.

חמול ("who has experienced mercy"), [Hamul], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חמולי Nu. 26:21.

חמון ("warm" or "sunny," from the root חמם), [Hammon], pr. n. — (1) of a town in the tribe of Asher, Josh. 19:28. — (2) of a town in the tribe of Naphtali, 1 Ch. 6:61.

חמוץ m. a violent man, an oppressor, i. q. חמץ. Isai. 1:17; from the root חמץ No. 3, a. According to others, one who has suffered violence or wrong; LXX. ἀδικούμενος, Vulg. oppressus; nor do I object to its being thus taken, as the intransitive form (חמוץ) may assume a passive signification.

חמוץ m. circuit. Cant. 7:2, חמוץ ירכך כמו "the circuit of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חמק.

חמור, חמר ["once f. 2 Sa. 19:27"], m. — (1) an ass, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or

domestic ass; from which it is called in Spanish, *burro, burrico*. Comp. also חמור.

(2) i. q. חמור *a heap*; this more rare form is perhaps employed on account of the paronomasia. Jud. 15:16, בָּלְחֵי הַחֲמֹר הַחֲמֹר חֲמֹרֹתַיִם "with the jaw-bone of an ass (I have killed) a heap, (even) two heaps." Root חמור No. 3.

(3) [Hamor], pr. n. of a Hivite, a cotemporary of the patriarchs, Genesis 33:19; 34:2; Josh. 24:32; Jud. 9:28.

חמורה f. [dual חמורתים] i. q. חמור No. 2, *a heap*, which see.

חמות f. (of the form חמות, for חמות, from the masc. חמו = חמי, חם), *a mother-in-law*, Ruth 1:14; 2:11; see חם No. 1.

חמט an unused root. Ch. *to lie on the ground*. In the Targums for the Heb. חמט. Hence—

חמט m. Lev. 11:30, prob. a species of *lizard*, LXX. σαύρα. Vulg. *lacerta*.

["חמטה" (perhaps i. q. Syr. حَمَّاط "a defence" or "place of lizards"), pr. n. of a town in the tribe of Judah, Josh. 15:54.]

חמיץ m. adj. *salted*. Isaiah 30:24, בָּלִיל חֲמִיץ "salted provender," i. e. sprinkled with salt; of which flocks and herds are so fond, that the Arabs say proverbially, sweet fodder (حَلَّة) is the camels' bread, when salted it is their sweetmeats. See Bochart, Hieroz. t. i. p. 113. Faber in Harmer's Observations, vol. i. p. 409.

חמישי & חמישית m. -ית f. adj. numeral ordinal (from card. חמש), *fifth*, Gen. 1:23; 30:17; Lev. 19:25; Num. 7:36, etc. Fem. is often used ellipt. (חלקה being omitted), *a fifth part*, Gen. 47:24; Lev. 5:16; 27:15. Plur. irreg. חמישית Lev. 5:24.

חמל fut. יחמל inf. חמלה Eze. 16:5, TO BE MILD, GENTLE. (Arab. with the letters transposed حَمْلٌ to be gentle, longsuffering, حليم μακροθυμία, حليم gentle. The primary idea is that of softness, and this signification is preserved in the Greek, ἀμαλός, ἀμαλός, ἀπαλός.) Hence—

(1) *to pity, to have compassion on*, followed by על of pers. Ex. 2:6; 1 Sa. 23:21.

(2) *to spare*, followed by על 1 Sam. 15:3, 15; 2 Sa. 21:7; 2 Ch. 36:15, 17; followed by אל Isa. 9:18; also, *to be sparing of any thing, to use sparingly*, followed by אל Jer. 50:14; ל with inf. 2 Sa. 12:4;

על Job 20:13; Ezekiel 36:21, "I will be sparing of my holy name," I will care for its honour.

Hence חמל (unless it be from the Arab. حَمَل) [also pr. n. חמול] and—

חמלה f. *mercy, gentleness*, Gen. 19:16; Isa. 63:9.

חמם fut. O יחם with Vav conv. יחם, but fut. A יחם Hos. 7:7, TO BE WARM, TO BECOME WARM. A kindred root is יחם. Arab. حَم to make warm, Med.

Kesra to be warm; حَمِي to be hot (as the day). Ex. 16:21; Isa. 44:16. בָּחַם הַיּוֹם at noon, Gen. 18:1; 1 Sa. 11:9. Impers. לוֹ יחם fut. לוֹ יחם to become warm (German es ward ihm warm), 1 Ki. 1:2; Eccles. 4:11. Metaph. of the heat or excitement of the mind, Ps 39:4; of heat arising from wine, Jer. 51:39; of lust, Hos. 7:7. לְחַם is referred to inf. Kal of this verb, but see Ind. Analyt.

NIPHAL, part. נִחְמָם Isa. 57:5, *made hot, burning*, sc. with lust, followed by בָּ. The other forms which have been referred to this conjugation in part belong to Kal (חמם compare Lehrgeb. p. 366), and in part to the root יחם fut. יחם, יחם. [In Thes. they are put under this verb.]

PIEL, *to make warm*, Job 39:14.

HITHPAEL, *to make oneself warm*, Job 31:20.

Derivatives, חם No. II, חם, חמה, חמן and the pr. n. חמון, חמון. [חמות דור, חמות].

חמן plur. only חמנים a certain kind of *images*, Lev. 26:30; Isa. 17:8; 27:9; Eze. 6:4; 2 Ch. 14:4; 34:7; in these passages it is several times connected with the statues of Astarte (אֲשֶׁרִים); from 2 Ch. 34:4, it appears that חמנים stood upon the altar of Baal. Jarchi [and Erp. Ar.] explained it to mean statues of the sun; and now some Phœnician inscriptions illustrate exceedingly well both this interpretation and the thing itself; in these inscriptions בעלחמן (read בעל חמן) is the name of a deity to whom votive stones were inscribed. Amongst these were—(1) Humbert's four stones preserved at Leyden, published and deciphered by Hamaker (in Diatribe Philol. Crit. aliquot Monumentorum Punicorum nuper in Africa repertorum interpretationem exhibente, Lugd. Bat., 1822, 4to). My interpretation of these inscriptions in Ephemerid. Ital. (1826, No. 111) mostly agrees with that of Etienne Quatremère (Nouveau Journal Asiatique, 1828, p. 15 seq.) against the publisher of them, who had read בעל חמלה, and has since made an unsatisfactory defence of his opinion (see Miscellaneous Phœnicia, Lugd. 1828, p. 106 seq.); —(2) of a Maltese

stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands **חמן** לבעל **חמן** (לבעל **חמן**), although he thus connects the separate words **חמן** לבעל **חמן** to Baal a pillar of stone. Also—(3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramaean words **חמנה** דנה ועלתה ד (נה) "this (statue) of the sun and this altar they made and consecrated to the sun," etc. See Kopp, Bilder und Schriften der Vorzeit, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain **חמן** בעל **חמן** the sun Baal, or the sun Lord (from **חמן** sun, with an adjectivial termination, compare **חמן**, **חמן**), and **חמן** I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. CXXXI. A); and because allusion is perhaps made in the sound to **Ἀμμων** of the Egyptians. The plural **חמנים** is in Scripture concisely used for **חמנים** **חמנים**, and occurs in the same connection as elsewhere **חמנים** is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phoen. p. 50, seq.); in this, however, he differs from me, in that he considers **חמן** to be supplied, explaining the expression a Sun-image, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples Compare also Bochart, Geogr. S. ii. 17.

חמם fut. **חמם**.—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. **חמץ** No. 3, a. (Arabic **حَسَّ** in a good sense, to be bold, manly,

stedfast, **حَسَدَ** martial valour, comp. **חמץ**. Nor does **חמץ** to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. **חמץ** No. 4.) Jer. 22:3; Pro. 8:36, "he who sins against me, **חמם** hurts (or does violence to) his own life." Job 21:27. **חמם** **חמם** "counsels with which you wish to oppress me;" die Pläne, wie ihr mich schlagen wollt. **חמם** to violate the law, Eze. 22:26; Zeph. 3:4.

(2) to tear away violently (a covering or shelter). Lam. 2:6, to tear off from oneself. Job 15:33, **חמם** **חמם** "as a vine, he shall shake off from himself," i. e. throw down his unripe grapes.

NIPHAL, to be treated with violence, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) "to be violently made naked."

Hence **חמם** and —

חמם m.—(1) violence, wrong, oppression,

Gen. 6:11, 13; 49:5. **חמם** **חמם** Psal. 18:49; Pro. 3:31 and **חמם** **חמם** 2 Sa. 22:49; Ps. 140:2, 5, the violent man. **חמם** **חמם** עד a witness of wrong, i. e. a false witness, Ex. 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, **חמם** his wrong, i. e. the wrong which he causes, Ps. 7:17; **חמם** **חמם** 58, 3, compare Eze. 12:19; of the latter are **חמם** **חמם** the wrong done to me, Gen. 16:5; **חמם** **חמם** Joel 4:19; also Jud. 9:24; Obad. 10; Hab. 2:8, 17; Jer. 51:35. (So also the Latin word *injuria*, e. g. Caes., Bell. Gall., i. 30, "*pro veteribus Helvetiorum injuriis populi Romani*," i. e. *populo Romano illatis*, on which see intpp.; also Heinrich ad Cic. part. inedit., p. 21.)

(2) that which is gained by violence and wrong, Am. 3:10. ["Plural id., Pro. 4:17."]

חמץ fut. **חמץ**, inf. **חמץ** TO BE SHARP, EAGER. Used with regard—

(1) to taste, hence to be sour, of leavened bread, Ex. 12:39, of vinegar (**חמץ**), also to be salted (see **חמץ**). Arab. **حَمَضَ**, Syr. **حَمَضَ**. When used with reference to sight—

(2) to be of a bright (i. e. a splendid) colour, such as dazzles the eyes; especially used of a bright red. Part. pass. **חמץ** splendid, of the scarlet mantle of a ruler, Isa. 63:1 [But it here means blood-stained; see the context, and Rev. 19:15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, **χρῶμα ὀξύ**, i. e. κόκκινον, πορφύρεον ὀξύτατον, ὀξύφειγγον ῥίον; see Bochart, Hieroz. i. p. 114; Simonis Arc. formarum, p. 66, 120.

(3) figuratively of the mind—(a) to act violently, like the kindred word **חמם**, whence part. **חמץ** violent Ps. 71:4; comp **חמץ** and **חמץ** No. 2. (Æth. **ጠፀፀ**: to be unjust, violent, to injure.)—(b) to be bitter, spoken of pain, see HITHPAEL.

HITHPAEL, to be embittered, i. e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence **חמץ**, **חמץ** and the following words.

חמץ m.—(1) that which is leavened, Ex. 12:15; 13:3, 7, etc.

(2) probably that which is gained by violence and wrong, i. q. **חמם** Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something leavened is not amiss in this passage, but that now given is preferable [?].

חמץ m. vinegar, Num. 6:3; Ruth 2:14; Psal. 69:22. **Ὀμψαξ** is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by

Michaelis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and we know that vinegar is the meaning in Ps. 69:22].

חָמַק—(1) TO GO ROUND, a kindred root to חָקַק.

See HITHPAEL.

(2) to turn oneself round, to depart, Cant. 5:6.

HITHPAEL, to wander about, see Kal, Jer. 31:22.

Derivative חָמָק.

חָמַר—(1) TO BOIL UP, TO FERMENT (Arab. *خمر*).

Conj. I., II., VIII., to ferment, as leaven; and Conj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4; of wine, Ps. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., חָמַר wine, חָמַר No. 1.

(2) to be red, from the idea of boiling, foaming, becoming inflamed (Arab. *حمر* Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, *حمر* red, *حمر* redness, *حمر* very vehement ardour, *خمر* to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Psa. 75:9 (compare No. 1). Hence חָמַר, חָמַר, חָמַר N. 2.

(3) to swell up, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence חָמַר, חָמַר, חָמַר a heap.

(4) denom. from חָמַר to daub with bitumen, Exod. 2:3.

Pass. of a gem. form Poalal, חָמַר to be made to boil (*gähren, braufen*), used of the bowels when much troubled (comp. חָמַר No. 3, *רהח*, Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phœnicio-Shemutic languages, when swift motion is the signification intended; as has been shewn by many examples by II. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

חָמַר m. *ἀσφαλτος, bitumen*, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of *lacus asphaltites*. (Tac. Hist. 5, 6. Strabo, xvi. page 763. Eud., ii. 48; xix. 98, 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosen-

müller, *altes und neues Morgenland*, i. No. 24, 31.)

Gen. 11:3; 14:10; Ex. 2:3. Arab. *حمر*. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99. *ἀσφαλτος διαφέρει ἡ ἰουδαϊκὴ τῆς λοιπῆς ἐστὶ δὲ καλὴ ἡ πορφύροειδὴς στίλβουσα* *Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδόρι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ*.

חָמַר m. *wine*, so called from its fermenting, Deu. 32:14; Isa. 27:2. See the root חָמַר No. 1. (Arab. *خمرة*, Syr. *ܚܡܪܐ* id.)

חָמַר Chald. emph. *חָמַר* m. id., Ezr. 6 9; 7:22. Dan. 5:1, 2, 4, 23.

חָמַר m.—(1) *boiling*, or *foaming* (cf waves), Hab. 3:15; compare חָמַר No. 1.

(2) *clay* (so called from its being of a red kind, comp. the root No. 2)—(a) of the potter, Isa. 45:9. (b) for sealing with, Job 38:14;—*cement, mortar*, Gen. 11:3; *mire*, Isaiah 10:6; Job 10:9; 30:19.

(3) *a heap, a mound* (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called *פר*, which see.

חָמַר [Amran], pr. n., see חָמַר.

I. **חָמַשׁ** an unused root, to be fat, whence חָמַשׁ abdomen. Arabic *حش* fat, Kam. p. 826; but much more commonly with the letters transposed, *حشم* fat, fatness, *حشم* to be fat; also *حشم* to become fat after having been lean.

II. **חָמַשׁ** a root nearly allied to the roots חָמַס and חָמַץ i. q. Arabic *حس* to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and) in war; *حس* brave, warlike, *حماسة* martial valour, comp. *حش* to be angry, *حشم* to kindle with anger; all which words have a sense springing from that of *sharpness, acrimony*. Hence part. pass. plur. *חָמַשׁ* (a word, the etymology of which has been long sought for), i. e. the eager, active, brave, ready prepared for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context *חָמַשׁ*, Jesh.

4:13 (compare verse 12). Num. 32:30, 32. Aqu. ἐνωπλισμένοι. Symm. καθωπλισμένοι. Vulg. armati, and similarly Onk. Syr. Some have referred this word to חֲמִשָּׁה No. III; comparing חֲמִישׁ i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two wings. Theod. πεμπταίζοντες: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

III. חֲמִשָּׁה constr. חֲמִשָּׁה f. and חֲמִשָּׁה m., the numeral FIVE. Arabic خَمْسَة, خَمْسَة, in the other cognate languages חמשה. In the Indo-Germanic stock of languages this numeral is in Sanscr. *pantshan*, Zend. and Pehlev. *peantche, pandj*. Pers. پنج. Gr. πέντε (Æol. πέμπε), all of which agree with the Phenicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (κένκε), like πῶς, κῶς, λύκος, *lupus*, ἵππος, *equus*, ἔπομαι, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; *five* appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, *five* minor planets, *five* elements, and elemental powers were accounted sacred (compare the sacred πεντάς of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphani. i. p. 68, Colon.). [The fact of *five* having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolaters around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

Pl. חֲמִשִּׁים *fifty*, with suff. חֲמִשִּׁיךָ, חֲמִשִּׁיךָ thy fifty, his fifty, 2 Ki. 1:9—12. חֲמִשִּׁים שָׂרָא a captain of fifty (soldiers), πεντηκόνταρχος, 2 Ki. 1:9—14; Isa. 3:3. Hence—

חֲמִשָּׁה PIEL, as if to *fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

I. חֲמִשָּׁה m. a *fifth part* (from חֲמִשָּׁה five, like רִבְעָה a fourth part, from רָבַע, אַרְבַּע). Specially, the fifth

part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חֲמִשָּׁה m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 20:10; from the root חֲמִשָּׁה No. 1. (Syr. حَمَلَة 2 Sa. 3:27; 4:6, id.; Æth. ἡμῆ: womb; Talmud. חֲמִשָּׁה; ח and ש being interchanged, abdomen. The Phenicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חֲמִשָּׁה see חֲמִשָּׁה.

חֲמִית m. unused root. Arab. حَمِيت to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence حَمِيت and حَمِيت a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being حَمِ to be hot; whence حَمِيت for حَمِية. Either from חֲמִית or from חֲמִית is—

חֲמִית m. Gen. 21:15, 19; constr. חֲמִית verse 14 (but חֲמִית Job 21:20; Hos. 7:5. is constr. from חֲמִית heat), a *bottle*.

חֲמִית ("defence," "citadel," from the root חֲמִית, kindred to חֲמִית a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes, on the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks Epiphania, by the Arabs by the ancient name حَمَا: called more fully Am. 6:2, חֲמִית רַבָּה "Hamath the great," and חֲמִית צוֹבָה 2 Chron. 8:3. The Gentile noun is חֲמִיתָי Gen. 10:18. אֶרֶץ חֲמִית 2 Ki. 25:21, "the territory of Hamath." See Abulafia (who was prince of this yet distinguished city), Tab. Syriae, page 108, 109; Relandi Palestina, page 119, seq.; Burckhardt's Travels, i. page 249, 514, Germ. trans.

[חֲמִית ("warm baths"), pr. n. of a town in the tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it Ἀμμαοῦς, which he interprets by θαρμῶν, B. J. 1, 3. The same prob. is—

חֲמִית רַבָּה pr. n. of a town in the tribe of Naphtali, Josh. 21:32.]

חֲמִית with suff. חֲמִיךָ m. (from the root חֲמִית).

(1) *grace, favour, good-will*.—(a) חֲמִיךָ לְפָנַי to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 32:8, חֲמִיךָ לְפָנַי חֲמִיךָ לְפָנַי "if now thou art favourable

to me," Gen. 30:27; 47:29; 50:4. In the same sense נָתַן הוּא לְיִשְׂרָאֵל חֵן וְחֶסֶד Est. 2:15, 17.—(b) נָתַן הוּא לְיִשְׂרָאֵל חֵן וְחֶסֶד Ex. 3:21, to give some one favour with somebody. Ex. 3:21, וְנָתַתִּי אֶת־הוּא הַעֵבֶר הַזֶּה בְּעֵינֵי מִצְרַיִם "and I will give this people favour with the Egyptians." Ex. 11:3; 12:36; Gen. 39:21; Ecc. 9:11.

(2) *grace*, i. q. *gracefulness*, *beauty*, Prov. 22:11; 31:30. Prov. 5:19, יְעֹלֶת הוּא "the beautiful wild roe." Ps. 45:3[?]; Eccl. 10:12. הוּא "a beautiful (i. e. a precious) stone," Pro. 17:8.

(3) *supplication*, *prayer*, Zec. 12:10. See the verb in Hithpacl.

(4) [Hen], pr. n. m. Zec. 6:14; but comp. ver. 10.

הַנְּדָר (for הַדָּר הוּא "the favour of Hadad," see הַדָּר), [Henadad], pr. n. m. Ezr. 3:9; Neh. 3:18.

הִנָּה fut. הִנָּה, apoc. —(1) TO BOW DOWN, TO INCLINE (TO DECLINE). (Kindred roots are הִנָּה, עָנָה. Arab. حنا to bend, to incline; metaph. to be inclined to any thing; compare הִפָּנִי.) Jud. 19:9, הִנָּה הַיּוֹם "behold the inclining of the day," the day already declining. Hence הִנָּה a spear, from its flexibility.

(2) to set oneself down, to pitch one's tent, Gen. 26:17; to encamp, Ex. 13:20; 17:1; 19:2. Nu. 1:50, בְּחֻמֹּת הַמִּשְׁכָּן "where the tabernacle is let down," i. e. is pitched.—(a) followed by על to encamp against any person or city; hence to besiege, Ps. 27:3; 2 Sa. 12:28; Isa. 29:3. Followed by an acc. id. Ps. 53:6.—(b) to defend any thing, followed by ל Zec. 9:8; compare Ps. 34:8.

(3) to inhabit, Isa. 29:1.

Derivatives, חֲנִיָּה, חֲנִיָּת, חֲנִיָּה, pr. n. m.

הֲנָה f. (from the root הִנָּה)—(1) pl. חֲנָה *grace*, mercy, Ps. 77:10.

(2) ["perhaps"] *entreaty*, *prayer*, like הוּא No. 3. Job 19:17, וְחֲנָתִי לְבָנֵי בְכִנִּי "and my entreaties (are loathsome) to the sons of my womb," i. e. to my brethren. חֲנָתִי (which some take for 1 pret. from הִנָּה, although contradicted by the accent) for חֲנָתִי.

(3) pr. n. *Hannah*, the mother of Samuel, 1 Sa. 1:2, seq.

הֲנֹךְ ("initiating"), [Enoch], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to

have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12) [Whatever the Jews may have feigned, and whatever books may have been falsely ascribed to him, we may rest assured on the authority of God in the New Test., that he was a prophet, and that he uttered the prophecy recorded in Jude 12; the same Spirit who spoke by his mouth wrote by the pen of Jude.] The Arabs have re-wrought these fables, by whom he is called ادريس.

(3) the eldest son of Reuben, Gen. 46:9; Ex. 6:14.

(4) a son of Midian, Gen. 25:4. Patron. No. 3 חֲנִיָּה Nu. 26:5.

הֲנוּן ("gracious" ["whom God pities"]), [Hannun], pr. n.—(1) of a king of the Ammonites, 2 Sa. 10:1; 1 Ch. 19:2.—(2) Neh. 3:30.—(3) Neh 3:13.

הֲנוּן m. adj. *gracious*, *merciful*, *benignant*, Ps. 111:4; 112:4; from the root הִנָּה.

הֲנוּת f. a stall, cell, dwelling (Chald. and Syr.

הֲנוּת, a tradesman's stall, Gewölbe, Arabic حانوت, حانوة, حانوت, so called from its being curved or arched (see the root No. 1). Hence Jeremiah, 37:16, is said to have been cast into the dungeon, and into the stalls (or vaults) "into the dungeon, and into the stalls (or vaults)" (i. e. subterranean. So the passage is usually taken, and not unsuitably. The exposition of Ev. Scheid in Diss. Lugdun. page 988, is however a little more suited to the context; he understands the word to mean curved posts or crooked bars, in which the captive sat in a distorted position; elsewhere called סֵד, מִהֲפָכָה, compare Jer. 20:2, 3; 29:26; Gr. κύρωρ, from κύπτω; compare Arab. حنور the crooked wooden frame of a saddle.

הֲנָה an unused root, i. q. הֲנָה & הֲנָה (which see; comp. Gr. ἄγχω, Lat. angō), to press upon, to make narrow; hence to suffocate, to strangle, and intrans. to be narrow. Two nouns are doubtless derived from this root, חָח and חֹחַ.]

הֲנָה TO SPICE OR SEASON, used in the sense—

(a) to embalm corpses, Gen. 50:2, 3, 26 (حنط I. II. id.).—(b) poet. the fig spices, i. e. fills its fruit with aromatic juice, to mature, Cant. 2:13. ["Arabic حنط to mature (fodder for camels), etc." See Thes. Hence חֲנִיָּה ["also חֲנָה, חֲנָה]."]

חַנְמִים m. pl. *the embalming of corpses*; hence the time of embalming (according to the analogy of nouns which designate time, like **חַנְמִים**, **חַנְמִים**), Gen. 50:3.

חַנְמִין m. pl. Chald. *whzat*, Ezr. 6:9; 7:22, i. q. Heb. **חַמְסִים**, which see.

חַנְיָאֵל ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

חַנִּיף m. properly *initiated*; hence *skilled*, of *tried* fidelity, Gen. 14:14. Root **חִנַּף** No. 2, b. Arab.

חִנַּף tried, proved; **חִנָּה** experience, proof.

חִנָּה f. *grace, favour, mercy*, Jer. 16:13. Root **חִנַּן**.

חִנִּית pl. **חִנִּיתִים** 2 Chron. 23:9; **חִנִּיתוֹחַ** Isa. 2:4; Mic. 4:3, fem. *a spear*, so called from its flexibility (see **חִנִּית** No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in **ים** is simply the pl. of the word in its common sense.]

חִנַּךְ —(1) **חִנַּךְ** TO MAKE NARROW, and intrans. TO BE NARROW, **חִנַּךְ** **חִנַּךְ**, i. q. **חִנַּךְ**, **חִנַּךְ**, which see.

Hence **חִנַּךְ** for **חִנַּךְ**, Arab. **حَنَك** jaws; compare **חִנַּךְ** a neck, (from the kindred root **חִנַּךְ** & **חִנַּךְ** to strangle.

(2) denom. from **חִנַּךְ**, **חִנַּךְ** jaws, palate, properly *ἐμβύειν*, to put something into the mouth, to give to be tasted; then by a common metaphor, in which taste is applied to understanding (see **חִנַּךְ** and Job 12:11)—(a) to imbue some one with any thing, to instruct, to train up (compare **חִנַּךְ** to put something into one's mouth, also to instruct, to train). Pro. 22:6, "train up a child according to his way," as to his manners and habits. It is thus applied to inanimate things, hence—(b) to initiate, a house (that is to dedicate, or to commence to use). Deu. 20:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic **حَنَك** to understand. As to the meaning to perceive as ascribed to the **חִנַּךְ**: it does not rest upon sufficient authority; see Ludolfi Lex. **חִנַּךְ**, page 40, whilst the additional meanings to know, to perceive by the sense, are altogether incorrect).

Derivatives, **חִנַּךְ**, **חִנַּךְ**, **חִנַּךְ**, **חִנַּךְ**, and—

חִנְכָּה f. *initiation* (handselling), of a house; the altar, Numb. 7:11, *a dedicatory sacrifice*, verse 10. Ps. 30:1.

חִנְכָּה f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

חִנָּם adv. (from **חִנַּן** with syllable **חִנַּן** with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully **חִנָּם** (Germ. für umsonst), Eze. 6:10. Compare *δωρεάν*, N. Test. gratis, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly*. Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31, **חִנָּם** *innocent blood*; Pro. 26:3; compare Lehrgeb. p. 827.

["**חִנָּם** an unused and doubtful root, whence the two following words."]

חִנְמָאֵל (perhaps i. q. **חִנְמָאֵל**), [*Hanameel*], pr. n. m., Jer. 32:7, 9.

חִנְמָל quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is **חִנְמָל** hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants*. Comp.

Arab. **نَمَل** ants, **نَمَل** an ant, with the letter **ח** prefixed; see **חִנְמָל**, **חִנְמָל**. See more in Bochart, Hieroz. iii. page 255, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. **حَائِل**, etc.]

חִנַּן fut. **יִחַן** and like regular verbs **יִחַן** Am. 5:15; the former with suffix **יִחַנִּי** Ps. 67:2; 123:2; **יִחַנִּי** Isa. 27:11; but with suffix 2 pers. **יִחַנִּיךָ** for **יִחַנִּיךָ** Gen. 43:29; Is. 30:19; inf. absol. **יִחַן** Isa. loc. cit., constr. with suff. **יִחַנִּיךָ** Isa. 30:18, and **יִחַנִּיךָ** Ps. 102:14.

(1) *to be inclined towards* (compare the kindred **חִנָּה**), hence *to be favourably inclined, to favour some one, to be gracious to, to pity*. (Arab. **حَنَى** to feel desire, or commiseration towards any one; followed by **إلى**, **إلى**). Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. **יִחַנִּי** (once **יִחַנִּי** Ps. 9:14), have mercy on me, on us; Ps. 4:2; 6:3; 31:10.

(2) *to give some one anything graciously*, followed by two acc. of pers. and thing, Genesis 33:5; Ps. 119:29; Jud. 21:22; acc. of pers., Pro. 19:17; absol. Ps. 37:21, 26. As to Job 19:17, see **חִנָּה** No. 2.

NIPHAL **יִחַן** (of the form **יִחַן** from the root **חִנַּן**; see Lehrgeb. p. 371), *to be*

kindness, specially—(a) of men amongst themselves, *benignity, benevolence*, as shown in mutual benefits; *mercy, pity*, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often *ἔλεος*); Job 6:14. The expression often occurs, עָשָׂה חֶסֶד עִם, to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by אִתָּה Zec. 7:9; על 1 Sa. 20:8; more fully, עָשָׂה חֶסֶד וְאַמֶּת עִם Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3; אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים "I will act kindly towards him like unto God." לְנֶטָה חֶסֶד to turn, or incline, kindness upon any one, Gen. 39:21; more fully, Ezr. 7:28; עָלַי הָטָה חֶסֶד לְפָנַי הַמֶּלֶךְ (God) turned kindness upon me before the king," and Dan. 1:9, וַיִּתֵּן הָאֱלֹהִים אֶת־דָּנִיֵּאל לְחֶסֶד, "and God caused that Daniel should obtain favour."—(b) *piety* of men towards God. חֲסִידִים = אֲנָשֵׁי חֶסֶד the pious saints, Isa. 57:1.—(c) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:5; 48:10, etc. It is often joined with אֶמֶת (see אֶמֶת No. 2) constant or abiding favour. The same expressions likewise occur as under letter a, as עָשָׂה חֶסֶד עִם Gen. 24:12, 14; followed by לָּ Ex. 20:6; Deut. 5:10; עָשָׂה חֶסֶד וְאַמֶּת 2 Sa. 2:6; 15:20. Pl. חֲסִדֵּי הַרְרִים mercies or benefits (of God), Ps. 89:2, 50; 107:43; Isa. 55:3; חֲסִדֵּי דָוִד the sure mercies of David, "abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called חֶסֶד q. d. die Güte, Güte. Ps. 144:2; Jon. 2:9.—Once, like its synonym חַן, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. *δόξα*, and so 1 Pet. 1:24.

(2) in a bad sense, *zeal, ardour against* any one, *envy*, hence *reproach* (see root No. 2). Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

חֲסִידָה ("whom God loves") [*Hasadiah*], pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

חָסָה [fut. יִחָסֶה and יִחָסֶה] properly TO FLEE (see the root חָשָׂה), specially to take refuge, to flee some where for refuge, followed by אֵל of the place, as בְּצֵל בְּצֵל under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; בְּצֵל בְּצֵל under the shadow of the wings of God, Ps. 57:2; 61:5; hence to trust in some one, especially in God, followed by אֵל, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, חָסָה בְּמוֹתוֹ צַדִּיק "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, חֲסִידָה, חֲסִידָה, and—

חָסָה ("fleeing for refuge," or "a refuge") [*Hosah*], pr. n. m. 1 Ch. 16:38; 46:10.

חָסָן adj. *strong, mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root חָסָן.

חֲסוּת *refuge* [or "*trust, confidence*"], Isaiah 30:3; from the root חָסָה.

חָסִיד adj. (from the root חָסָה)—(1) *kind, excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful, gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. חֲסִידֵי יְהוָה the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; חָסִיד לֹא Ps. 4:4.

חֲסִידָה f. *the stork*, prop. *the pious* (bird), so called from its love towards ["its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. *Ælian*. Hist. Anim. iii. 23; x. 26); as, on the contrary, the Arabs call the female ostrich ظَلِيم *impious* bird, on account of her neglect of her young; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 327, seq.—Job. 39:13, חֲסִידָה is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, "the wing of the ostrich exults, אֵת אֶבְרָהּ but (is her) wing and feather (also) *pious*?" i. e. but she is not (like the stork) *pious* or affectionate towards her young, but she treats them cruelly (verses 14—16).

חָסִיל m. a species of *locust*; prop. that which eats away or devours (root חָסָה), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. ["ἀκρίε, and in 2 Ch."] βροῦχος [Aqu.], i. e. a locust not yet winged, so called from βρούκειν, to devour.

חָסִין adj. *strong, mighty*, Ps. 89:9. Root חָסָן.

חָסִיר Chald. adj. *wanting*, used of weight, too light, Dan. 5:27.

חָסַל TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to חָסָה, חָסָה, which see.) Hence חָסִיל.

חָסַם TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, חָסַם הָיָא אֶת־הַעֲבְרִים "this valley shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred, "by reason of the multitude of corpses it will stop

up the way against passers by." ["Kindred to חֶסֶם, which see."] Hence מֶחֶסֶם.

חֶסֶן —(1) TO BE STRONG, like Syr. and Chald. חֶסֶן. Hence חֶסֶן, חֶסֶן, חֶסֶן. ["The primary idea lies in *binding together*; comp. in P¹ No. 3."] (2) *to be wealthy* (see חֶסֶן); whence *to heap up*,

to lay up in store. (Arabic خزن, whence مخزن a storehouse.)

NIPHAL, *to be laid up*, Isa. 23:18.

Derivatives, see Kal No. 1.

חֶסֶן Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess*, Dan. 7:18, 22.

חֶסֶן Ch. emphat. חֶסֶן, *strength, power*, Dan. 2:37; 4:27.

חֶסֶן m. *riches*, see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; *treasure, abundance*, Isa. 33:6; חֶסֶן יְשׁוּעוֹת "abundance of salvation." In the other member is אֶחָדָה. (Ch. אֶחָדָה to possess.)

חֶסֶף root unused in Kal, i. q. חֶסֶף TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حسف to peel dates, and transp. سحف to scrape or rub off; hence Ch. חֶסֶף; Arab. حشفت and حشفت a scale, a sherd; Syr. حشفت id. There are of the same origin in the Western languages, σκάπτω, scabo, squama; German [schaben, [schuppen, [Schuppe, [Scherbe, [Schiefer, [schäufeln [Eng. *scab, scale, sherd*]; in all of which the sibilant comes first, as in Hebr. and Arab. حشفت, סֶחֶף.

Quadril. חֶסֶם part. pass. מֶחֶסֶם Exodus 16:14, *something peeled off, scaled off*, i. e. like a scale. Hence—

חֶסֶף m. Chald. *earthenware, sherds, potter's ware*, Dan. 2:33, seq. Root חֶסֶף.

חֶסֶר fut. יֶחֶסֶר plur. יֶחֶסְרוּ ["TO DIMINISH, TO CUT SHORT"]—(1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, חֶסֶר חֶסֶר חֶסֶר חֶסֶר חֶסֶר "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want*, Ps. 23:1; Pro. 13:25.

(3) *to fail, to be lessened*, Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting*, Ecc. 9:8; Deu. 15:8. (Arab. خس and خسر to suffer harm or loss.)

PIEL, *to cause to want*. Ps. 8:6, יֶחֶסְרוּהוּ מִלֵּאֵלִים "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by מִן of the thing, Ecc. 4:8.

HIPHAL —(1) causat. *to make to fail* (fehlen, man- getn lassen), Isa. 32:6.

(2) intrans. *to be in want*, Ex. 16:18.

Derivatives, חֶסֶר, חֶסֶר, and the following words.

חֶסֶר [verbal] adj. *wanting, lacking, needing*, followed by acc. 1 Ki. 11:22; followed by ל... מִן Ecc. 6:2. חֶסֶר לְחֵם in want of bread, 2 Sa. 3:29. חֶסֶר לֵב *wanting understanding*, Pro. 6:32; 7:7; 9:4; subst. *want of understanding*, 10:21.

חֶסֶר m. *want, penury*, Pro. 28:22; Job 30:3.

חֶסֶר m. id. Am. 4:6.

חֶסְרָה [Hasrah], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חֶרֶם.

חֶסְרוֹן m. *want*, Ecc. 1:15.

חֶף adj. m. *pure*, in a moral sense, Job 33:9. Root חֶפֶף No. II.

חֶף see חוּף.

חֶפֶה prob. i. q. חֶפֶה and חֶפֶף No. I, TO COVER; whence PIEL, *to do secretly* ["i. e. to act *perfidiously*"], 2 Ki. 17:9.

חֶפֶה —(1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8. (Syr. حفا, Arab. حفا id.). Compare חֶפֶף No. I. (2) *to protect*, see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL *חֶפֶה to be covered, protected*, followed by על like many other verbs of covering, Isa. 4:5, חֶפֶה חֶפֶה "all glorious things shall be covered over (or protected)." LXX. σκεπασθήσεται. Others take חֶפֶה in this place as a noun in the same sense, "over all the glory (is) a covering (or defence);" which seems more harsh; [perhaps not to every one; Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Ps. 68:14.

חֶפֶה f. (from the root חֶפֶף No. I)—(1) properly, *a covering* (see חֶפֶף Pual); hence a bed with a canopy, a nuptial bed, Himmelbett, Brautbett; שֶׁמֶרֶץ Ps. 19:6; Joel 2:16.

(2) [Huppah], pr. n. m. 1 Ch. 24:13.

חפז fut. יִחְפֹּז "TO LEAP OR SPRING UP, kindred to **חפז**, **חפז**; comp. **חפז**, **חפז**, **חפז**—(1) TO FLEE WITH HASTE, OR FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. **حَفَزَ** to thrust forward, to impel. A kindred root is **חפר**.) 2 Ki. 7: 15 (כחיב); Job 40:23; to be in alarm, Psa. 31:23; 116:11.

(2) to make haste, 2 Sam. 4:4. Compare Lat. *fugere, trepidum esse*, used of any kind of haste. Virg. Georg. iii. 462; iv. 73; so Hebr. **חפר**, Syr. **ܚܦܐ** to be in alarm, to cause to make haste [but see above].

NIPHAL—(1) to flee, Ps. 48:6; 104:7.

(2) to make haste, 1 Sa. 23:26. Hence—

חפזון m. a hasty flight, Ex. 12:11; Deu. 16:3.

חפים ("coverings"), [*Huppim*], pr.n. m.—(1) Gen. 46:21, otherwise called **חופים**.—(2) 1 Chr. 7:12, 15.

חפן an unused root. Arab. **حَفَنَ** to take with both hands, to fill both hands. Hence (unless he verb should rather be taken as a denominative)—

חפן, only in dual **חפנין** both fists [both hands, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6. (Aram. **ܚܦܢܐ**, Arab. **حَفْنَة**. Hence by transposition *πύγμα*, fist).

חפני (perhaps "pugilist," "fighter"), [*Hoph-*], pr.n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

I. **חפר** i. q. **חפה** TO COVER, followed by **על** (compare **חפה**), hence TO PROTECT, Deut. 33:12.

(Arab. **حَف** to cover with a garment. The signification of covering is founded in the syllable **ח**, as also in the cognates **חב**, **כח**, **עח**, **עב**, compare besides **חפה** and **חפה** the roots **חבא** and **חבה** to hide; **כפר**, **עכר**, **כפר** and **כפר** to cover, **עפר** Isaiah 31:5, **עכר**, **עכר** etc., also **עכר**, **עכר**, in which Nun and Lamed are inserted in the primary syllable, as in **עכר**, **עכר** etc.)

Derivatives, **חפר**, **חפר**.

II. **חפר** an unused root—(1) to rub off, to scrape off, to wipe off. (Arab. **حَف** to rub off.)

(2) to wash off, to wash.

Derivatives, **חפר**, **חפר**.

חפר fut. **יִחְפֹּר** and **יִחְפֹּר**—(1) i. q. Arabic **حَفَضَ** to bend, to curve. Job 40:17, **יִחְפֹּר** "he bends his tail."

(2) intrans. and metaph. to incline, to be favourable.—(a) to do something; to will, to desire, absol Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8; Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32 **חֲפִצְתִּי צִדְקָתְךָ** "I desire thy justification."—(b) towards some one, i. e. to favour him, to delight in him as in God, in men; to love some one, followed by **בְּ** Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Psa. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

חפץ m. (with Tzere impure), ["pl. constr. **חפצִי**, Ps. 35:27; 40:15; but **חפצִיָּהֶם**, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e.g. 1 Ki. 21:6, **אִם חפצִי** "if thou art willing," if it please thee. Mal. 3:1, **אִם חפצִי** "you wish for," delight in, **חפצִי** a willing mind, 1 Ch. 28:9.

חפץ m. with suff. **חפצִי** [pl. **חפצִיָּם**]—(1) delight. 1 Sa. 15:22; Psa. 1:2; 16:3; 1 Ki. 10:13, **כֹּל חֲפִצָּהּ** "every thing in which she delighted." **חפצִי** pleasant, acceptable words. Ecc. 12:10; 5:3, **אִין חפצִי** "no (God) has no pleasure in fools."

(2) desire, will, Job 31:16.

(3) something precious (comp. **חפר**). **חפצִי** precious stones, Isa. 54:12; plural **חפצִיָּם** precious things, Pro. 3:15; 8:11.

(4) pursuit, ardour, hence affair, matter, LXX. *πράγμα*. Ecc. 3:1, **וְעַתָּה לְכָל חֲפִצִּי** "and its own time for every thing," i. e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, **אֵלֶּיךָ חֲפִצִּי** "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, **וְיִצְלַח חֲפִצֵּי יְהוָה בְּיָדוֹ** "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac **ܚܦܐ** a thing, an affair, from **ܚܦܐ** i. q. **חפץ** to will, desire.)

חפצי-בה ("in whom is my delight," "in whom I delight"), [*Hephzi-bah*], pr.n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

I. **חפר** fut. **יִחְפֹּר**, Arabic **حَفَرَ**—(1) to dig, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, **יִחְפְּרוּ בְּעֵמֶק** "they dig in the valley." Virg. Georg. 3:87, 88, "carat tellurem." (In the Western languages this power is found in the same letters transposed in the roots *grif, glf*, as *γράφω, χαίρω*; *γράφω, γλάφω, γλύφω*; sCrIBo, sCaLPo, sCuLPo;

graben.) Metaph. *to dig a pit* for, to lay snares, to plot, Ps. 35:7.

(2) *to search out, to explore* (comp. חָפַר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. *to explore* (a country), Deu. 1:22; Josh. 2:2, 3. As to Isa. 2:20, see חֲפָרָה.

II. חָפַר fut. יִחְפֹּר once in plur. תִּחְפְּרוּ, Isa. 1:29.

Arabic خَفِرَ *to blush, to be ashamed*. (Perhaps kindred to חָפַר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of פָּנִים Ps. 34:6; Job 11:18, וְחִפְרָתִי לִבְטָחַתִּי שָׁכַב, "(now) thou art ashamed, (afterwards), thou shalt dwell in tranquillity;" followed by מִן the thing in which any one is disappointed, Isa. 1:29 (comp. בּוֹשׁ).

HIPHIL — (1) *to put to shame, to cause dishonour*, Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

חָפַר see חֲפָרָה.

חֶפֶר ("pit," "well"), [Hepher], pr.n.—

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men—(a) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2.—(b) of one of David's captains, 1 Ch. 11:36.—(3) 1 Ch. 4:6. Patron. No. 1. חֶפֶר Nu. 26:32.

חֲפָרִים ("two pits"), [Haphraim], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

חֲפֹרֶעַ pr. n. Hophra, king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Οὐαφρῆ (perhaps priest of the sun, Coptic ΟΥΡΗΣ ΦΡΗ), called by Manetho, Οὐαφρις; the seventh king of the second Saïtic dynasty; whom Herodotus (ii. 161, 162, 169; iv. 159) and Diodorus (i. 68) call Apries ('Απρις).

חֲפָרָה f. some domestic reptile, a digging animal. Jerome *talpa*, a mole; better perhaps *mus major*, rat, so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לְחַפְּרֵי מִוְרוֹ i. e. "into the hole of the mice." It would be much more suitable to the context to read לְחַפְּרֵי הַמִּיץ *to the mice, or rats, or moles*. Compare חֲפָרָה.

חָפַשׁ TO SEARCH FOR ["LXX. σκάλλω, Psalm 76:7. Ch. and Sam. חָפַשׁ, id. Kindred perhaps to חָפַר, the ח and ש being interchanged"]. Always in Kal metaph. TO SEEK OUT, e.g. wisdom. Prov. 2:4; comp. Proverbs 20:27. Ps. 64:7, יִחְפְּשׁוּ עוֹלוֹת "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חָפַר No. I. 2.)

NIPHAL pass. *to be sought out*, Obad. 6.

PIEL, *to search*, Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; *to search through*, 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וַיִּחְפֹּשׂ רִחִי "and my spirit made diligent search."

PUAL—(1) *to be sought*, hence to let one's self be sought for; *to hide one's self*, Prov. 28:12; compare verse 28 and Hithpael.

(2) *to be devised*, Ps. 64:7.

HITHPAEL, properly to allow one's self to be sought for; *to hide one's self* (see Pual No. 1), hence *to feign one's self to be another, to disguise one's self*. 1 Sa. 28:8. 1 Ki. 20:38, וַיִּתְּחַפֵּשׂ בְּאַפְרֵי עַל-עֵינָיו "and he disguised himself, having a bandage over his eyes." 1 Kings 22:30. Job 30:18, יִתְחַפֵּשׂ לְבָשִׁי "by (its) great power my garment (i. e. skin) is changed," comp. verse 19.

חָפַשׁ m. a device, a counsel, Psalm 64:7; see Pual No. 2.

חָפַשׁ pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence—(1) *to spread out loose things* on the ground (see חָפַשׁ). Arabic خَشَّ II. to stretch out.

(2) *to be prostrate*, hence *to be weak, infirm*, as if *with one's strength loosened*. (Compare חָלַשׁ. Arabic خَشَّ Med. E.). Hence חֲפִשִּׁי, חֲפִשֹּׁת.

(3) *to set free, to liberate* (a slave). Arab. حَفَشَ to be poured out freely.

PUAL, *to be set free*, spoken of a slave, Lev. 19:20. Hence the following words—

חָפַשׁ m. a spreading out, once Ezek. 27:20, בְּגָדֵי-חָפַשׁ "cloths spread out for riding," see the root No. 1.

["(2) a bed, a couch, place of lying down, Psalm 88:6, בְּפִתִּים חָפַשׁ "among the dead is my couch." More commonly "among the dead I (am) laid prostrate;" comp. חָיִיתִי in verse 5, also the root No. 2, and חֲפִשֹּׁת."]]

חֲפִשָּׁה f. liberty, freedom, Lev. 19:20; see the verb No. 3.

חַפְּשִׁיּוּת & **חַפְּשִׁיּוּת** f. *infirmity, disease*, whence **חַפְּשִׁיּוּת** *nosocomium, a sick house, hospital*, 1 Ki. 15:5; 2 Ch. 26:21.

חַפְּשִׁי adj. (pr. from the subst. **חַפְּשָׁה** = **חַפְּשָׁה** with the adj. termination חַ) pl. **חַפְּשִׁים**—(1) *prostrate, infirm*, Ps. 88:6. [See **חַפְּשָׁה**.]

(2) *free*, as opposed to a slave or captive, Job 3:19. **חַפְּשִׁי** *to set a slave free, to make him a freed man*, Deu. 15:12, 13, 18; **חַפְּשִׁי** id. Ex. 21:26, 27, **חַפְּשִׁי** *to be set free* (see **חַפְּשָׁה**).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

חַיִּי m. with suff. **חַיִּי** pl. **חַיִּים**.

(1) *an arrow*, from the root **חַצַּץ**. **חַצַּץ** *Arrows of God* are—(a) lightnings, as Habak. 3:11, then—(b) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Ps. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8, **חַצִּיּוֹ** "he will dash his arrows (into blood), comp. Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons *τραύματα ἐπιόντα*, flying wounds).

(3) **חַיִּי** *the iron head of a spear*; but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found **חַצֵּץ** wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that **חַיִּי** can have the same meaning, and denote the wooden part of a spear.

חַצֵּב & **חַצֵּב** fut. **חַצֵּב**—(1) *TO CUT, TO HEW OUT*, especially stones (compare **חַצֵּב**) Deut. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. **חַצֵּב** *a stonecutter*, 2 Ki. 12:13; also *a woodcutter*, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Ps. 29:7, "the voice of Jehovah cutteth out flames of fire;" i. e. sends out divided flames of fire.

(2) figuratively, *to destroy, to slay*. Hos. 6:5, **חַצֵּבְתִּי בְּנֵי־אִיִּם** "I have hewed (them) by the prophets;" i. e. I have declared to them death and destruction. In the other member there is **חַצֵּבְתִּי**.

NIPHAL, *to be graven* (on stones), Job 19:24.

PUAL, *to be hewn out*, i. e. to be formed, Isa. 51:1.

HIPHAL, i. q. Kal No. 2. Isa. 51:9.

Derivative **חַצֵּב**.

חֲצֹה i. q. **חַצֵּץ** (which see) *TO DIVIDE*, especially—(a) into two parts, Genesis 32:8; Ps. 55:24, **חֲצֹה** "let them not halve (or divide) their days (the days of their lives), i. e. let them not reach to half of their length of life. Followed by—

חֲצֹה to divide and distribute between...and between, Nu. 31:27, 42. Isa. 30:28, **חֲצֹה** "the river) shall divide(a man) unto the neck," i. e. reaching as high as the neck it shall, as it were, divide him into two parts.—(b) also used of more than two parts, Jud. 9:43; Job 40:30.

NIPHAL, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially into two parts, Eze. 37:22.

Derivative nouns, **חֲצֹה**, **חֲצֹה**, **חֲצֹה** and the pr. n. **חֲצֹה**.

חֲצֹר ("village," "hamlet" ["fence, castle, i. q. Arab. حصار"], [Hazor], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.—(2) of a town in the tribe of Benjamin, Neh. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

[**חֲצֹר** ("new castle"), [Hazor Haddattah], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25.]

חֲצֹרָה see **חֲצֹרָה** a trumpet.

חֲצֹה ["Inf. used as a noun."] only in constr. **חֲצֹה** f. sing. *middle*, from the root **חֲצֹה** to divide, to halve, Job 34:20; Ps. 119:62; Ex. 11:4.

חֲצִי & **חֲצִי** constr. **חֲצִי**, with suff. **חֲצִי** m.

(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, **חֲצִי** our half, i. e. half of us, 2 Sa. 18:3.

(2) *middle*, Jud. 16:3.

(3) i. q. **חֲצִי** *an arrow*, from **חֲצֹה** in the signification of dividing, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24.

חֲצִי *the midst of the places of quiet*"), pr. n. m., 1 Chr. 2:52; whence patron. **חֲצִי** verse 54.

I. **חֲצִיר** i. q. **חֲצִיר** prop. *a fence*; hence poetically *a habitation, dwelling*, i. q. **חֲצִיר**. Isa. 34:13 [a dwelling for ostriches, 35:7], "a dwelling for reeds and rushes." Root **חֲצִיר** No. I.

II. **חֲצִיר** m.—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root **חֲצִיר** No. II.

[**חֲצִין** an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. حَصَن to be strong, to be fortified.]

חֲצִין Psalm 129:7, and **חֲצִין** Isai. 49:21, Neh. 5:13, m., THE BOSOM of garments in which any thing

is carried. Arabic حَضَن, Æth. ሕፀኒ: id., whence denom. verb حَضَن to carry in the bosom. [In Thes. חָצַן *arm, forearm*; so called from strength (root חָצַן); — חָצַן id., also *bosom* where any thing is carried.]

חָצַף Chald. TO BE SHARP, hence TO BE HARSH, SEVERE, and (especially Pa. and Aph.) trans. *to urge, to hasten*.

Part. Aphel חָצַף severe or *hasty* (spoken of the king's edict), Dan. 2:15; 3:22.

חָצַץ TO DIVIDE, and intrans. TO BE DIVIDED.

Arabic حَصَص Conj. III. to divide one's share with another, حَصَّة a part, a portion. Talmud. to cut up, to cut in pieces (whence חָצַץ an axe or adze), hence figuratively, to distinguish. Kindred roots are חָצַב, חָצַב, Chald. חָצַץ. The primary syllable חָץ has the power of cutting, dividing, or sharpening, in common with the cognates חָץ (see חָץ), חָר (see חָר), חָרַץ, also חָץ, חָר, חָר (see the roots חָר, חָר, חָר), also חָץ, חָר, חָר (see the roots חָר, חָר, חָר). Pro. 30:27, "the locusts have no king, וַיֵּצֵא חָצִין בְּלִי" i. e. in a divided and yet they all go forth divided," i. e. in a divided host (comp. Gen. 14:15). Jerome, *per turmas suas*.

PIEL, part. מְחַצֵּץ Jud. 5:11, *those who divide* (booty), (compare Isai. 9:2; 33:23; Psal. 68:13). Others, following the Targum and the Jewish writers, translate it *archers*, taking it as a denom. from חָץ. [So Gesenius himself in Thes. "Compare Targ., Jud. 5:8."]

PUAL, *to be cut off*, i. e. finished, ended (spoken of the months of one's life), Job 21:21.

Hence חָץ and the following words.

חָצִין m. — (1) a small stone, gravel stone (from being broken up, made small), and collect. small stones, gravel, Prov. 20:17; Lam. 3:16.

(Syr. حَضِي, Arab. حَضِي.)

(2) i. q. חָץ an arrow, poetically for lightning, Ps. 77:18.

חָצִין-חָצִין, חָצִין-חָצִין ("pruning of the palm"), [Hazazon-tamar, Hazezon-tamar], Gen. 14:7; 2 Ch. 20:2, pr. n. of a town situated in the desert of the tribe of Judah, celebrated for its palms; afterwards called חָצִין. As to the palms of Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491.

חָצִין & חָצִין f. a trumpet, Nu. 10:2, seq.; 31:6; Hos. 5:8; 2 Kings 12:14. ["This was the straight trumpet, different from the טוֹפֵּץ *buccina* or

horn, which was crooked like a horn. See Jos., Ant. iii. 12:6. Jerome on Hosea 5:8; Buxtorf's Lexicon, p. 816."] Various have been the conjectures as to the etymology. Most (with whom I formerly agreed), derive it from חָצַר, Arab. حَضَرَ to be present, Conj. X. to call together; hence the form חָצִין was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence חָצִין a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive חָצִין from חָצַר No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoeic, imitating the clangour of the sound of a trumpet, as in Latin *tarantara*, in the verse of Ennius ap. Serv., ad Virg. Æn., ix. 503, Germ. *trarara*. To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner حَضَادَة *hadádera*. From this noun is derived the verb —

חָצַר to blow a trumpet, to trumpet. It occurs in part. מְחַצְרִים (חָצַר), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28 כְּתִיב; where in קרי one צ being rejected, it becomes מְחַצְרִים or מְחַצְרִים, part. Piel or Hiphil, by a jejune correction of a more uncommon form. — 2 Chron. 5:12, it is מְחַצְרִים, which appears to be a transcriptural error.

I. חָצַר an unused root. Arabic حَضَرَ, Æthiop. ሕፀረ: to surround to enclose with a wall, whence חָצַר an enclosure, defence, castle. Kindred roots חָצַר, and those given under the words חָצַר and חָצַר. Hence חָצַר, חָצַר No. I, and pr. n. חָצִין.

II. חָצַר an unused root, i. q. حَضَرَ to be green, whence חָצִיר grass, which see. [The identity of this root with the preceding is maintained in Thes. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek χῆρος, which, like חָצִיר, signifies first an enclosure, court, specially for cattle, and then a pasture, and by meton. pasturage; i. e. grass, green herbage, etc. See Passow, h. v."]

[III. חָצַר (ק') Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:12; 7:6; 13:14; 29:28, to blow with a trumpet; see חָצַר and חָצַר.]

חָצַר constr. חָצַר with suff. חָצִיר, pl. חָצִירִים constr. חָצִירִים and חָצִירִים const. חָצִירִים comm. an enclosure, a place surrounded by a fence, specially —

(1) *a court*, an enclosure before a building, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. הַחֵצֵר הַפְּנִימִית the inner court, or court of the priests. 1 Ki. 6:36, הַחֵצֵר הַגְּדוֹלָה the great court, 1 Ki. 7:12.

(2) *a village, hamlet, country village*, such as are elsewhere called בְּנוֹת הָעֵיר Josh. 13:23, 28; 15:32, seq.; Levit. 25:31. Also used of the *moveable villages* of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

(1) חֲצֵר-אֲדָר ("the village of Addar"), [*Hazar-addar*], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called אֲדָר, Josh. 15:3.

["(2*) חֲצֵר זָרָה ('village of good fortune'), [*Hazar-gaddah*], in the southern part of the tribe of Judah, Josh. 15:27."]

(2) חֲצֵר סוּסָה, Josh. 19:5, and חֲצֵר סוּסִים ("the village of horses"), [*Hazar-susah, Hazar-susim*], 1 Ch. 4:31, in the tribe of Simeon.

(3) חֲצֵר עֵינָן Eze. 47:17, and חֲצֵר עֵינָן ("the village of fountains"), [*Hazar-Enan*], Eze. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

(4) חֲצֵר שִׁנְעֵל ("the fox's village"), [*Hazar-shual*], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11:27, in the tribe of Simeon.

(5) חֲצֵר הַתִּיכוֹן ("the middle village"), [*Hazar-hatticon*], Ezek. 47:16, on the borders of Auranitis.

(6) plur. חֲצֵרוֹת [*Hazeroth*], a station of the Israelites in Arabia Petraea, Num. 11:35; 12:16; 33:17; Deu. 1:1.

[חֲצֵרִי see חֲצֵרִי.]

חֲצֵרוֹן ("enclosed," "surrounded by a wall"), [*Hezron*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Exod. 6:14.—(2) of a son of Pharez, Gen. 46:12; Ruth. 4:18. Gr. Ἑρῶν, Mat. i. 3. Patron. is חֲצֵרָנִי Nu. 26:6. ["(3) of a town in the tribe of Judah, Josh. 15:3, 25."]

חֲצֵרִי (id.), [*Hezrai*], pr. name of one of David's captains, 2 Sam. 23:35 קרי In כתיב and 1 Ch. 11:37, חֲצֵרוֹ.

[חֲצֵרִים *Hazerim*, pr. n. Deu. 2:23.]

חֲצֵרֵי מָוֶת ("the court of death"), [*Hazarmaveth*], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is

still called by the Arabs حَضْرَمَوْت, حَضْرَمَوْت, Gen 10:26. See Abulfedæ Arabia, edit. Gagn. page 45 Niebuhr's Description of Arabia, page 283—294.

[חֲצֵרִי (כ') Piel part. 2 Ch. 5:12; see חֲצֵרִי.]

חֲקֵי see חֲקֵי.

חֲקֵי m. followed by Makk. חֲקֵי, with suff. חֲקֵי, חֲקֵי Lev. 10:13; חֲקֵי Ex. 5:14; plur. חֲקֵי, constr. חֲקֵי and חֲקֵי Ezek. 20:18, properly *that which is established* or *definite* (from the root חֲקֵי No. 3), e.g. חֲקֵי that which is appointed for me, Job 23:14. Specially—

(a) *an appointed portion* of labour, *a task*, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(b) *a defined limit, a bound*, Job 26:10; Prov. 8:29. חֲקֵי לְבָלִי without limit, Isa. 5:14; 24:5.

(c) *an appointed time*, Job 14:13; 28:26.

(d) *an appointed law, a statute, an ordinance*, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1; *a decree* of God, Ps. 2:7; *a custom* observed as though it were a law, Jud. 11:39; *right, privilege*, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual ordinance of God].

חֲקָה unused in Kal, i. q. חֲקַק pr. TO CUT INTO (hacfen, hauen), *to hack*; hence *to engrave, to carve* (Pual, No. 1); *to draw, to paint* (Pual, No. 2; see חֲקַק, No. 2); also, *to hack up the ground* (aufhacfen); see Hithpael.

Pual part. מְחֲקָר — (1) *something carved, engraved*, 1 Ki. 6:35.

(2) *drawn, painted*, Eze. 8:10; comp. 23:14.

HITHPAEL, *to dig up, to hack up* the ground, aufhacfen, einen Graben aufwerfen. I would thus, from the primary signification, explain Job 13:27, חֲקַקְתִּי רַגְלִי תַּחְתָּקָה "around the roots of my feet thou hast dug up (the ground);" or, *hast made a trench*, so that I cannot go on, i. e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, *around the roots of my feet thou hast delineated*; i. e. *hast marked out to my feet how far they shall go*.

חֲקָה f. חֲקָה, *that which is established or defined* ["Sing. spoken always of a single law or ordinance; e.g. חֲקָה הַפֶּסַח "*law, ordinance of the passover*"; specially—(a) *law*, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:21, חֲקָה עוֹלָם "*an everlasting law*."—(b) *practice, custom*, e.g. of the Gentiles, i. e. idolatry, 2 Ki

17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

חֲקוּפָא ("bent"), [*Hakupha*], pr. n. m. Ezr. 2:1; Neh. 7:53, from the unused root —

חָקַף = حَفَفَ TO BEND ONE'S SELF.

חָקַף prop. TO CUT, TO CUT INTO, TO HACK, *hauen*, *einhauen*; compare the kindred roots, all of which are onomatopoeitic, חָקַף, חָקַף, חָקַף to strike with a sword, *hauen*, then to stamp violently; also, to encounter violently; חָקַף and חָקַף id.; *hauen*, to *hack*. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as חָקַף *laffen* [to lick], חָקַף, חָקַף, *tappen*, חָקַף, חָקַף, *tinnio*, *schallen*, חָקַף to beat, to beat to powder, etc.; and in the geminate forms, חָקַף *gargarizavit*, חָקַף *pipivit*, חָקַף *tintinnum edidit*, etc. Specially —

(1) to carve out a sepulchre, in a rock, Isaiah 22:16; to engrave letters and figures on a tablet, Isa. 30:8; Eze. 4:1.

(2) i. q. *γράφειν*, to delineate, to paint, Isa. 49:16; Eze. 23:14.

(3) to decree, to ordain (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; to determine, to appoint, to describe, Prov. 8:27, 29. Part. חָקַף poet. for חָקַף a judge, Jud. 5:9.

Pual part. חָקַף what is decreed, Pro. 31:5.

HOPHAL, fut. יִחָקַף for יִחָקַף (with the omission of Dag. forte) to engrave, to inscribe, Job 19:23.

POEL, i. q. Kal No. 3, to decree, Pro. 8:15. Part. חָקַף — (1) a law giver, Dent. 33:21; Isa. 33:22; a leader, Jud. 5:14. — (2) a sceptre, Num. 21:18; Ps. 60:9; Gen. 49:10.

Hence חָקַף, חָקַף, [חָקַף], and —

חָקַף m. only in pl. const. חָקַף decrees, things determined, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, חָקַף, verse 16).

["חָקַף *Hukkuk*, pr. n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called חָקַף 1 Ch. 6:60."]]

חָקַף fut. יִחָקַף (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are חָקַף, חָקַף, see חָקַף Ps. 95:4.) Const. absol.

Deu. 13:15; Eze. 39:14, followed by acc. of person or thing, to explore, search out, as a country, Jud. 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Ps. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, וְדָל מִבֵּין יִחָקַף but a poor man who has understanding searches him." LXX. *καταγινώσκειν*. Aqu. Theod. *ἐκτελέσει*.

PIEL, i. q. Kal. Eccles. 12:9.

NIPHAL, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, לֹא נִחָקַר מִשְׁקַל נְחֹשֶׁת "the weight of the brass could not be searched out," comp. חָקַר.

Hence מִחָקַר and —

חָקַר (1) searching, investigation, Job 34:24. חָקַר that which cannot be sought out, Prov. 25:3; hence used of any thing that is innumerable, Job 5:9; 9:10; 36:26; also deliberation, Jud. 5:16.

(2) that which is known by investigation, hidden, secret. Job 38:16, חָקַר תְּהוֹם "the most secret recesses of the sea." Metaph. חָקַר אֲלוֹהִים Job 11:7, i. q. *τὰ βάθη τοῦ Θεοῦ*. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חָר m. only in plur. חָרִים, noble, freeborn, 1 Ki. 21:8, 11; Neh. 2:16; 4:13; once fully written חָרִים Ecc. 10:17. Root חָרַר No. 2.

חָר a hole, see חָר.

חָר see חָר.

חָר חָרִים see חָר חָרִים.

חָרָא or חָרָא an unused root. Arabic حَرَى

to do one's easement, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See חָרָא, חָרָא, and —

חָרָא m. plur. dung, excrements, Isa. 36:12. In the margin the more decent word חָרָא is found [as the חָרָא]; the vowels of which are subjoined to this.

חָרָב whence imp. חָרַב, and חָרַב future יִחָרַב — (1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Ps. 106:9. It differs ["as merely denoting the absence of water"] from חָרַב to be dry, to become dried, see Gen. 8:13, compare 14; also Isa. 19:5, where there is a gradation, חָרַב יִחָרַב וְיִבֶשׁ. Compare Reimarus, De Differentia Voc. Hebr. p. 64. (From the same *stach u* Gr. *κάψω* to become dry, *κράμβος* dry.)

(2) *to be desolate, to be laid waste*, spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21; Isai. 34:10; Jer. 26:9; of sanctuaries, Am. 7:9; also *to be destroyed, wasted*, spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy*, Jer. 50:21. (Imp. חֶרֶב.)

(3) *to be amazed, astonished*, Jer. 2:12; compare the synonymous words שָׁמַם and שָׁעַר.

(Arab. حَرِبَ to be laid waste, Conj. II. to lay waste, to destroy; cognate to which is حَرَب I. II. IV. to wage war.)

NIPHAL—(1) pass. of Kal No. 2, *to be laid waste, desolated*, Eze. 26:19; 30:7.

(2) recipr. *to destroy one another, hence to fight*, 2 Ki. 3:23.

PUAL pass. of No. 1, *to be dried*, Jud. 16:7, 8.

HIPHAL—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste*, towns, countries, Ezekiel 19:7; Jud. 16:24; *to destroy a people*, 2 Ki. 19:17.

HOPHAL pass. of Hiphal No. 2, Eze. 26:2; 29:12. The derivative nouns all follow.

חֶרֶב Ch. i. q. Heb.

HOPHAL, *to be destroyed, laid waste*, Ezr. 4:15.

חֶרֶב adj. fem. חֶרְבָּה—(1) *dry*, Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed*, Jer. 33:10, 12; Neh. 2:3, 17; Eze. 36:35.

חֶרֶב [in pause חֶרֶב, with suffix חֶרְבִּי, pl. חֶרְבוֹת, const. חֶרְבוֹת], f.—(1) *a sword* ["as laying waste; others, as having the signification *edge*, comp. חֶרֶף, to be sharp, acrid, whence חֶרֶף edge of a sword"]. (Arab. حَرَب, Syr. سَحَر, whence Greek ἀρην, see Bochart, Hieroz. ii. p. 760.) חֶרֶב לְפִי חֶרֶב to smite with the edge of the sword; to kill with the sword, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments*; e. g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a graving tool, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought*, Deu. 28:22. [This meaning is not needed in this passage; so Thes.]

חֶרֶב & חֶרֶב ("dry," "desert"), pr. n. Horeb, a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (جبل موسى).

Jebel Músa). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 3:22; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth des Pentat. ii. p. 896." Robinson.]

חֶרֶב m.—(1) *dryness, drought*, Jud. 6:37-39; hence, *heat*, Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste*. חֶרְבִּי towns laid waste, desolated, Isa. 61:4; Eze. 29:10.

חֶרְבוֹת plur. חֶרְבוֹת, with art. חֶרְבוֹת const. חֶרְבוֹת f. ["(1) *dryness*, pl. *dry places*, Isa. 48:21."]

(2) *a desolation, a place laid waste, ruins*. Lev. 26:31, חֶרְבִּי אֶת־עִירְכֶם חֶרְבָּה "I will lay your cities waste." חֶרְבָּה חֶרְבוֹת to build up ruins or places laid waste. Eze. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth חֶרְבוֹת לְמֹו who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steintaufen aufbauen. Synonymous with this is חֶרְבוֹת חֶרְבוֹת Isaiah 44:26. חֶרְבוֹת חֶרְבוֹת the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

חֶרְבָּה (for חֶרְבָּה) *that which is dry, dry land*, Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

חֶרְבוֹן plur. constr. חֶרְבוֹנִי m. *drought, heat* [of summer], Ps. 32:4.

חֶרְבוֹנָה (probably Pers. خربان an ass driver), [Harbonah], pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חֶרְבוֹנָה 7:9.

חֶרַג ἄραξ λεγόμεν. Psalm 18:46, TO SHAKE, TO TREMBLE. Ch. חֶרַג fear, trembling. (The primary syllable is רַג, which equally with רַע denotes tremulous movements, see רַג, רַע). Loc. cit. חֶרַג חֶרַג חֶרַג "and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;" comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خرج to go out, translate *shall go out from their hiding places*, but it is weaker. In the parallel passage, 2 Sa. 22:46, there is חֶרַג.

חֶרֶל an unused quadril. i. q. Arab. حرجل to leap, to gallop as a horse, to spring as a locust. It is formed from the trilateral חֶרַג to tremble, which is applied to leaping (see חֶרַג). By the omission of ר from this root another trilateral is formed, חֶרַל. Hence—

חרגל m. *a locust*, so called from its leaping (see the root, comp. *ἀττάκος, ἀττάλαβος*, from *ἄττειν*), with wings and fit for food, Lev. 11:22. (Arab, *حرجلة* a troop of horses, also of locusts, *حرجوان*, *l* and *n* being interchanged, a kind of locust without wings).

חרד fut. *יִחַד*. — (1) TO TREMBLE, TO BE FRIGHTENED. (The unused *חָרַד* prob. had the signification of terrifying, compare *עָרַץ, ἀράσσω*.) Exod. 19:16; 1 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by *ל* of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28, *וַיַּחְרְדוּ אִישׁ אֶל אָחִיו*, "they were afraid (i.e. afraid they turned) one to another, saying."

(2) Followed by *אֶל* prop. *to fear for any one*, i.e. to take care of him, 2 Ki. 4:13 ["followed by *אֶחָד* to follow any one trembling, 1 Sa. 13:7"].

(3) *to come trembling, to hasten* (compare *חָפַז* NIPHAL), followed by *מִן* from a place, Hos. 11:10, 11; *לִקְרַאת* to meet, 1 Sa. 16:4; 21:2.

HIPHAL, *to terrify, to make afraid*, Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. *חֲרוּד*.

חרד adj. — (1) *trembling, fearful, afraid*, Jud. 7:3; followed by *עַל*, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; *reverence*, Ezr. 10:3, *הַחֲרֹדִים בְּמִצְוֹת אֱלֹהֵינוּ*, "those who fear (or reverence) the commandment of our God;" compare 9:4; Isa. 66:2, *חֲרֹד עַל דְּבָרִי*, "who reverences my words," followed by *אֶל* verse 5.

חֲרָדָה f. constr. *חֲרָדֹת* plur. *חֲרָדֹת*, Eze. 26:16. —

(1) *terror, fear*. Gen. 27:33, "and Isaac feared a great fear." A genitive after this word sometimes refers to the person who is feared, as, *חֲרָדָה הָרֹדֶת* the fear of man, Prov. 29:25; sometimes to him who inspires fear, *חֲרָדָה אֱלֹהִים* terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) *care, concern*, 2 Ki. 4:13.

(3) pr. n. of a station of the Israelites in the desert [*Haradah*], Nu. 33:24.

חרה fut. *יִחַר* apoc. *יִחַר*.

(1) TO BURN, TO BE KINDLED, cogn. to *חָרַר*. Always spoken of anger, concerning which these expressions are used — (a) *חָרָה אָפוּ*, Exod. 22:23; followed by *בְּ* against any one, Gen. 30:2; 44:18; Job 32:2, 3; 42:7; less often followed by *אֶל* Nu. 24:10; Zec. 10:3 — (b) without *אָפוּ*, *חָרָה לוֹ*, "(anger) was kindled

to him;" he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43. — (c) *חָרָה בְּעֵינָיו* "(anger) was kindled in his eyes;" since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

These expressions sometimes rather denote scrow than anger; and hence they are rendered by the LXX. by the verb *λυπέομαι*, as Gen. 4:5; Jon. 4:4, 9; Neh. 5:6; compare as to the connection of the two ideas *עָצַב* NIPHAL, and *עָצַב* HITHPAEL.

(2) *to be angry*, followed by *בְּ* Hab. 3:8.

NIPHAL (Cant. 1:6 [referred in Thes. to the root *חָרַר*]). part. *נִחָרִים* pl. i. q. Kal No. 2, *to be angry*, Isa. 41:11; 45:24; followed by *בְּ* against any one, Cant. 1:6 [but this should be referred to *חָרַר*].

HIPHAL *חָרָה* fut. *וַיִּחַר* — (1) *to make to burn, to kindle anger*, Job 19:11; followed by *עַל*.

(2) *to do any thing with ardour, to be earnest*; followed by another finite verb, Neh. 3:20, *וַיִּחַרְרֵנוּ בְּרִדְּךָ* "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

TIPHAL, fut. *וַיִּתְחַר* (of the form *תִּתְחַל*) *to emulate, to rival*, Jer. 22:15; followed by *אֶת* with any one, Jer. 12:5.

HITHPAEL, *to fret oneself, to be angry*, Ps. 3:7; 1, 7, 8; Pro. 24:19.

Derived nouns, *חֲרוֹן, חָרִי, חֲרָא*.

[*חֲרָהִיָּה* (*Harhaiah*), according to other copies *חֲרָהִיָּה* ("who was dried up"), pr. n. of a man, Neh. 3:8.]

חרוד ("fear," "terror"), [*Harod*], pr. n. of a fountain, or of a place near it. *עֵין חֲרוּד* Jud. 7:1. Hence Gentil. *חֲרֹדִי* 2 Sa. 23:25.

חרונים m. pl. *strings of pearls*, or other gems, or coral, Cant. 1:10; from the root *חָרַז* which see. Syr. *ܚܪܝܢܐ* and Arab. *خرز* a necklace composed of gems or pearls.

חרוגל m., Job 30:7; Zeph. 2:9; pl. *חֲרוּגִלִּים* Prov. 24:31, *the nettle*, so called from its burning, from the root *חָרַל* = *חָרַר*. Comp. *אֶחָלֵל*: to singe, *אֶחָלֵל*. See Celsii Hierobot. t. ii. p. 163.

[*חֲרוּמָה* (contracted from *חָרַם חָרוּם* flat-nosed), [*Harumaph*], pr. n. of a man, Neh. 3:10].

חרון m. (from the root *חָרָה*) *heat, burning, and concr. of something burning*, Ps. 58:10.

There is often found the phrase *חֲרוֹן אֵף* "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. *חֲרוֹן* is used for *wrath*, Neh. 13:18; Ps. 2:5. Plur. *חֲרוֹנִים* *angers*, Ps. 88:17.

[חרון see חרון]

חָרוץ (Kametz pure, see Amos 1:3), part. pass. from the root חָרַץ to cut into, to sharpen. — (1) *cut in, dug*, hence *the ditch* of a fortified city, Dan. 9:25. (Chald. חָרִיץ.) Compare the root No. 1, *b*, where the verb חָרַץ can only be referred to חָרוץ by zeugma.

(2) *sharpened* (see the root No. 2), hence as a poet. epith. for a *threshing wain*, an agricultural instrument used for rubbing out corn; more fully מוֹרֵץ חָרוץ a sharpened threshing instrument, Isaiah 41:15; and hence used without the substantive in the same sense, Isa. 28:27; Job 41:22. Plur. חָרוֹצִים Amos 1:3. As to the form of this instrument, see מוֹרֵץ.

(3) *something decided*, hence *judgment* (see the root No. 3). Joel 4:14, בְּעֵמֶק הַחָרוֹץ "in the valley of judgment," i. e. of punishment. LXX. ἐν τῇ κοιλίᾳ τῆς δίκης.

(4) poetically used for *gold*, Psa. 68:14; Prov. 3:14; 8:10; 16:16; Zec. 9:3; so called either from the sharp (bright) colour (see חָמֵץ No. 3), or else from its being eagerly desired by men (see חָרַץ No. 4, *b*). Arab. حَرَص to be eager, to covet, or else perhaps for some other reason; ["properly that which is dug out"]. It seems to answer to the Gr. χρυσός.

חָרוֹץ (of a form which regularly receives dagesh, for חָרוֹץ) — (1) *eager* (see the root No. 4, *b*), hence *diligent, sedulous*. Pl. חָרוֹצִים Pro. 10:4; 12:24; 13:4; 21:5.

(2) [*Haruz*], pr. n. of the father-in-law of king Manasseh, 2 Ki. 21:19.

חָרוּ an unused root, cognate to חָרַץ to *puncture*, hence to *perforate, to bore through*. Arab. خرز to perforate e.g. pearls or gems, in order to string them. Hence חָרוּ.

[**חָרָהַס** (*Harhas*), pr. n. m., 2 Ki. 22:14, written חָרָהַס 2 Ch. 34:22.]

חָרָה m. (from the root חָרַר) — (1) *inflammation, burning fever*, Deut. 28:22. LXX. ἐρεθισμός. Vulg. ardor.

(2) [*Harhur*], pr. n. of a man, Ezr. 2:51; Neh. 7:53.

חָרַט an unused root. Syriac ܚܪܬ to *cut in, to engrave*, like the kindred root חָרַץ, חָרַת, חָרַשׁ, חָרָא, חָרָא. See more under the root חָרַר. Hence חָרַט a *graving tool* or *chisel*, and Arab. خرت to *turn* [as in a lathe]. [Hence חָרִיט and חָרַט, חָרַט.]

חָרַט m. — (1) *a graving tool*, Ex. 32:4.

(2) *a style*, with which letters were inscribed on wood or stone; hence poetically used of a kind of writing, Isa. 8:1, בְּחָרַט אֲנִישׁ "with the style of a man" (of the common people), i. e. with letters of the common sort, such as the common people might easily read.

חָרַטִּים m. only in plur. חָרַטִּים *sacred scribes*, skilled in the sacred writing (i. e. in the hieroglyphics), ἱερογραμματεῖς, a kind of Egyptian priests (see Jablonskii Prolegg., in Panth. Egypt., page 91, seq. Creuzer, Mythologie und Symbolik, i. p. 245). Gen. 41:8, 24; Exod. 7:11, 22; 8:3, 14, 15; 9:11; this name is also applied to the Babylonian magi, Dan. 1:20; 2:2. This word appears to me to be of Hebrew origin, whether it be derived from חָרַט a style, and חָ- formative (comp. חָרַיִם from חָרָה from חָרַר), or whether it be taken as a quadriliteral, formed from the triliters חָרַט and חָרַם to be sacred. But, however, it is not an improbable opinion that the Hebrews imitated in these letters a similar Egyptian word (comp. מִשְׁפָּה, אֲבִירָה); thus, according to Jablonski (loc. cit., and Opusc. ed. de Water, i. p. 401) ἱερογραμματεῖς, or according to Ignatius Rossius (in Etymol. Egypt., p. 366) ἱερογραμματεῖς i. e. guardian of secret things. On the other hand it seems altogether absurd to seek for this word, which occurs so frequently in the Pentateuch, another etymology when found in Daniel, by deriving it from the Persic; namely, from خردمند *chrydmand* (not *chardamand*), endued with wisdom. Besides Jablonski and Rossius, see Michaëlis Supplem. p. 920; Rosenmüller ad Bocharti Hieroz. ii. page 468; Pfeifferi Dubia Vexata, ad Exod. 7:11.

חָרַטְמִין Ch. pl. i. q. Heb. Dan. 2:10, 27; 4:4, 6; 5:11.

חָרִי m. with the addition of חָרִי *heat of anger*, Ex. 11:8; Deu. 29:23; Isa. 7:4, etc. Root חָרָה.

I. **חָרִי** m. *white bread*, made of fine flour, from the root חָרַר No. I. It occurs once, Gen. 40:16, חָרִי Vulg. canistra farinæ; LXX. κανὴ χορδῶν. In the treatise of the Mishnah, Edaioth, iii. § 10, חָרִי is a kind of loaf or cake; Arab. حواری white bread, white flour.

II. **חָרִי** ("a troglodyte," "cave-dweller," from חוֹר No. II, a hole, a cavern, and the termination חָ-), [*Horite*], pr. n.

(1) of a people, who in very ancient time inhabited

Mount Sear (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

(2) [*Hori*], pr. n. of several men—(a) Gen. 36:22.—(b) Nu. 13:5.

חַרְיָא יוֹנִים (from the root **חָרַא**), *doves' dung*, 2 Ki. 6:25 כְּחֵיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb Kali is called *sparrows' dung* (العصافير), and in the shops of the chymists [in Germany] *assa foetida* is called *Scufisbreit*. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In 2 Ki. loc. cit. is **דְּבִינִי**, which see.

חָרִיט m. pr. *something turned or carved* (from the root **חָרַט**); specially a conical *pouch* or *purse*, 2 Ki. 5:23; Isa. 3:22. Arabic خريطة. Compare Schræderus, De Vestitu Mulierum Heb. c. 17.

חָרִיף (Arabic خريف "autumnal showers," from **חָרַף** autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18, **יֹדָה** (also signifying autumnal showers).

חָרִיץ (a verbal noun, from the root **חָרַץ** to cut, to sharpen).

(1) *a cutting, piece cut off*, **חָרִיצִי הַחֶלֶב**, 1 Sam. 17:18, עֲשֶׂרֶת חָרִיצֵי הַחֶלֶב "ten cuttings of (thickened) milk (or of soft cheese)." LXX. *τροφαλίδες*, i. e. according to Hesychius, *τμήματα τοῦ ἀπαλοῦ τυροῦ*. Vulg. *decem formellæ casei*. Arab. **كس** (خ being changed into ك) soft cheese.

(2) *sharpened*, i. q. **חָרִיץ** No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

חָרִישׁ (from the root **חָרַשׁ**) m. *plowing*, 1 Sam. 8:12, *plowing time*, *ἀρούς*, Gen. 45:6; Ex. 34:21.

חָרִישִׁי adj. *silent, quiet*; hence *hot*, spoken of the east wind, Jon. 4:8.

חָרַךְ a root, ἀπαξ λεγόμεν. Pro. 12:27, prob. to **חָרַךְ**, to *SINGE* (like Chald. **חָרַךְ** and Arab. **حرق**), hence to *roast* flesh. Prov. loc. cit., **לֹא יִחָרַךְ בְּסֵתֶךָ יָדוֹ**

"the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, der Träge brät kein Wildpret. **חָרַךְ** for **רָכַץ**. LXX. *οὐκ ἐπιδύεται θήραν*, pursues not prey. Chald. and Syr. **כִּסְפִּי** *will take, will catch*; but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with **חָרַץ**. C. B. Michaëlis interprets, *will catch in a net*, making it thus, denom. from **חָרַץ** net-work, lattice. [To this Gesenius accedes in Thes.]

חָרַךְ Chald. *to burn, to singe*, i. q. Arab. **حرق**.

חָרַךְ *to be singed*, Dan. 3:27.

חָרָבִים m. *lattices of windows, properly a net, net-work*, Cant. 2:9. LXX. *δίκτυα*. (Chaldee **חָרָבָא** a window.)

חָרַל see **חָרַל** [given as an unused root in Thes.].

חָרַם unused in Kal, properly to *SHUT UP* (comp. **חָרַם** a net, No. 1.)—

(1) specially to *shut in, to contract the nose* (comp. **חָרַם**). Hence part. **חָרַם** Levit. 21:18, *drawn in, or depressed at the nose*. Vulg. *naso parvo*. Arab. **خزم** and **خرم** to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) to *prohibit* to common use; to *consecrate* to God (opp. to **חָלַל**). Arabic **حرم** to prohibit, especially to common use. II. to render sacred. IV. to devote. **حرم** a sacred place, adytum, also women's apartment [*Haram*]. **חָלַל**: to account unlawful, **אָחַל**: to forbid, to prohibit. See **חָלַל**.

חָרַם (1) to *consecrate, to devote* (Eth. **አረሰ**: to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were one and all destroyed, and the city itself razed. Hence—

(2) to *extirpate, to destroy utterly*, cities (Luth. *verbannen*), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added **לְפִי חָרַב** Josh. 11:12; 1 Sa. 15:8. The phrase **אֶתְרֵי פִי** Jer. 50:21, seems to denote an enemy pursuing *after* those who are to be destroyed (comp. **אֶתְרֵי** 1 Ki. 14:10; 21:21). Poetically, God himself is said to

devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, **וְהָיָה יְהוָה אֵת לְשׁוֹן מִצְרַיִם** "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

HOPHAL **הָחֵרַם** to be devoted, to be consecrated, Ezr. 10:8; when used of men, i. q. to be slain, Ex. 22:19; Lev. 27:29.

חָרֵם ("devoted," "sacred"), [*Horem*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

חָרֵם for **חָרִים** (i. q. **חָרִים** "flat-nosed"), [*Harim*], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

חָרַם, once **חָרַם** (Zec. 14:11), with suffix **חָרַמִּי**, **חָרָמוֹ** pl. **חָרָמִים**.

(1) a net, of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. nets are used of the blandishments of women, Ecc. 7:26.

(2) the devoting of any thing to utter destruction, Mal. 3:24; Zec. 14:11. **אִישׁ חָרָמִי** a man devoted by me, 1 Ki. 20:42; Isa. 34:5.

חָרָמָה ("a devoting," a place laid waste), [*Hor-mah*], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:44; Joshua 12:14; 19:4; formerly called **צִפְתָּ** Jud. 1:17.

חָרְמוֹן (i. q. **חֶרֶם**, prominent summit of a mountain; properly it seems the nose of a mountain; compare **חֶרֶם**), *Hermon*, a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called **جبل العش-شيخ** and towards the south *Jebel el-Heish*; it consists of several mountains, and is therefore spoken of in the pl. **חָרְמוֹנִים** Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites **שִׁנְיָר**, by the Sidonians **שִׁרְיֹן**; and they were also sometimes called **שִׁנְיָן**; but 1 Ch. 5:23, *Senir* and *Sirion* are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

חָרַמְשָׁה quadril. prob. compounded of **חֶרֶם** to cut off, and **חָרַשׁ** to cut into. Hence—

חָרְמֶשֶׁת m. a sickle, reaping hook, Deut. 16:9; 23:26.

חָרַם (i. q. Arab. **حَارَمٌ**) a place dried up, or parched

with the sun), [*Haran*], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. *Káppai*, *Carrae*, Arab. and Syr. **حَرَّان**, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Eze. 27:23 (in this passage, J. D. Michaëlis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix); see Gol. ad Alfereg. p. 249; Schult. Ind Geogr. v. Charræ; J. D. Michaëlis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

חֹרֶנַיִם ("two caverns," dual from **חֹרֶן** = **חור**), [*Horonaim*], pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is **חֹרֶנִי** Neh. 2:10, 19 **בֵּית חֹרֶן** page cxvii, B, is altogether a different place

חֶרְנֶפֶר (perhaps for **חֶרְנֶפֶר** from **נָחַר** to snore, and **נָחַף** to inhale, to pant), [*Harnepher*], pr. n. m. 1 Ch. 7:36.

חָרַשׁ & חָרַם an unused root.

(1) i. q. **חָרַשׁ** and **חָרַשׁ** to scrape, to scratch and intrans. to be rough; **חָרֶשׁ** a potsherd, so called from its being scratching, rough. Hence **חָרֶשׁ** a sherd, and **חָרֶשֶׁת**.

(2) perhaps to be dry, arid, hot. The idea of roughness is applied to things which are dried up, arid, and thus to heat; see under the root **חָרַר**. Hence **חָרַם** the sun.

חָרַם m. [in pause **חָרַם**, root **חָרַם**].—(1) the itch, Deut. 28:27; so called from scratching (**ῥάσσει** von **tragen**).

(2) the sun, an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with **ה** parag. **חָרַםָּה** Jud. 14:18 (like **חָרַםָּה**, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that **חָרַם** properly is the orb, or disc of the sun, die *Sonnen-scheibe*, from the idea of scraping or forming, as the Germ. *Scheibe* from the verb *schäben* (see Adelung h. v.).—**עֵיר חָרַם**, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (*Ἀχερίες*), Symm. (*πόλις ἡλίου*), Vulg. (*civitas solis*), Saadiah (**قريّة حرس**), and is also confirmed by the Talmudists in Menachoth fol. 110 A.: this must, if we follow the certain and ascertained use of words, mean the city of the sun; i. e. Helio-

polis in Egypt; called elsewhere **בית שמש**, whatever may be thought of the authenticity of the words, **עיר החרם יאמר לאחא**. [Nothing but *conjecture* can be opposed to their genuineness.] From the Arabic usage **حرس** to defend, to preserve, it may be rendered "one shall be called a city preserved," i. e. one of those five cities shall be preserved. Whichever rendering is preferred, this reading is better than the other **עיר החרם**, concerning which see p. ccxxxii, B.

חַרְמוֹת f. a pottery, potters' workshop, **חרספער**, where earthen vessels are made (from **חַרַשׁ**). Hence **שַׁעַר הַחַרְמוֹת** the pottery gate, Jer. 19:2, a gate of Jerusalem near the valley of Hinnom. ["See under **שַׁשׁ**."] In **קרי** there is **חַרְסִית**.

חָרַע an uncertain root ["Syr. Ethpael to be cunning"], see **חַרְעַע**.

חָרַף fut. **יַחְרֹף** (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. **حرف**.)

With this accord the Lat. *carpo*, and (with a prefixed sibilant) German **carp**, **carf**. The primary syllable **רף** has also in other roots the signification of plucking (*rapienti*), as **זָרַף**, **זָרַף**, **זָרַף**, see **רָפָא**. Hence **חָרַף**, **חָרַף** the time when fruits are plucked, autumn, and from this—

(2) *denom.* to pass the autumn (and winter), to winter, **חָרַף**. Isa. 18:6, **וְכָל בְּהֵמַת הָאָרֶץ עָלָיו תִּחְרַף**, "and all the beasts of the field shall winter upon it," as rightly rendered by Chald., Jerome, Lut. Opp. to **קָיַן** to pass the summer (from **קָיַן**). The Arabic verb **حرف** has also many significations derived from **حرف** and denominative of it.

(3) figuratively, to carp at, to scorn, to reproach. Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, **לֹא יַחְרֹף לִבִּי מִיָּמִי** "my heart (my conscience) shall not reproach me as to any day of my life;" i. e. I do not repent of any day.

PIEL **חָרַף**—(1) i. e. Kal No. 3, to reproach, to scorn, 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11; 102:9, etc.; followed by **ל** 2 Chr. 32:17; **כִּי** 2 Sam. 23:9. **חָרַף הָרָפָה** Ps. 79:12; 89:52.

(2) followed by **נַפְשׁוֹ** to scorn life, to count one's life as of little worth, i. e. to expose one's life to very great danger, especially in battle, **נָפְשׁוֹ לְמָוֶת**. Jud. 5:18, **וְזָבֻלֹן עִם הָרָפָה נָפְשׁוֹ לְמָוֶת** "Zebulun, the people despised their life (and cast it away) unto death." The Arabs make a similar use of the verb **عرض**, **بذل**, **أهان**, see my Comment on Isa. 53:12. It is not to be thought that Isa. 53:12, speaks of

merely exposing one's life to danger; it speaks of Him who laid down his life that he might take it again.]

NIPHAL, pass. of Piel No. 2, to be betrothed, speaking of a woman; prop. *abandoned*, i. e. *given up*, or *delivered* to a husband. Levit. 19:20, "a maid-servant **לְאִישׁ נִחְרַפְתָּ** who is betrothed to a husband." So in the Talmud **חַרְוִיָּה** is i. q. **אֶרְוִסָּה** espoused. There is a similar use made of the Arabic verbs **رخص**, properly to esteem lightly, and then to deliver a wife to a husband; see Schultensii Opp. Min., p. 145, seq.

The derived nouns follow, with the exception of **חַרְיוֹ**.

חָרַף ("plucking"), [*Haraph*], pr. n. m., 1 Chr. 2:51.

חָרַף m. autumn, the season in which fruits are gathered (see the root No. 1). Arabic **خريف**, see

Schultens on Job 29:4. It commonly includes also the winter, and thus **חָרַף** summer and autumn make up the whole year, Gen. 8:22; Ps. 74:17; Zec. 14:8. **בֵּית חָרַף** a winter house, Am. 3:15. Metaph. used of mature age, manhood; compare Gr. **επύρρα** Pind. Isthm. ii. 8; Nem. v. 11; **ωρα**, Plato. Legg. viii. p. 415: *auctumnus*; Ovid. Met., xv. 200. Job 29:4, **בְּיָמֵי חָרְפִי** "in the days of my maturity," i. e. of my manly vigour; **τῆς ἀκμῆς μου**, the flower of my age.

[It may, I think, be questioned, whether **חָרַף** really means *winter* as well as *autumn*; the phrase **חָרַף** will not prove it by any means; see Genesis 8:22. As to Pro. 20:4, it may signify "he will not plow by reason of the autumn," i. e. the abundance of autumn fruits. In Job 29:4, the metaphorical use appears to arise from the *autumn* having been regarded as the beginning, the *prime* of the year, see Thes.]

חָרַף f.—(1) *reproach, scorn, contempt*—(a) shewn to any one, Job 16:10; Ps. 39:9; 79:12, pass. Mic. 6:16, **חָרַפְתָּ עָמִי** "the reproach of my people," i. e. the reproach which the people cast upon me—(b) which rests upon any one. Isa. 54:4, "the reproach of widowhood," i. e. which rests on widows. Josh. 5:9, "the reproach of Egypt," i. e. the stigma resting on Israel from the time of their departure out of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively a person or thing which is despised, Neh. 2:17; Psalm 22:7; Joel 2:17, 13. Plural **חַרְפוֹת** Ps. 69:10; Dan. 12:2.

(3) *pudenda*, Isa. 47:3.

חָרַץ fut. יִחַרֵּץ (1) properly to cut, to cut into; kindred חָרַח, חָרַח. (LXX. sometimes render it *συστέμνειν*, Prov. 21:5; Isaiah 10:23; 28:22.) Hence חָרַץ a slice. Specially—(a) to cut skin deep, to wound slightly. (Arabic *حَرَصَ* to cut the skin, *حَرَصَ* to wound skin deep, *حَرَصَة* such a wound on the head.) Part. חָרִיץ somewhat wounded, Levit. 22:22.—(b) to dig, see חָרַץ No. 1.

(2) *to sharpen, to bring to a point* (comp. Arab. *ḥarṣa*) the point of a spear. Schult. on Prov. 21:5).

Only occurring in the proverbial expression, Exodus 11:7, לֹכֵל בְּנֵי יִשְׂרָאֵל לֹא יִחַרְץ בָּלֵב לִשְׁנֵו "against all the children of Israel not even a dog shall sharpen his tongue," i.e. no one shall oppose or provoke them however slightly. Vulg. *non mutiet canis*, Joshua 10:21; compare Judith 11:13 (19). Hence חֲרִיץ No. 2.

(3) This word is also figuratively used *to decide, to determine*. 1 Ki. 20:40, "this is thy sentence, חָצַפְתָּ אֶת־הָחַיִּים thou thyself hast decided it." Job 14:5, אִם הָרָצִים יָקִי "seeing that his days are determined." Isaiah 10:22, פְּלִיין חָרִין "destruction is decreed." Compare נִפְלֵא, and חָרִין No. 3.

(4) from the idea of sharpening; *to be sharp*, as applied to taste, *to be sour*, whence חֲרָצִים sour grapes [or grape stones]; and also—

(5) *to be eager*, i. e. strenuous, active, diligent (Germ. *sich's fauer werden lassen*). Hence adj. *עָרֵץ* eager, which see; and once as a verb. 2 Sa. 5:24, *אֶדְפָּחֵץ* "then be thou diligent," on the alert; i. e. hasten.

(Arab. حرص to long for earnestly; to be impelled by eagerness and desire. VIII. to desire, to long for, to be earnest about, حرص desire, pursuit.)

NIPHAL, part. **נִתְּרַץ** construed **נִתְּרַץ** *something determined, decreed*, especially in the phrase **כָּל הַנִּתְּרַץ וְנִתְּרַץ** "destruction, and that which is decreed;" *ἐν διαβόλῳ*, for the destruction decreed (by God). Isa. 10:23; 28:22; Daniel 9:27; 11:36.—Daniel 9:26, **שׁוֹמְמוֹת נִתְּרַצַּת** ["a decree of desolations," i. e.] "the desolations decreed."

Derivative nouns תַּרְצִינִים, תַּרְיִץ I. and II., תַּרְיִץ.

כִּיְרִי Chaldee, *loin*, the lower part of the back, round which the girdle was bound, i. q. Hebr. כִּיְרִי, ל and ר being interchanged. In Chaldee this word is used in the singular. (Deut. 33:11; 2 Ki. 1:4 [Targums]); and in plural כִּיְרִי (Ex. 28:42; Job 40:11); sc also in Syriac, in which the singular is כִּיְרִי

(Rish being omitted) is frequently used for *the back* (Rom. xi. 10; see Castelli Lex., Syr. ed. Michaëlis p. 316). So Dan. 5:6, מִן הַחֲסֵמֶיךָ "the bands of his loins were loosed," i.e. the joints of his back, the vertebrae.

חֲרֵצַב an unused quadril. root, i. q. Arab. transp

حظرب and حصرم to bind a cord fast, comp. حصر
Hence—

תָּרָצָב pl. תָּרָצָבוֹת — (1) *bands tightly fastened*,
Isa. 58:6.

(2) *pangs, griefs*, Ps. 73:4; comp. **חָבַל** and **חָלַל**.

חֲרִצָּן only in pl. חֲרִצָּנִים *sour or unripe grapes*, compare the root חֲרַץ No. 4; Nu. 6:4. Arab. Sam.

transp. حَصْرِمٌ, حَصْرِمٌ id., حَصْرِمِيَّةٌ food prepared from sour grapes. In the Talmud it is *grape stones* [and that this is the real import of the word, Gesenius shows in Thes.], likewise so called from sourness. See Mishnah; the treatise on the Nazarites, vi. § 2.

חָרַק fut. יִחָרֵק TO GNASH with the teeth, אֶרְחֹסוּ-
matapoetic root (Arab. **حرق** Syr. **ܫܚܩ** id., **ܫܪܩ**;
gnashing of teeth. With this accords the Gr. **κρίζω**,
Aor. **ἐκρίγας**, of which the root is KP'I'). It occurs
בִּשְׁנֵי חָרַק Job 16:9; and **חִי-שִׁנַּיִם** Ps. 35:16; 37:12;
112:10; Lam. 2:16.

(1) **הָרָה** TO BURN. (Arab. ^{حار} to be warm, to glow; Æth. **ሐረረ**: to be hot. The signification of burning is found in the stock **חר**, comp. **חָרַד**, **חָרָה**, **חָרַל**, **חָרַץ**, Lat. *areo*, *uro*, and Germ. *har*, *heizen*, fire; *heerben*, *harften*, to roast. The primary idea is that of the shrivelled roughness of things that are dried or scorched; compare **הָרַב**, **הָרַם**). Used of hot metal, Ezek. 24:11; of bones which have been dried up with heat, Job 30:30; of men destroyed by heat, Isa. 24:6.

(2) i. q. Arah. حر for حر born of a noble race, *to be free, to be freeborn*, whence حر, Heb. חור, חור noble, freeborn, Syr. ܚܪ to set at liberty, ܚܪ free, freeborn. The primary idea appears to be that of the brightness and purity of a man obscured by no stain.

NIPHAL נִחַר, and נָחַר (Psalm 69:4; 102:4, of the form נָחַל from נָחַל fut. נִחַר (Ezek. 15:5), to be burned up, Jer. 6:29; Ezek. 15:5; 24:10; to be dried, Ps. 69:4. [Also trop. to burn

with anger, Cant. 1:6, נְחִירֵיכִי. See Thes. In Man. from נְחִירָה.]

PILPEL inf נִחְרַר to *kindle* (contention), Proverbs 28:21.

Derived nouns [חֵרֶר, נִחְרָר, חֵרֶן and —

חֵרִים m. pl. *parched*, or *sunburnt places*, Jer. 17:6

חֵרֶשׁ i. q. חֵרֶם which see. Hence —

חֵרֶשׁ m. a *potsherd*, Job 2:8; 41:22; Ps. 22:16; Eze. 23:34. חֵרֶשׁ פְּלִי חֵרֶשׁ a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:12; instead of which, poetically, חֵרֶשׁ stands alone, Proverbs 26:23. A *potsherd* proverbially for anything of no value, Isa. 45:9 [“also for any thing very dry, Ps. 22:16”].

(Arab. خرس a wine jar, خرس to make an earthenware wine jar, Gol. ex Maruph.)

חֲרַשׁ [fut. יַחְרֹשׁ and יַחְרֹשׁ] — (1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. χαράσσω, χαράττω, Jer. 17:1. (Kindred roots are חָרַר, חָרַר, חָרַר, which see. Syr. سَنَف is, to cut some one's throat.)

(2) to *fabricate*, out of metal (1 Ki. 7:14), wood, stone (see חָרַשׁ), with an acc. of the material, 1 Ki. loc. cit. Metaph. to *devise* evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also חֲרַשׁ כּוֹב; followed by עַל against some one, Proverbs 3:29. So in Lat. *fabricari fraudem*, Plaut. Asin. i. 1, 89; *doli fabricator*, Virg. Æn. ii. 264; καὶ τεύχειν, δόλον τεύχειν, Hom., Hesiod., τεχνάζω to *devise*, τέκτων a *deviser*, τεκταίνεσθαι μήτιν, Il. x. 19.

(3) fut. יַחְרֹשׁ to *plow* (Arab. حَرَث Æth. ለገረ: id., حَارِث a *plowman*, a *husbandman*, حَارِث a *plow*); spoken of oxen *plowing*, Job 1:14; and of the *plowman*; with בֵּי before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3, עַל גְּבִי חֲרַשְׁתִּי חֲרָשִׁים “the *plowers* plowed upon my back,” i. e. they *furrowed* my back with stripes, as the ground is *furrowed* with the *plow*. Metaph. to *plow*, or to *plow in iniquity* (Unheil inactern), as elsewhere to *sow evil*, to prepare it for time to come, opp. to, to *reap calamity*, Job 4:8; Hos. 10:13.

(4) fut. יַחְרֹשׁ to *be deaf* (compare חֵרֶשׁ *deaf*), Mic. 7:16, also to *be dumb* (which חֵרֶשׁ is the result of deafness, and is thus connected with it), to *keep silence*. (Syr. سَنَف, Med. E., Arab. خرس id., dumb. The origin of this meaning lies in

cutting off, hacking, and חֵרֶשׁ properly is *blunted*, stumpf, stumpffinnig, like κωφός dumb and deaf, from κόπτειν, and Germ. stumm of the same origin as stumpf. Others regard חֵרֶשׁ as applied to one from whom speech and hearing are cut off.) [“But the examples show that חֵרֶשׁ implies only voluntary silence, and so differs from אָלֵם which refers to that which is involuntary.”] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to עָנָה). Ps. 35:22, אֶל־תִּחַרְשׁ, “thou hast seen (all) O Jehovah, keep not silence.” Psalm 39:13; 83:2; 109:1. Followed by מִן in a pregnant sense, Psalm 28:1, אֶל תִּחַרְשׁ מִמֶּנִּי “be not silent from me,” do not silently turn away from me.

(5) A trace of the Chaldee signification to *be entangled*, is found in the noun חֲרָשׁ.

NIPHAL, pass. of No. 3, to *be plowed*, Jer. 26:18; Mic. 3:12.

HIPHIL — (1) i. q. Kal No. 3, to *devise* evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, to *be deaf* (properly, to act as if deaf), 1 Sa. 10:27, to *be dumb* (properly, to act as if dumb); to *keep silence*, Gen. 34:5; Ps. 32:3; 50:21. Followed by לֵב to *bear silently*, to *pass by*, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by מִן to *be silent from* some one, i. e. to *hear some one silently*; followed by אֵל id., Isa. 41:1; to *be silent about* any thing (εἰσαὶ ἡσυχίας), Job 41:4. Like Kal, it often signifies to *be quiet*. Exod. 14:14, “the Lord will fight for you. וְאַתֶּם תִּחַרְשׁוּ and you shall keep quiet,” or *be still*. Followed by מִן quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to *be quiet as to sin*, to *pardon* (opp. to punishing), Zeph. 3:17.

[“Causat. to put to silence, to make one hold his peace, Job 11:3.”]

HITHPAEL, to *keep oneself quiet*, Jud. 16:2.

The derivative nouns follow, except [חֲרִישִׁי], מִחְרָשָׁה, מִחְרָשֶׁת.

חֲרִישִׁי (of a form which takes dagesh, for חֲרִישִׁי) constr. חֲרִישִׁי (Exod. 28:11; Isa. 44:12, 13; compare פֶּרֶט constr. פֶּרִישׁ Eze. 26:10) —

(1) an *engraver*, of stones, Ex. 28:11.

(2) an *artificer*, of iron, brass, stone, wood [a smith, mason, or carpenter], Exod. 35:35; Deu. 27:15; sometimes more fully, חֲרִישִׁי בָרֶזֶל an *artificer of iron*. Isa. 44:12, חֲרִישִׁי עֵצִים an *artificer of wood*, חֲרִישִׁי

verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. artifcer of destruction, Eze. 21:36.

חֲרָשׁ (of the form קָטַל) adj. pl. חֲרָשִׁים *deaf* (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

חֲרָשׁ m.—(1) *work of an artificer*. Hence חֲרָשִׁים the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:35.

(2) *an artifice*, used in a bad sense of magic arts, like the Syr. **ܚܪܫܐ**, compare **ܚܪܫܐ** Chaldee **חֲרָשׁ** a magician, an enchanter. Isa. 3:3, חֲרָשִׁים "oneskilled in artifices," i.e. in magic: there follows "a skilful enchanter." So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful workman.

(3) *silence* (root No. 4), and adv. *silently*, Josh. 9:1.

(4) [*Heresh*], pr.n. of a man, 1 Ch. 9:15.

חֲרָשׁ m. pr. part. Kal of the verb חָרַשׁ No. 1, 2, *cutting, fabricating*, hence a *cutting instrument, edged tool*. Gen. 4:22, כָּל-חֲרָשׁ חֲרָשׁת "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

חֲרָשׁ m. a *thick wood*, ["either as being cut, or"] from the Chaldee verb חָרַשׁ to be entangled, חֲרָשׁת a wood, חֲרִישְׁתָּה a thicket of trees, compare Sam. אֲרָצָה a wood, Isaiah 17:9; Eze. 31:3. With הַ parag. חֲרָשָׁה 1 Sa. 23:16, which is also retained with a preposition. בְּחֲרָשָׁה verses 15, 18; pl. חֲרָשִׁים 2 Ch. 27:4.

חֲרָשָׁה (Chaldee "enchanter," "magician"), [*Harsha*], pr. n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

חֲרָשֶׁת f.—(1) *the working of wood, or stones*, Ex. 31:5; 35:33.

(2) חֲרֹשֶׁת [Harosheth of the Gentiles], pr.n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

חָרַת i. q. חָרַשׁ No. 1, TO ENGRAVE, compare χαράσσω, χαράττω. It occurs once, Exod. 32:16. (Chald. חָרַת id.). [Hence in Thes.]—

חָרַת (prob. i. q. חָרַשׁ "wood" ["a cutting, hence i. q. חֲרָשׁ"]), [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5

חֲשׂוּפָה ("made naked"), [*Hasupha, Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46.

חֲשִׁי m. properly *separated* [as if *peeled off*], used of a little flock separated from others. 1 Kings 20:27, חֲשִׁי לְעֵינַי LXX. δύο ποιμνία αἰγῶν. Vulg. duo parvi greges caprarum. Abulwalid MS. gives it well تطيعان, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare حَسَف to drive a flock." This word is only found defectively חֲשִׁי.]

חָשָׁה fut. יִחְשֶׁה —(1) TO RESTRAIN, TO HOLD IN. (Syr. and Chald. **ܚܫܐ** id. A kindred root is חָשַׁל.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, חָשָׁה שְׂפָתָיו "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), חָשָׁה אֶל-תְּחִשְׁתָּךְ keep not back (thy throat or mouth)." Followed by מִן to restrain from something, Gen. 20:6; 1 Sam. 25:39. 2 Sa. 18:16.

Hence—(2) *to preserve, to keep safely* from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) *to withhold* something from any one, i. e. to deny it to him; followed by מִן of the person, and acc. of the thing, Gen. 39:9; 22:12; but verse 16 without מִן of person.

(4) *to spare, to be sparing of*—(a) things (Germ. sparen). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(b) men (Germ. schonen). Isa. 14:6; 2 Ki. 5:20. Followed by לְ to reserve for something (für etwas aufsparen), Job 38:23.

NIPHAL.—(1) *to be restrained*, pass. of No. 1, Job 16:6.

(2) pass. of No. 4, *to be reserved* for any thing, Job 21:30.

חָשַׁף fut. יִחְשֶׁף a kindred root to חָפַף (which see)—

(1) TO STRIP OFF THE BARK, as of a tree. (Arab **حسف** and **محفف**). Joel 1:7.

(2) *to strip off* a covering, followed by an acc. of the covering. Isa. 47:2, חָשַׁף שָׁבַל "strip off the train." Jer. 13:26, with acc. of person, *to make bare or naked*, the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Eze. 4:7; Isa. 20:4, חָשַׁף יְשָׁת "with the buttocks uncovered." *To make a tree bare*, i. q. to strip off its leaves, Ps. 29:9.

(3) *to draw* (as water), properly from the *sur*

face, oben abgehoben, Isaiah 30:14; Hagg. 2:16. (In Arabic **خسوف** is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from **خسف** to let down]).

Derivatives, **חֲשִׁיף**, **חֲשִׁיף** and pr. n. **חֲשִׁיפָה**.

[**חֲשִׁיף** see **חֲשִׁיף**.]

חֲשַׁב fut. (**יִחְשַׁב** but **יִחְשֹׁב** Ps. 40:18; **יִחְשֹׁב** Ps. 35:20)—(1) TO THINK, TO MEDITATE. (Arab.

حَسَب, Syr. **سَعَف**, Eth. **ሐሰበ**: and **ሐዘበ**: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. **خشب** and **أشَب**, whence **חֲשִׁב** a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. *to think out, to invent, to compose*, as songs [music], Am. 6:5; artificial work (compare **חֲשִׁבֹנִים**), Ex. 31:4; whence **חֲשִׁב** *an artificer*, 2 Chron. 26:15; especially *polymiliarius*, a weaver of damask adorned with figures (different from **חֲשִׁב**) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to devise evil, *to plot*, as **חֲשִׁב** **אֵין** Ps. 10:2; 21:12; 35:20; 36:5; 52:4; **חֲשִׁב** **רָעָה** על Genesis 50:20; Mic. 2:3; Nah. 1:11; **חֲשִׁב** **מִחְשָׁבוֹת** על (against some one), Jer. 11:19; 18:11, 18; followed by **אֵל** Jer. 49:20; 50:45; followed by a gerund, to think, *to purpose* to do something, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added **עַל** of the person).

(2) *to think, to take* to be so and so, followed by acc. and dat. (**λογίζεσθαι τινα εἰς τι**). Gen. 38:15, **וַיַּחְשְׁבֶהָ לְזוֹנָה** “and he thought her (or, took her for) a harlot.” 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and **וְ** Job 19:11. Absol. *to make much account of, to esteem, to prize* (**achten** for **hochachten**). Isaiah 13:17, **וַיַּחְשְׁבוּ לֹא יִחְשְׁבוּ** “who do not regard silver.” Isa. 33:8; 53:3; Mal. 3:16.

(3) *to impute* something to some one; followed by **וְ** of pers. and acc. of the thing; e. g. sin, Psalm 2:2; 2 Sam. 19:20; a good deed, [which was not any work at all, but simply his believing God], Gen. 15:6.

NIPHAL—(1) pass. of Piel No. 1, *to be computed, reckoned*, 2 Ki. 22:7; *to be accounted*, followed by **וְ** to, Josh. 13:3; **עַל** 2 Sa. 4:2.

(2) pass. of Kal No. 2, *to be taken for*,—followed by an acc. Prov. 17:28, “even a fool while he is silent

חֲשִׁב **חֲשִׁב** is counted wise.” Gen. 31:15; Isa. 40:15. Followed by **וְ** *to be reckoned equal* to some one, Job 18:3; 41:21; Hos. 8:12 (hence *to be like*, Isa. 5:28); followed by **וְ** id. 1 Ki. 10:21; Lam. 4:2 **וְ** Isa. 2:22, **בְּמָה יִחְשַׁב הוּא** “to what shall he be made equal,” i. e. at how much is he to be estimated? followed by **עַם** Ps. 88:5.

(3) pass. of Kal No. 3, *to be imputed* to some one, followed by **וְ** Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL—(1) *to compute, to reckon*; (as to the primary signification of roots being very often preserved in Piel, see Lehrs. p. 242); with acc. (**etwas berechnen, ausrechnen**) Lev. 25:27, 50, 52; 27:18, 23, **אִם** (**אִם**) to reckon with any, 2 Ki. 12:16.

(2) *to consider, to think upon* (**bedenken**), Psalm 77:6; 119:59.

(3) *to think, to meditate*, i. q. Kal No. 1, absol. Ps. 73:16; followed by an acc. *to think out*, Prov. 16:9; in a bad sense, *to devise, to plot*, followed by **עַל** of pers. **חֲשִׁב** **מִחְשָׁבוֹת** על Dan. 11:24; **אֵל** of pers. Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, *to be as though it were*—Jon. 1:4, “the ship was as though it would be broken.”

HITHPAEL reflex. i. q. Niphal No. 1, *to reckon one's self with*. Nu. 23:9.

The derivatives follow, exc. **חֲשִׁיב**, **חֲשִׁיבָה**.

חֲשַׁב Ch. i. q. Heb. No. 2, *to reckon, to take for* any thing, followed by **וְ** Dan. 4:32.

חֲשַׁב m. *the girdle* of the high priest, with which his **אֶפֶסֶד** was bound together, Ex. 29:5; Lev. 8:7; fully expressed **חֲשַׁב** **הָאֶפֶסֶד** Ex. 28:27, 28; 39:20, 21; **חֲשַׁב** **אֶפֶסֶדוֹ** Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1).

חֲשַׁבְרָנָה (for **חֲשַׁב בְּרָנָה** “reason,” “thought in judging,” perhaps “wise judge”), [**Hashbadana**], pr. n. of a man, Neh. 8:4.

חֲשִׁבָה (“estimated,” for **חֲשִׁיב** with the Aramaean article [i. e. the emphatic termination]), [**Hashubah**], pr. n. of a man, the son of Zerubabel, 1 Ch. 3:20.

חֲשִׁבֹנִים m.—(1) *reason, understanding*, Ecc. 7:25, 27; 9:10. Vulg. *ratio*.

(2) [**Heshbon**], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17; 1 Ch. 6:66), afterwards enumerated among the cities

of Moab (Isaiah 15:4; Jer. 48:2). The *Esbonite* Arabs are mentioned by Pliny H. N. 5:11. Abulfeda (Tab. Syrie, p. 11). It is now called حسان as mentioned by Seetzen and Burckhardt (vol. ii. p. 623, seq.).

חֲשָׁבוֹן plur. חֲשָׁבוֹנוֹת m. (Ecc. loc. cit.) ["prop. inventions"].

(1) *warlike engines*, specially for casting darts or stones (compare חֶשֶׁב No. 1, comp. *ingenium*, which in medieval Latin was used for a *ballista*, properly signifying a machine ingeniously constructed—hence the French *ingénieur* [and the English *engineer*]). 2 Ch. 26:15.

(2) *arts, devices*. Ecc. 7:29.

חֲשָׁבִיָּהּ, חֲשָׁבִיָּהּ ("whom Jehova esteems"), [*Hashabiah*], pr. n. of several Levites—(1) 1 Ch. 6:30.—(2) 1 Ch. 9:14; Neh. 11:15.—(3) 1 Ch. 25:3, 19; Ezr. 8:19.—(4) 1 Ch. 26:30; 27:17.—(5) Ezr. 8:24; Neh. 12:24.—(6) Neh. 3:17; 10:12; 11:22.

חֲשָׁבְנָה (i. q. the preceding, from which this seems to have originated, ' being changed into נ), [*Hashabnah*], pr. n. m. Neh. 10:26.

חֲשָׁבְנִיָּהּ (id.) [*Hashabniyah*], pr. n. m.—(1) Neh. 3:10—(2) Neh. 9:5.

חֶשֶׁב fut. יִחְשֶׁב—(1) TO KEEP SILENCE, TO BE STILL, (an onomatop. root; comp. under חֶסֶה). Ecc. 3:7; Ps. 107:29.

(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62:1, 6; 64:11; 65:6. Followed by מִן to turn oneself silently away from any one, Ps. 28:1. Compare חָרַשׁ No. 4.

HIPIL חֶחֶשֶׁה—(1) trans. *to make still, to quiet*, Neh. 8:11.

(2) intrans. *to be silent*, like Kal, (properly, to act silently, compare הִתְחַשֵּׁה, Jud. 18:9; 2 Ki. 2:3, 5; 7:9; Ps. 39:3.

(3) *to be quiet*, i. q. Kal No. 2, Isa. 57:11; 1 Ki. 22:3. As to the form חֶחֶשׁ [from חֶחֶשׁ Job 31:5, see Analyt. Ind.

חֲשִׁיב ("understanding" ["considerate"]), [*Hashub, Hasshub*], pr. n. m.—(1) 1 Chr. 9:14; Neh. 3:23; 11:15.—(2) Neh. 3:11; 10:24.

חֹשֶׁךְ Chald. *darkness*, Dan. 2:22. Root חֶשֶׁךְ.

חֲשָׁקִים see חֶשֶׁקִים.

חֶשֶׁב Chald.—(1) *to be needful*. (Syr. حَسَب to be fit, usef.) Ezra 6:9; מַה־חֶשֶׁב "what things are needful."

(2) *to reckon needful*, followed by a gerund. Dan. 3:16. Hence—

חֲשָׁהוֹת f. *need*, what is needful, Ezr. 7:20.

חֲשִׁיכָה see חֶשֶׁכָּה.

חֲשִׁים see חֶשֶׁם.

חֹשֶׁךְ fut. יִחְשֶׁךְ TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. (Syr. حَسَف id.), used of the light of the sun, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3.

HIPIL—(1) *to darken, to make dark*. Amos 5:8, יוֹם לִלְקָה הַחֹשֶׁךְ "he makes the day dark (even unto) night;" followed by ? 8:9. Metaphorically Job 38:2, מִי זֶה מַחְשִׁיעַ אֶצְדָּה וְנִי "who is this, who darkens (my) counsel with unwise words," i. e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, חֲשִׁיךָ and the following words.]

חֲשִׁיךָ pl. חֲשִׁיכִים adj. ["dark, metaph."] *obscure, mean, ignoble*, Prov. 22:29. Chaldean חֲשִׁיכָא id.

חֹשֶׁךְ m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. אוֹצְרוֹת חֹשֶׁךְ treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3.

(2) metaph.—(a) *misery, adversity*. Isa. 9:1; Job 15:22, חֹשֶׁךְ יָבִיט מִנִּי הַחֹשֶׁךְ "he does not hope to return out of darkness (or destruction);" 23:30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare אֵדָר used of life, verse 7.—(b) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(c) *sadness*, Eccles. 5:16.—["(d) *wickedness*, Prov. 2:13; comp. τὸ σκότος, John 3:19; also Rom. 13:12."]

חֲשִׁיכָה fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5, also חֲשִׁיכָה Ps. 139:12. Plur. חֲשִׁיכִים Isa. 50:10.

חֲשִׁיכָה or חֲשִׁיכָה (with Tzere pure), constr. חֲשִׁיכָת (without dagesh lene), Ps. 18:12.

חֲשִׁיכָה f. id. *darkness*. Mic. 3:6, לְכֶם וְחֲשִׁיכָה מִקִּסְם "and darkness shall surround you, so that ye shall not divine." Some copies have חֲשִׁיכָה, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by לִלְקָה in the oth' r clause

חשל unused in Kal i. q. **חָשַׁל** to prostrate, to *be taken*.

NIPHAL, part. **חָשֻׁלִּים** the weakened, the wearied, Deu. 25:18.

חָשַׁל Chald. to make thin, hence to crush, to beat fine, i. q. **חָשַׁל**, Dan. 2:40. (Chald. and Talmud Jerus. to hammer out, to beat out thin, **חָשַׁל** crushed barley. Syr. **ܚܫܠ** to hammer out.)

חָשַׁם an unused root. Arab. **حشم** —(1) to be fat, transposed **חָשַׁם**. —(2) to have many servants (prop. to be rich, wealthy). Hence **חָשְׁמוֹנָה**, **חָשְׁמוֹן** [חָשְׁמוֹנִים], and —

חָשַׁם ("rich," "wealthy." Arab. **حشيم** having many servants), [Hashum], pr. n. of a man, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:19.

חָשַׁם see **חָשַׁם**.

חָשְׁמוֹן ("fatness," "fat soil"), [Heshmon], pr. n. of a town in the tribe of Judah, Josh. 15:27.

חָשְׁמוֹנָה (id.) [Hashmonah], pr. n. of a station of the Israelites, in the desert, Nu. 33:29.

חָשְׁמֶל m. brass made smooth, i. e. polished, Eze. 1:4, 27; 8:2; supposed by Bochart (Hieroz. ii. page 877, seq.) to be compounded of **חָשַׁל** for **חָשַׁל** brass, and Chald. **ܚܫܠ** gold, so that it would answer to *aurichalcum*; [if this word had been (as is sometimes supposed) from *aurum*, but it is in Greek *ὀρείχαλκος*, see Thes.], but the word **חָשְׁמֶל** seems to be of very uncertain authority. As in chap. 1:7, there occurs in the same connection **חָשְׁמֶל קָלִיל** smooth brass, **חָשְׁמֶל** must, I think, be explained as having the same sense; and be taken as from **חָשַׁל** (נ being rejected by aphæresis), and **מל**, a syllable which is shewn to have not only the signification of softness, but also that of smoothness and brightness, by many roots which commence with it, as **מלם**, **מלץ**, **עלס**, **עלץ**, **μαλάσσω**, *mulceo, mollis*, and with a guttural prefixed **חָשְׁמֶל** (see **חָשַׁל**). LXX. translate it *ἤλεκτρον*. Vulg. *electrum*, which words are not to be understood as used for *amber*, but for a kind of metal of remarkable brightness compounded of gold and silver; see Pausan. v. 12; Plin. xxxiii. 4, s. 23. Buttmann über das *Electron*, in dessen Mythol. ii. 337, seq. Rev. 1:15, in a similar connection, occurs *χαλκολίβανον*, which I would explain *χαλκὸν λιπαρόν* = **חָשְׁמֶל**.

חָשְׁמוֹנִים m. pl. *ἄπαξ λεγόμεν*. Ps. 68:32, "those who are fat," i. e. rich, nobles; compare Arabic

حشيم, a great man with a large retinue. Well explained by the Hebrew interpreters, **אנשים גדולים** and **ונגידים**. More far-fetched and improbable is the opinion of Ewald (Hebrew Gram. p. 520) that this word comes from the Arabic **حشم** the nose, which may be applied to a prince, like **أنف** a nose, a prince. Indeed, the Arabic Lexicons do not acknowledge such a noun as **حشم** signifying nose, although **حشام** is a large-nosed man, **حشم** to break the cartilages of the nose. Compare under **חָרַם**.

חָשַׁן an unused root, i. q. Arab. **حس** to be fair, Conj. II. IV. to adorn. (In the western languages, perhaps, there accord with this Goth. *sceinan*, Germ. *schneien*, whence *ſton*, *ſohn*). Hence —

חָשַׁן m. ornament, used of the breastplate of the high priest, on the outside adorned with twelve precious stones, within hollow [?]; called more fully **חָשַׁן הַמִּשְׁפָּט** Exod. 28:15, seq.; 39:8, seq.; Levit. 8:8. Comp. **אֱוִיִּים**. LXX. *λογεῖον*, Philo *λόγιον*, *λογεῖον κρίσεως*, Sir. 45:10.

חָשַׁק —(1) properly to JOIN TOGETHER (comp. **חָשַׁק** No. 1, 2), and intrans. (for **חָשַׁק**) to be joined together, to adhere, see **PIEL**. In Kal always metaphorically in the sense —

(2) to cleave to any one, i. e. to be attached with very great love, as though it were to be joined to any one, as Cic. ad Q. fratrem, iii. 1. Followed by **חָשַׁק** Genesis 34:8; Deu. 7:7, 10, 15; 21:11. (It corresponds to **عشق** to cleave to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38:17, **וְחָשַׁקְתָּ נַפְשִׁי מִשְׁחַת בָּלִי**, "and thou hast loved my life (and hast drawn it up) from the pit of destruction."

(3) Followed by a gerund, to like to do something, 1 Ki. 9:19; 2 Ch. 8:6.

PIEL trans. of Kal No. 1, to join together, Exod. 38:28.

PUAL pass. of **Piel** *ibid.*, 27:17. Hence —

חָשַׁק suff. **חָשִׁקִי** m. desire, delight, 1 Ki. 9:1, 19. Isa. 21:4, **חָשִׁקִי** "the sight of my pleasure."

חָשְׁקִים, **חָשְׁקִיָּים** m. plur. joinings, i. e. poles or rods, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended, Ex. 27:10, 11; 38:10, seq.

חֲשָׁקִים m. pl. *the spokes of a wheel*, by which the nave and the rim are joined, 1 Ki. 7:33.

חָשַׁר an unused root. Arabic حشر to gather together. Hence—

חֲשֵׁרָה or **חֲשֵׁרָה** constr. חֲשֵׁרָת f. *the gathering together, collection of waters*, poet. used of the clouds, 2 Sam. 22:12. In the parallel passage, Psa. 18:12, there is חֲשֵׁכֶת.

חֲשֵׁרִים masc. plur. *nave of a wheel* (Nabe des Rades), at which the spokes are gathered together, 1 Ki. 7:33.

חֲשִׁשׁ an unused root. Arab. حش is to give hay for fodder, but this is a denominative from حشيش hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. קָשַׁשׁ). Hence—

חֲשִׁשׁ m. *dry grass, hay*. Isa. 5:24, חֲשִׁשׁ לְהִבָּה, “dry grass of flame,” i. e. burning Isa. 33:11.

חַת (from חָתַת) with suff. חֲתִיָּם (Gen. 9:2).

(1) adj. *broken* (as a bow), 1 Sam. 2:4; *con-founded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.

חֶת (“fear,” “terror”) [Heth], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the same name [Hittites], sometimes called כְּנִי חֶת Gen. 23:3, seq.; 25:10 (כְּנֹת חֶת 27:46); sometimes חֲתִי plur. חֲתִיִּים, inhabiting the neighbourhood of Hebron (Gen. 23:7; Gen. 15:20; Deu. 7:1; Josh. 1:4. מַלְכֵי חֲתִיִּים 2 Kings 7:6, a name given to all the Canaanitish kings [?]).

[“Fem. חֲתִית Eze. 16:3, plur. חֲתִיתוֹת 1 Ki. 11:1, also כְּנֹת חֶת Gen. 27:46.”]

חָתַת fut. יִחַתֶּה TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to חָתַף, whence by softening the third radical might be formed חָתַב and חָתַו). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, לְחַתוֹת, “to take away fire from a hearth.” Prov. 6:27; 25:22, pregn. const. “כִּי יִחַתֶּה אֶתֶּה חֲתָה עָלָיָה” “for thou wilt take coals of fire (and heap them) on his head.” See under the word נָחַל.—Hence מִחָתָה fire-pan, censer [and מִחָתָה].

חֲתִית (from חָתַת) f. *terror, fear*, Gen. 35:5.

חֲתוּל (from חָתַל) m. *a bandage for binding up a wound*, Eze. 30:21.

חֲתִיתִּים plur. חֲתִיתִּים adj. *timid, fearful*, Ec 12:5. Root חָתַת

חָתַת see חָתַת.

חֲתִית (from חָתַת) f. *terror, alarm*, Eze. 32:23 26. With suff. חֲתִיתֵּם their alarm, i. e. that which they cause. Eze. 26:17.

חָתַךְ properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with חָךְ, קָט, קָט), hence TO DECREE, TO DETERMINE.

NIPHAL pass. Dan. 9:24, “seventy weeks עַל חֲתִיתָם are determined (and shall come) upon thy people.” Theodor. and Gr. Venet. συνεστήθησαν τέτταρα. LXX. ἐκρίθησαν.

חָתַל TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. ختل, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Eze. 16:4.

Derived nouns, חֲתוּל [and the following words]—

חֲתִילָה f. *a bandage, a swaddling band*, Job 38:9.

חֲתִילָן (“a hiding-place,” “a place wrapped up”), [Hethlon], pr. n. of a town situated in Syria of Damascus, Eze. 47:15; 48:1.

חָתַם fut. יִחַתֶּם—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as חָטַם, חָטַם, חָטַם. Arab. ختم id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Æthiopic root ስጠ: see Ludolph, p. 282. Construed absol. Jer. 32:10. 44; followed by אֵל of the signet ring, 1 Ki. 2:8; Est. 8:8; with an accus. Isa. 8:16, חָתַם תּוֹרָה “seal up the oracle” [rather, the law]; also Job 9:7 (compare בעַר No. 3), and אֵל Job 37:7, בְּיַד כָּל־אָדָם “he seals up the hand of every man,” i. e. restrains them from labour, hinders them from using their hands. Job 33:16, בְּמִסְכָּרֵם יִחַתֶּם properly “he seals up their instruction,” i. e. instructs them privately. (In this sense it answers to the Arab. حتم

followed by ב to reveal to some one; see Schult. ad h. l.) Part. pass. חֲתוּם sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lips. ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—

טבאל in pause **טבאל** ("the goodness of God," or, "God is good." Syriac form for **טובאל** comp. **טוביה**, **טברפון**, [Tabeal, Tabeel], pr.n. Syriac—(1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place. —(2) of a Persian governor in Samaria, Ezr. 4:7.

טב an unused root. Syriac **ܬܒ** Aph. i. q. Hebr. **דבב** No. 2, also, in a good sense, to spread a good report. Hence **טבת**.

טבולים m. plur. *head-bands, tiaras, turbans*, Eze. 23:15. Commonly derived from **טבל** to dip, to which corresponds Arab. **طمل** to die. I prefer taking it from **Æthiop.** **ጠብለለ**: to twist round, to twist round with bands.

טבור m. *lofty place, summit*, from the root **טבר** i. q. **צבר**. Jud. 9:37, **יָרְדִים מֵעַם טִבּוֹר הָאָרֶץ** (verse 36, **רָאשֵׁי הָהָרִים**) "they come down from the height of the land." Eze. 38:12, **יֹשְׁבֵי עַל-טִבּוֹר הָאָרֶץ** "who dwell in the height of the earth," i. e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. **יִשְׂרָאֵל** Eze. 6:2; 33:28; 35:12; 38:8. To this correspond Sam. **ܐܬܪܐ** **Æth.** **ጠብረ**: a mountain. LXX., Vulg., translate **טבור** *umbilicus*, as though it were the summit of the belly. Compare Talmud **טִבּוֹר** the navel.

טבח — (1) TO KILL (cattle), Ex. 21:37; specially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb **זבח** is used, which see. (**Æth.** **ጠብረ**: to kill, to cut the throat. Arab. **طبخ** to cook, to roast, compare **אֶבְטִיחִים**.)
(2) to kill, to slay men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, **מטבח** and the following words—

טבח m. a slayer, hence—

(1) a cook, 1 Sa. 9:23, 24. Arab. **طباخ** id.

(2) an executioner, hence one of the king's guard, whose business it was in the East to inflict capital punishments. **2 Ki. 25:8**, seq.; Jer. 39:9, seq.; and **שַׂר־הַמִּטְבָּחִים** Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i. e. of the body guard; pretty much the same as the *Kapiji-Pusha* of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 59:15." Gen. add.]

טבח Chald. i. q. Heor. No. 2, an executioner, hence one of the king's guard, Dan. 2:14.

טבח m. suff. **מִטְבָּחָה**—

(1) a slaying of cattle, Prov. 7:22; Isa. 53:7; also slaughter of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) slain beasts, banquets so prepared, Prov. 9:2; Gen. 43:16; compare **זבח** No. 1.

(3) [*Tebah*], pr. n. of a son of Nahor, Genesis 22:24.

מִטְבָּחָה f. a cook, 1 Sa. 8:13.

מִטְבָּחָה f. i. q. masc. **טבח** — (1) a slaying of cattle, slaughter-house, Ps. 44:23; Jer. 12:3.

(2) slain beasts, and banquets prepared from their flesh, 1 Sa. 25:11.

טִבְחַת [*Tibhath*], pr. n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written **בְּטִיח**; see this latter word.

טבל fut. **יטבל** TO DIP, TO DIP IN, TO IMMERSE, followed by an acc. of the thing, and **ב** before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. to immerse oneself. 2 Ki. 5:14, "he went down **בַּיַּרְדֵּן** **שִׁבַּע** **פְּעָמִים** and dipped himself in the Jordan seven times." (Chald. **טבל**, Arab. **طمل** id.)

NIPHAL, pass. Josh. 3:15.

Hence **טבולים** and—

מִטְבִּילָהוּ ("whom Jehovah has immersed," i. e. "purified"), [*Tebaliah*], pr. n. masc., 1 Chr. 26:11.

טבע — (1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence to impress a seal, to seal. (Arab. **طبع**), whence **טִבְעָת** a seal.

(Kindred is **צָבַע**, **صبغ** to dip into, to immerse, **Æth.**

ጠብረ id., also **טבל**. The primary syllable is **טב**, which has also in the languages connected with the German, the signification of *depth* and *dipping*; compare Goth. *diup*, Germ. *deep*, *tief*; also *boufan*, *taufen*, *stippen*, Ital. *tuffare*. In Gr. *δύπνω*, and by a softening of the labial, *δέύω*, besides, with the letters transposed, *βαθύς*, *βυθύς*. Compare Adelung, iv. 544.)

(2) intrans. to sink, to be dipped, plunged, as in clay, a ditch, followed by **ב**. Ps. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9, **מִכְנֵי בָּאָרֶץ** "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49,

וַתִּטְבַּע הָאֶבֶן בְּמִצְחֵי יְהוֹשֻׁעַ "and the stone sank (i.e. was infixed) in his forehead."

PUAL i. q. Kal No. 2, Ex. 15:4.

HOPHAL id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

טַבְּעוֹת plur. טַבְּעוֹת constr. טַבְּעוֹת f.

(1) a seal, a seal-ring, Gen. 41:42; Est. 3:10; see the root טָבַע No. 1.

(2) a ring of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

טַבְּעוֹת ("rings"), [Tabaoth], pr. n. m., Ezra 9:43.

טָבַר an unused root, prob. i. q. צָבַר to heap up, hence טָבַר which see.

טַבְּרִמּוֹן (for לְרִמּוֹן, "who pleases Rimmon" ["for רִמּוֹן טָבַר Rimmon is good"], as to רִמּוֹן the Syrian Idol, see that word), [Tabrimmon], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

טַבַּת (perhaps i. q. טָבַת "renowned"), [Tabath], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

טֵבֶת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which is called by the Hebrews Tebeth, and by the Egyptians Τῠβη (in la Croze Τῠβη; in Cod. Vienn. Τῠβη. Arabic طَبَّة, by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

טָהוֹר adj., constr. טָהוֹר sometimes טָהוֹר Job 17:9; Prov. 22:11 [separated in Thes., see טָהוֹר], pure, specially—(a) clear, opp. to filthy (as to a garment), Zech. 3:5.—(b) unmixed, unalloyed, e. g. as of gold, Exod. 25:11, seq.; 28:36.—(c) in a Levitical sense, as opposed to unclean, polluted, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(d) in a moral sense, Ps. 12:7; 19:10; 51:12, לֵב טָהוֹר "a pure heart;" Job 14:4.

Subst. purity, Pro. 22:11.

טָהַר fut. יִטְהַר—(1) TO SHINE, TO BE BRIGHT, like the kindred roots נָהַר, צָהַר. ["Syr. ṭāḥā noon, (ܬܗܐ) id."] Hence טָהַר No. 1, טָהַר.

(2) to be, or to become clean, or pure—(a) in a physical sense (as opposed to the filth of leprosy),

2 Ki. 5:12, 14.—(b) in a Levitical sense, opp. to טָמֵא Lev. 11:32; 12:8; 13:6, 34, 58.—(c) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طهر to be pure, clean, specially from the catamenia; cogn. ظنن to be manifest, to be conspicuous. Ethiop. ለጥህረ: to purify, to wash one's self in water.)

PIEL טָהַר, fut. יִטְהַר—(1) to purify, to cleanse, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mal. 3:3.

(2) to declare some one or something clean—(a) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:19.—(b) in a moral sense, Ps. 51:4.

PUAL, to be cleansed ["part. fem."], Eze. 22:24.

HITHPAEL הִטְהַר and הִטְהַר to cleanse one's self, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Ezr. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except טָהוֹר.

טָהָר m.—(1) brightness, purity of the air, or heaven, Ex. 24:10.

(2) purification, Lev. 12:4, 6.

["טָהָר (with Cholem pure) const. טָהָר i. q. טָהָר m. purity, Job 17:9; Pro. 22:11, q."]]

טָהָר m. splendour, brightness, majesty; compare the root No. 1. Ps. 89:45, הִשְׁבַּח מִטָּהָרוֹ "thou hast made his brightness (or majesty) to cease." The verb הִשְׁבַּח with מִן following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, "thou hast made to cease, that his brightness should be no more;" or, as I should prefer to take it, it is a pregnant construction for, "thou hast made to cease (and take away) from his brightness." But as nouns of the form טָהָר are of uncertain authority, the learned may enquire whether the Sh'va should not be transposed, and thus we should have מִטָּהָרוֹ, from the common word טָהָר. This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Abel, Ezra and Kimchi, regarding Dagesh in this word to be euphonic, and ט to be formative; so that מִטָּהָרוֹ or מִטָּהָרוֹ (as it is found in some copies) would be for מִטָּהָרוֹ, from the noun טָהָר. [The pointing of this word varies in different copies. See De Rossi.]

טָהָרָה fem.—(1) purity of heart, 2 Ch. 30:19.

(2) purification, cleansing, Lev. 13:35; 14:9. דְּמֵי טָהָרָה "blood of purification"=from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5

טוא or **טוא** an unused root; prob. *to be miry, clayey*; whence Arabic ط⁵ clay. [This root is rejected in Thes., see טוט.] Hence —

PILPEL טמא to take away clay (compare טמא to take away ashes, from טמא), as in the Talmud טמא and טמא, which latter may also be derived from טמא Isa. 14:23, טמא יהי במטמא השמר "I will sweep her (Babylon) away with the besom of destruction;" i.e. I will altogether destroy, as though her site had been swept clean; compare 2 Ki. 21:23. From this quadrilateral form, which may be called a secondary root, is derived the noun found in the same passage, טמא.

טוב pret. טוב; (for the future, the form יטב, from יטב is used.)

(1) **TO BE GOOD** (Arab. طاب Med. Ye, to be good, pleasant, agreeable, especially used of a pleasant smell ["Ch. Syr. id.], compare באש, באש). Only used impersonally in the following phrases — (a) טוב לי *it is good for me*, it goes well with me, Deut. 5:30; 15:16; 19:13; Nu. 11:18; also, to be well, to be in good health, 1 Sa. 16:16. Followed by ל id. 1 Sa. 20:12. Job 13:9, הטוב לי *it is well for you that*. — As to the passage Job 10:3, see letter b. — (b) טוב בעיני *it is good in my eyes*, i.e. "it pleases me," Nu. 24:1. In the later books it is followed by על 1 Chr. 13:2. Est. 1:19, אם עלה המלך טוב, "if it please the king." Est. 3:9; 5:4, 8; 7:3; Neh. 2:5; compare Ezr. 5:17; once followed by ל Job 10:3, הטוב לך "does it please thee?" So Vulg. Ch.

(2) *to be beautiful, pleasant*, Numbers 24:5; Cant. 4:10.

(3) *to be cheerful, merry* (a common meaning in Syriac), used especially of the heart, 1 Sa. 25:36; 2 Sa. 13:28; Est. 1:10.

HIPHL הטיב — (1) *to do well, to do something rightly*, with an acc. 1 Ki. 8:18; 2 Ki. 10:30.

(2) *to do good to some one, to confer benefits*, Eze. 36:11.

(3) *to make fair, to adorn*, Hos. 10:1.

(4) *to make cheerful*, Eccl. 11:9. הטיב, from יטב, is more commonly used.

[Derivatives, the following words, and pr. n. טבאל, and טברשון.]

טוב f. טובה adj. — (1) *good*, in various senses — (a) *physically*, as a *good* (i.e. fertile) *land*, Exod. 3:8; *a good tree*, 2 Ki. 3:19; *good gold*, i.e. pure, Gen. 2:12.

(b) טובה, *good, kind, upright*, Isa. 5:20; and

neutr. goodness, uprightness, kindness. הטוב עשה he acted well, he lived honestly, Ps. 34:15; 37:3; Eccl. 7:20. טובה טובה to shew kindness to some one, Gen. 26:29. טוב ל a man of a kind eye, i.e. merciful, opp. to רע עין, Pro. 22:9, where see LXX. Vulg. לטוב by *laótus*, wicked, evil, Prov. 18:5; 20:23. — Often used — (aa) of a *good*, i.e. a *happy lot*, compare No. 4. הטוב טובה "it is well with me," Eccl. 8:12, 13. לטוב לנו, להם, that it may be well with us, or with them, Deut. 6:24; 10:13; Jer. 32:39 (properly for להיות טוב, as in לטוב, בצר לי, לטוב well for me! Ps. 119:71; Lam. 3:27. לטוב in a good sense, for welfare (compare טובה), often in medial phrases, Psal. 119:122; Deut. 30:9. — (bb) טוב טובה good in the eyes of some one, what pleases some one, Nu. 24:1; Deut. 6:18. Gen. 16:6, עשי לה הטוב בעיניך "do to her that which seems good to thee" = do with her as thou wilt, Gen. 19:8; Jud. 10:15; 19:24; also followed by לפי Ecc. 2:26: and ל Job 10:3 [but see verb]; Deut. 23:17. — Adv. *well, very good*, 2 Sa. 3:13; Ru. 3:13, and subst. *something good, that which is good*, Job 7:7; placed as a genitive after a noun, as ברכת טוב a blessing of good, for a good blessing, Pro. 24:25.

(2) *goodly, fair, beautiful*, used of persons, Exod. 2:2; Gen. 6:2; and of things, Isa. 5:9; more often with the addition of מראה Gen. 24:16; Esth. 1:11; 2:3, 7.

(3) *pleasant, agreeable*, Gen. 3:6; Cant. 1:2; 7:10. Especially used of smell, הטוב sweet smelling ointment, Ps. 133:2; Isa. 39:2; Cant. 1:3. הטוב sweet calamus, Jer. 6:20.

(4) *well off, prosperous, happy*, comp. No. 1, (aa); Isa. 3:10; Jer. 44:17. Ps. 112:5, טוב איש "O happy man." Eccl. 5:4, 17; 7:18; compare Lam. 3:26; Am. 6:2. (Syr. ⁷ܡܚܒܐ O the blessings of. — Often used for Heb. ⁷אשרי, see Matt. 5:2, Pesh.)

(5) *distinguished, great, excelling*. Ps. 69:17, טוב חסדך "for great is thy loving-kindness."

Psal. 109:21 (comp. Ru. 3:10). Syr. ⁷ܡܚܒܐ adv. very.

(6) *cheerful, merry*, Est. 8:17; 1 Kings 8:66; טוב בלב with a merry heart. Eccl. 9:7.

(7) [*Tob*], pr. n. of a region beyond Jordan, Jud. 11:3; 2 Sam. 10:6; apparently, i. q. *Toubior*, LXX Vat. *Tóβior*, 1 Macc. 5:13.

טוב אדניהו [*Tob-adonijah*], pr. n. m. 2 Chr. 17:8.

טוב m. — (1) *goodness*. Ps. 119:66, טוב טעם "goodness of intelligence," good understanding;

the goodness, i. e. the kindness of God, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) *concr. that which is good, or best of any thing*, i. e. the best part, Gen. 45:18, 20. טוב הארץ the best gifts of the land, Gen. 45:23; Isa. 1:19; Ezr. 9:12.

(3) *goods, i. e. wealth, property*, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.

(4) *beauty*. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19, אֲנִי אֶעֱבִיר בְּלִטְבוֹתַי. [But is this the sense of the passage? See No. 1.]

(5) *welfare, happiness*, Job 20:21; 21:16; Prov. 11:10.

(6) with the addition of לב *gladness, cheerfulness*. Deu. 28:47; Isa. 65:14.

טובה f.—(1) *that which is good*. לְטוֹבָה for good, Nehemiah 5:19, “remember me, O my God, לְטוֹבָה for good,” i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Ezr. 8:22.

(2) *the goodness, kindness of God*, Ps. 65:12.

(3) *goods, wealth*, Ecc. 5:10.

(4) *welfare, happiness*, Ps. 16:2; 106:5.

טובהו & טוביהו (i. q. טוב ליהוה “pleasing to Jehovah”), pr. n. *Tobiah*, [Tobiah].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.

טוה—(1) i. q. Arab. طوى TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast*, i. q. Arab. طوى, whence طوى hunger, طار hungry, famished. Properly, *to be twisted*, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طوى الاحشا على الطوى to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.

Derivatives, מְטוּה, מְטוּה.

טוה TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Eze. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طاح Med. Ye II. to cover over with fat, see Kamûs, p. 328. Compare in the western languages, régyw, tingo, tündjen.) Isaiah loc. cit. the pret. טח for טח (as if from טח).

NIPHAL pass. Lev. 14:43, 48.

Derivativ מְטוּה, מְטוּה.

טוט an unused root, see טוט. [“Arab. نوت to collect.” To this root in Thes. are referred טוט, טוט and טוט.]

טוטפות pl. f. *bands, fillets*, especially those worn by the Jews at prayers (תפילין, φηλακτήρια, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. טוטפות, טוטפות a bracelet, a frontlet. This word is for טוטפות, like קבל for קבל, for טוטפות, נלגלת, Syr. ܬܦܝܠܝܢ, Lehrs. p. 869 Root טוט, which see; and not טוט, to which the signification of binding has been hastily attributed.)

טול unused in Kal. Arab. طال Med. Waw, 10 BE LONG.

HIPIAL הִטִּיל *to throw down at length, to prostrate* (der Länge lang hinwerfen, comp. Isai. 22:17); *to throw, to cast*, as a spear, 1 Sa. 18:11; 20:33; *to cast out* as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; *to send forth* a wind, Jon. 1:4.

HOPHAL, *to be prostrated*, Ps. 37:24; Job 41:1; *to be cast* as a lot, Prov. 16:33; *to be cast out*, Jer. 22:28.

PILPEL טָלַל i. q. Hiiphil, *to prostrate, to cast forth*, Isa. 22:17.

Derivative, טללה.

טור an unused root. Arab. طاف Med. Waw, *to surround*.

Hence טוטפות bands, as if girdles.

טור an unused root, like the kindred roots דור, חור *to surround* (see Hartmann's Linguist. Einlei. p. 82). Hence טור [טור, טור].

טור m.—(1) *a wall* around about, *a fence, an inclosure*. Eze. 46:23. (طور a boundary, طوار a fence.)

(2) *a row*, as of precious stones. Ex. 28:17, seq.; 39:10, seq. [“Or of hewn stone, 1 Ki. 7:12; also applied to a row of other things.”]

טור Ch. m. *a mountain, a rock*. Dan. 2:35, 45; i. q. Heb. צור. Syr. ܬܘܪ id. [“Arab. طور.”]

טוש TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German

טוּשֵׁן, a word appropriated to birds of prey, whence **טוּשֵׁגֶל**, **טוּשֵׁגֶל**, the English word *to toss* Job 9: 26, **כְּנִשָּׁר יְטוּשׁ עָלַי אֶבֶל** (With this corresponds Syr.

טוּשׁ used of the flying of an eagle or vulture, for Hebrew **טוּשׁ** Jer. 48:40; 49:22; Pael, Deut. 32:11; Job 39:13; **טוּשׁ** a lofty or vehement flight.)

טוֹן Ch. f. *a fast*, adv. fasting, not having taken food, Dan. 6:19. Root **טוֹן** i. q. Heb. **טוֹה** No. 2, to fast, to abstain from food, which see. ["The form is like **טוֹה** from **טוֹה**"]

טוֹחַ unused in Kal, TO STRETCH OUT, TO EXTEND. Arab. **طاح** to spread out.

טוֹחֵל part. **מִטוֹחֵלִים** those who draw the bow, i. e. *archers*, Gen. 21:16 [i. e. in this passage a *bow-shoot*]. As to the form, comp. **טוֹחַ**, **טוֹחֵל**.

טוֹחֵן masc. *a mill*, worked by hand, Lam. 5:13; Root **טוֹחֵן**.

טוֹחֵרִים m. pl. *tumours of the anus*, hæmorrhoidal *mariscæ*, protruding from the anus (see **טוֹחֵר**), protruding through tenesmus in voiding. 1 Sam. 6: 11, 17; and Deu. 28:27; 1 Sa. 5:6, 9, in **קרי** for **כחב** which seems to have been thought a less decent word. Hence Syriac **טוֹחֵר** to suffer from tenesmus, **טוֹחֵר** tenesmus with flow of blood, Arabic **توحر**.

טוֹחֹת pl. f. according to the Hebrew interpreters *reins*, so called because of their being covered over with fat; from the root **טוֹחַ**, II. to cover over with fat. Compare **טוֹחֵל** No. 2. Used equally with **טוֹחֵל** and **טוֹחֵל** as the seat of the mind and thoughts. Ps. 51:8, "behold thou delightest in truth in the reins (of a man)." Job 38:36, "who taught the reins (this) wisdom," sc. so that thou knowest and understandest all these things; in the other clause of the verse there is **טוֹחֵל** the mind. Whatever be the meaning ascribed to this passage, the word **טוֹחֹת** must have the same meaning as in Ps. loc. cit.

טוֹחַ (טוֹחַ Isa. 44:18), see **טוֹחַ**.

טוֹחֵן TO CRUSH SMALL, with an acc., Ex. 32:20; specially to grind in a hand-mill, Jud. 16:21; Nu.

11:8. (Arab. **طحن**, Aram. **טוֹחֵן** id.) **טוֹחֵן פָּנַי** "to grind the face ["person not face." Thes.] of the poor," i. e. to oppress him; Isa. 3:15. Compare **טוֹחֵן** Job 31:10, **טוֹחֵן לְאִשְׁתִּי** "let my wife

grind for another," be his mill-woman, i. e. his most abject slave and concubine (compare Ex. 11:5; Isaiah 47:2). LXX., Vulg., Chald., by comparison with verse 9, take "grind for another," in a figurative and obscene sense, for "let her be violated by another man," the Greek **μύλλειν**, Theocr. iv. 58, Lat. *molere*, *permolere*, used of connection with a woman, see Interpp. ad Petron. Sat. 23. Hor. Sat., i. 2, 35. Bochart, Hieroz. i. p. 188; but a word of this sense, is, in all the places, attributed to the man.

Hence **טוֹחֵן** and the two following words.

טוֹחֵנָה f. *a mill* worked by hand, Ecc. 12:4

טוֹחֵנוֹת pl. f. *those that grind, the grinders*, or *molar teeth*. Arab. **طاحنة**, Ecc. 12:3.

טוֹחֵר an unused root, which I suppose to have had the same meaning as **טוֹחֵר** (ה being changed into the harsher letter ח), **טוֹחֵר** to be, or become conspicuous, to shine forth, hervor-*zum Vorschein kommen*. [In Thes. the idea of groaning under pressure or suffering is that attributed to this root, comparing Syr. **טוֹחֵר** to pant under a load, also used of alvine straining, with derivatives in the same sense. Arab. **طاحر** id.]

Hence **טוֹחֵרִים** which see.

טוֹחֵר m. *covering over, plaister*, **טוֹחֵר**, Eze 13:12. Root **טוֹחֵר**.

טוֹחֵם masc. — (1) *clay, loam*, Isa. 41:25; Nah. 3:14.

(2) *mud*, mire, Psalm 18:43; 69:15. (Æthiopic **ጥር**: *clay*, Arab. **طوبط** *clay collected in the bottom of a pond*, from **طو** to gather.)

טוֹחֵן Chald. m. *CLAY, POTTERS' CLAY*. Daniel 2:41, 43, **טוֹחֵן** "earthenware." (Syriac and Arab. **طحن** id., whence the denominative verb **طحن** Med. Ye to daub with clay, to form out of clay.)

טוֹחֵרָה fem. — (1) *a wall, a fence*, round about, Ringmauer, i. q. **טוֹחֵר** No. 1, from the root **טוֹחֵר** to surround.

(2) *a place fenced off by a wall or hedge*; hence — (a) *a fortress*, Cant. 8:9; *an enclosure*, a country village, an encampment of Nomadic tribes, Gen. 25:16; Num. 31:10; 1 Chr. 6:39; Ps. 69:26; Eze. 25:4.

טוֹל in pause **טל**, suff. **טלי** m. *dew*, Gen. 27:28, 39; Exod. 16:13, 14; Deut. 32:2; Isaiah 26:19; Zec

8:12. (Arabic طَل light rain, Æthiop. ጠል: dew.)
Root טל No. I.

טל Chald. id. Dan. 4:12.

טל TO PATCH, TO SEW UP. (Chald. טל id.)
Joshua 9:5, נָשְׂרוּ מְטָאֹת "patched up shoes."
[But this belongs to Pual.]

[Kal, pass.] Part. טל spotted, having large spots
like patches on a garment (comp. Germ. fleck, which
signifies both a spot and a patch, i. q. flücht, whence
flüchten). Gen. 30:32, seq.; Eze. 16:16.

[PUAL part. Josh. 9:5; see above.]

טל see טל and טל.

טל an unused root, i. q. טל to be fresh, comp.
Gr. θάλλω.

Hence טל and—

טל m. a young lamb, 1 Sam. 7:9; Isa. 65:25.

(Arab. طَل a young animal of any sort, especially
a new born gazelle. Æth. ጠል: a kid, Syr. طَل
a boy, طَل a girl; [ταλιθα κουμι. Mark 5:41].

טל fem. a casting forth, Isa. 22:17. Root
טל Pilp

טל i. q. טל, only in plur. masc. טל for טל
(compare Lehrs. 575) young lambs, Isa. 40:11.

I. טל, Arab. طَل, Æth. ጠል: to moisten
gently, as the earth with dew or showers.

Hence טל dew.

II. טל i. q. טל No. III. Arab. طَل II. TO OVER-
SHADOW, hence to cover over.

PIEL טל to cover, especially with beams or planks
(elsewhere קַרַּח), Neh. 3:15. Compare Gen. 19:8,
צַל קַרְחִי.

PILPEL טל is from טל, which see.

טל Chald. i. q. Hebr. No. II.

APHEL טל to take shelter, Dan. 4:9.

טל an unused root. Aram. טל, Arab. ظلم,
Æth. ጠለ: to oppress, to do wrong to. Hence—

טל ("oppression"), [Telem], pr. n. of a
town in the tribe of Judah, Josh. 15:24; in the
opinion of Kimchi and others, the same as is called
in 1 Sa 15:4, טל (young lambs). [(2) pr. n. m.
Eze. 10:24.]

טל ("oppressed"), [Talmon], pr. n. m
Ezr. 2:42; Neh. 7:45.

טל inf. טמא (Lev. 15:32)—(1) TO BE OR TO
BECOME UNCLEAN, TO BE POLLUTED (Syr. طَمَّ,
which follows the analogy of guttural verbs, to
pollute, طَمَّ polluted, comp. Lat. contamino, attamino,
intamino). Especially used of uncleanness in a
Levitical sense both of persons and of animals (whose
flesh was not to be eaten, see Lev. 11:1—31); also
of things, as of buildings, vessels. Opp. to טהר. Lev
11:24, seq. Followed by ט to be unclean by any
thing. Levit. 15:32; 18:20, 23. ["Also to defile
oneself, followed by ט with any thing, Ps. 106:39;
Eze. 22:4."]

NIPHAL טמא part. plur. טמאים Eze. 20:30, 31,
pass. of Piel, to pollute one's self, as a woman by adul-
tery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom
or idolatry, Hos. 5:3; 6:10. Followed by ט of the
thing with which any one is defiled, as with idols.
Eze. 20:43; 23:7, 30.

PIEL טמא—(1) to pollute, to defile, Lev. 15:31,
hence—(a) to profane a land with wickedness
Lev. 18:28; 20:3; the temple, Ps. 79:1; the high
places (במות) i. e. to destroy them, to take them
away, 2 Ki. 23:8, 10, 13.—(b) to violate a woman,
or virgin, Gen. 34:5, 13, 27; Eze. 18:6, 15.

(2) to declare any one unclean, as was done by
the priest, Lev. 13:3, 8, 11, seq.

(3) to make be polluted, to cause to pollute one's
self, Eze. 20:26.

PUAL part. polluted, Eze. 4:14.

HITHPAEL fut. טמא i. q. Niph. to pollute one's self,
followed by ט (Lev. 11:43; 18:30) and ט (Lev. 11:
24; 21:11) of the thing with which any one is
polluted.

HOTHPAEL טמא id. Deu. 24:4.

[Derivatives the following words.]

טמא f. טמא adj. impure, unclean—(a) in a
Levitical sense as to persons, animals, and things,
Lev. 5:2; Deu. 14:19.—(b) in a moral sense, Job
14:4. טמא polluted of name, infamous, Eze.
22:5.

טמא f. Mic. 2:10 [sometimes taken as inf. of
verb], and—

טמא f. uncleanness, pollution, Lev. 5:3;
7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch
29:16. Plur. const. טמאות Lev. 16:19. [Used in
Levitical and moral senses like the verb].

טמה i. q. טמא; at least some of the forms of this verb follow the analogy of verbs לָה. So—

NIPHAL **נִטְמָנוּ** Lev. 11:43, and Job 18:3, **נִטְמָנוּ** "we are unclean in your eyes," i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take **טמה** to be the same as **טמם**, **טמם** to be stopped up, i. e. to be stupid. Vulg. *sorduinus*.

טמן (cogn. to **צָפַן**) TO HIDE, Josh. 2:6; Job 31:33; specially under the earth, *to bury*, Gen. 35:4; Ex. 2:12; Josh. 7:21, 22; Jer. 43:10. **טָמְנוּ פֶּחַל** Psalm 140:6; 142:4; **טָמְנוּ** Ps. 9:16; 31:5, to hide a snare or a net for any one, i. e. to plot against him, comp. Ps. 64:6; Job 18:10. **טָמְנוּ** a hidden abortion, Job 3:16. Followed by **לְ** to hide for some one, to reserve for him. Job 20:26, **טָמְנוּ** **פְּלִחֶשֶׁת** "all darkness (or calamity) is hid (reserved) in his treasures." A play of words is here to be observed in the use of the cognate words **טָמְנוּ** and **צָפַן**. Similar is Deut. 33:19, **שָׁפְנוּ** **טָמְנוּ** **חֹל** "the most secret of the hidden things of sand" (to be understood of glass [???]). Facetiously used, Proverbs 19:24, **טָמְנוּ** **עֵצֶל** **יָדוֹ** **בְּצִלְחָתוֹ** "the slothful man hides his hand in the dish." The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

NIPHAL, *to hide one's self* underground, Isa. 2:10.

HIPHAL i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of *immersing*, as found in many roots beginning with the syllables **טם**, **טב**.]

Derivative **טָמְנוּ**.

טנא an unused root, perhaps i. q. Arab. **وَضَنَ**

to twine, to weave, as a basket, whence **بَيْضَانَة** a basket. Hence **טנא**. [In Thes. this root is rejected, and the noun stands as a primitive.]

טנא [const. **טָנְאָה**] m. a basket. Deut. 26:2, 4. (Ch. **טָנְאָה** id.)

טנף unused in Kal. Aram. **ܬܢܦܐ** to be soiled, to be dirtied.

PIEL, *to dirty, to soil*, Cant. 5:3.

טעה i. q. **טָעָה** TO GO ASTRAY, Aram. **ܬܥܗ** and Arab. **طَعَا**, **طَعِيَ**.

HIPHAL, *to lead astray*, Eze. 13:10.

טעם—(1) TO TASTE (as in all the cognate languages)—(a) *to try the flavour*, Job 12:11.—

(b) *to taste, to eat a little*, 1 Sa. 14:24, 29, 43; Jon 3:7.—(c) *to perceive by the taste or flavour*. 2 Sa. 19:36. Metaph.

(2) *to perceive mentally* [or spiritually], Prov. 31:18. Psalm 34:9, **יְהוָה יֵחַד פִּי טוֹב יֵחַד** "taste (perceive) and see that Jehovah is good."

Hence the words immediately following, and **מִטְעֵמִים**.

טעם Ch. id.

PAEL, *to give to taste*, i. e. to eat, Daniel 4:22; 5:21.

טעם m.—(1) *taste, flavour* of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. *taste for judgment, discernment, reason* (as in Lat. *sapere, sapiens, sapientia*, and on the other hand *insipidus*), 1 Sa. 25:33; Ps. 119:66; Job 12:20. **אִשָּׁה בְּרַחַט טַעַם** "a woman without discernment," Prov. 11:22. **שָׁנָה טַעַם** *to change one's reason*, i. e. to feign one's self mad, Psalm 34:1. **מְשִׁיבֵי טַעַם** who give an answer intelligently. Prov. 26:16.

(3) *the sentence of a king; hence a royal decree*, Jon. 3:7. See Chald.

טעם m. Ch. i. q. Heb. No. 3, *a decree, mandate*, Ezr. 6:14. More frequently used is—

טעם m. Chald.—(1) *taste, flavour*; specially, pleasant. Dan. 5:2, **בְּטַעֲמֵי הַכִּיָּרִים** "in the taste of wine," i. e. in his cups, whilst drinking.

(2) *intelligence, reason*, Dan. 2:14. **יָהֵב טַעַם** to give account, Dan. 6:3. **טַעַם עַל** to regard any thing, make account of it, Dan. 3:12.

(3) *sentence, royal edict*, Dan. 3:10, 12, 29. **טַעַם** to give forth a mandate, Ezr. 4:19, 21; 5:3, 9, 13; 6:1; 7:13. Used of a cause to be judged, Ezr. 5:3. **טַעַם** holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

I. **טען** TO PIERCE THROUGH with a sword.

(Arab. **طَعَنَ** id., **طَعِنَ** pierced through, **طَعْنَة** stroke.

Chald. Pael, id.)

PUAL pass. Isa. 14:19.

II. **טען** TO LOAD beasts of burden, Gen. 45:17.

(Aram. **ܬܥܝܢ** to be laden. Arab. **طَعِنَ** VIII. to sit on a camel, **طَاعُون** a loaded camel, **طَاعِينَة** a camel's saddle. Compare **طَاعُون**.)

טף m. with suffix **טַפִּי** collect. *little children, boys and girls*, so called from their brisk and trip-

ping gait (from the root טפח, compare עולל), Gen. 34: 29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 12:37. Sometimes it extends to the *whole family*, and is opposed only to the head of the house. 2 Chron. 20:13, וְנִשְׁתָּחִי וְנִשְׁתָּחִי "also their families, (to wit) their wives and children." 2 Chr. 31:18. Gen. 47:12, לְפִי הַטָּח "according to their family." Ex. 10:10; Nu. 32:16, 24, 26.

טפח unused in Kal. Syr. **ܬܦܚ** to spread out. Cogn. **טפח**.

PIEL **טפח**—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) to carry little children on the palms (in Latin it is expressed in *ulnis* [Engl. to carry in the arms]); denom. from **טפח** No. 1, Lam. 2:22.

Derivatives, **טפחת**, and the words immediately following.

טפח m.—(1) properly, the open hand, the palm, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, הִנֵּה טַפְחוֹת נְחֹתַי "behold, thou hast made my days as handbreadths," i. e. very short.

(2) in architecture, *mutuli*; i. e. projecting stones, on the tops of which beams rest (Aragstine), 1 Ki. 7:9. LXX. τὰ γείσα.

טפח m. i. q. **טפח** No. 1, a palm, a handbreadth, Ex. 25:25; 37:12; Eze. 40:5, 43.

טפחים m. plur. a verbal noun, from **טפח** No. 2, bearing in the arms, carrying children, Lam. 2:20.

טפל prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, to frame lies, comp. δόλον ῥάπτειν, suere dolos, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, וְתַטְפֵּל עָלַי "and thou devisest (false things) upon my iniquity," i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. נְטַרְא "ye devise (and would add) upon him words of falsehood." (Arabic طغل to frame speech artfully, compare Gr. ῥάπτειν ἔπη, whence ῥαψωδός.)

טפסר m. Jer. 51:27, plur. טַפְסָרִים Nah. 3:17, a foreign word, a *satrap*, a *governor* of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lersbach and Bohlen (Syr. ib p. 39, تاوسر, a military leader, and

this is better than what Ewald supposes (Heb. Gram page 520), **تَابِسِر** prince of height, from **تاب** and **سر** ["Bohlen, in his posthumous sheets, compares Sanscr *adhipac'ara*, king's legate."] In Targ. Jonath. Deut. 28:12, it is the name of a certain superior angel.

טפף, Arabic **طَفَّ** and **دَفَّ** TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (*trippeln*), to walk with short steps, used of the walking of children (hence **טף**), also of women loving display. It once occurs Isa. 3:16, הָלֹךְ וְטַפְפֹּה תְּלַכְכְּרִי, where Luther follows the sense happily enough: sie treten einher und *טפפן*, i. e. to wag, to waddle, like Saad. *تخطرن*.

Ch. **טפפון** **טפפון** (Arab. **طَفَّ** and **دَفَّ** to be quick, as a horse, to amble; see Schröder, De Vest. Mulier. page 127. Kindred words are *tappen*, *trappen*, and its diminutive *trippeln*.)

[Derivative, **טף**.]

טפר Ch. pl. **טפרין** m. i. q. Hebr. **צפרן**—(1) THE NAIL of a man, Dan. 4:30.

(2) the claw or hoof of beasts, Dan. 7:19.

טפש TO BE FAT; metaph. to be inert, stupid; compare *παχύς*, Lat. *pinguis*. Ps. 119:70. (More frequently used in Chaldee.)

טפת ("a drop"=**נטיפה**, root **נטיפ**, [*Taphath*], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

טרד TO THRUST; Lat. *trudo* (which verb has the same radicals); hence to follow on continually one after another, Pro. 19:13; 27:15, וְלֹךְ טֵרֵד "a thrusting dropping," i. e. dropping continually, drop coming close upon drop. (Arab. **طرد** to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. **טרד** i. q. Conj. I.)

Hence pr. n. **טטרד**.

טרד Ch. to thrust out, to drive out, to cast out. Dan. 4:22, 29, 30.

טרה an unused root, i. q. **טלה** to be fresh. Arab. **طَرَّ** and **طَرَّ** id.; Æth. **ጥረዖ**: raw, undrest. The primary idea is perhaps that of plucking off, so that **טרה** (**טרי**, **טרי**), may be i. q. **טרי**, which see, No. 1, 2. Hence **טרי**.

טרום (טרום) i. q. **טרם** not yet, Ru. 3:14 כתיב.

טח unused in Kal. Arab. طرح Conj. I. IV. **טח** III. TO CAST DOWN, TO THROW.

HIPIIL, Job 37:11, אֶחָד בְּרִי וְטָרִיחַ עָב, "also upon he showers (God) casts down a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Wolffenbruch). But the Arab.

طرح followed by على signifies also, to cast upon, to place upon something (compare טָרַח a load); so that it may be translated, "he loads the cloud with a shower." Symm. ἐπιτίθει.

טח m. *burthen, trouble*, Deu. 1:12; Isa. 1:14. (Chald. טַרְחָא labour, weariness, טָרַח to be wearied; Æth. ሰጠጠ: id.)

טַרְחָא adj. f. טַרְחָא *fresh*, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root טָרַח.

טַרַח an unused root, prob. i. q. טָרַח to pluck off; compare טַח to cut off. Hence—

טַרַח pr. a cutting off, a part cut off (ber Ἀββῆνιτ, die Stelle, wo ein Zweig vom Baume frisch abgetrennt ist); hence *beginning* ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) **בְּטָרַח** prop. in the beginning, before the beginning, i. e. *before that, previously*, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, בְּטָרַח אֶלֶךְ "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, לְטָרַח. Ibid. twice pleonast. לֹא בְּטָרַח, comp. the Germ. *es er nicht kommt*. (The usage is similar of the particles **טָרַח** and **לֹא** not yet, and **אָז** then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) **מִבְּטָרַח** i. q. **בְּטָרַח** properly from the beginning,

for *before the beginning*, Hag. 2:15. Compare מִן in the phrase מִבְּרֵאשִׁית מִבְּטָרַח Isa. 46:10.

(3) **טָרַח** (in acc.)—(a) *not yet*, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(b) i. q. **בְּטָרַח** *before that*, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

טָרַח fut. **יִטְרַח**, once **יִטְרַח** Gen. 49:27.—(1) TO PLUCK OFF (kindred to טָרַח, טָרַח, comp. Gr. *θρύπτω*), hence Arab. طَرَفَ to be fresh (frisch abgebrochen), Heb. טָרַח, טָרַח No. 3.

(2) to pull, tear, in pieces as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, מִן טָרַח "lest I tear" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPIIL, to tear up food, i. e. to make some one eat, to feed, Prov. 30:8. Hence the following words—

טָרַח adj. *fresh, newly plucked*, of a leaf. Gen. 8:11; see the root No. 1.

טָרַח m.—(1) a green leaf, a leaf newly plucked, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. טַרְחָא, Syr. **ܬܪܚܐ** id.)

(2) an animal torn in pieces, the prey of a wild beast. Job 4:11; 29:17; 38:39. **הַרְרֵי טָרַח** "mountains of prey," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) food, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

טָרַח f. coll. that which is torn in pieces, cattle torn (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

טָרַח Ch. [Tarpelites], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. Ταρφαίαι.

Yod, the tenth letter of the alphabet; when used as a numeral denoting *ten*. There can be no doubt that the name of this letter יוֹד as well as the Heb. יָ, signifies *hand* (comp. יָד pl. יָדַי from the unused יָ); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter

presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of *Yaman* (i. e. right hand).

A large portion of the roots whose first radical is **Yod** (יָ), are in Arab. and Æth. יָ, as grammarians have shown (see Lehrs. § 105, A), as יָד, יָד, יָד:

etc. As to the relation of verbs פִּי with other roots, especially verbs וּלְ and עָלָה, see Lehrs. § 112, 2.

אב, TO DESIRE, TO LONG, followed by לְ. Ps. 119:131. ["LXX. ἐπιπόθουν."] (Syr. ܐܒܐ and the quadriliteral ܐܒܐ id. Kindred roots are אָבָה, אָהָה).

אָהָה, TO BE SEEMLY, BECOMING, i. q. אָהָה, נָאָה (Ps. 33:1; Prov. 17:7). Impers. followed by לְ to become some one. Jer. 10:7, אָהָה, פִּי לְךָ "for it becometh thee." LXX. ed. Compl. σοὶ γὰρ πρέπει. (Syr. ܐܒܐ, suitable, seemly, followed by ܕ becoming, πρέπον.)

אָהָה see אָהָה a river.

אָהָה ("whom Jehovah hears"), [Jaazaniah], pr. n. m.—(1) Jer. 35:3.—(2) Eze. 11:1.

אָהָה (id.)—(1) 2 Ki. 25:23; contr. אָהָה Jer. 40:8; אָהָה Jer. 42:1.—(2) Eze. 8:11.

אָהָה ("whom he (sc. God) enlightens" from אָהָה), [Jair], pr. n. (Gr. Ιάειρος, Mark 5:22)—(1) of a son of Manassah, Nu. 32:41.—(2) of a judge of the Israelites, Jud. 10:3.—(3) Est. 2:5. Patron. אָהָה 2 Sa. 20:26; from No. 2.

I. **אָהָה**, prop. אָהָה unused in Kal, TO BE FOOLISH, i. q. אָהָה which see. ["The primary idea appears to be that of perverseness, i. q. אָהָה."] NIPHAL אָהָה to be foolish, Nu. 12:11; Jer. 5:4; to act as a fool, Isa. 19:13. Jer. 50:36, אָהָה, אָהָה "the sword (is) upon the lying (prophets), and they shall act as fools" (comp. אָהָה Job 12:17; Isa. 44:25).

II. **אָהָה**, unused in Kal, kindred to אָהָה, Arab. אָהָה TO GO BEFORE, TO BE FIRST. [In Thes. the meaning of this root is given "properly to will, to wish."]

HIPHAL אָהָה to begin ["to wish, to will," Thes.], Deut. 1:5; Hos. 5:11; Josh. 17:12, אָהָה, אָהָה "and the Canaanites began to dwell together (to set their feet) in the land." Jud. 1:27, 35. Sometimes it is used with a more emphatic sense, to undertake, to endeavour, Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, to be willing, to be pleased to do something, Jud. 17:11; 19:6, אָהָה "be content now, and lodge." Ex. 2:21; 2 Sa. 7:29; 2 Ki. 5:23; Job 6:

9, 28. Construed with a gerund after it, Josh. 17:12; Jud. 1:35; or with a finite verb sometimes joined by a conjunction (Jud. 19:6), sometimes without one ἀσυνδερῶς (Deu. 1:5; Hos. 5:11). [Note in Ges. add all these passages are referred to the idea of to will, to wish, either in the sense of undertaking what is wished, as Gen. 18:27, 31; Josh. 17:12; Jud. 1:27, 35; 1 Sa. 17:39; or in the sense of being willing to yield to another, as Job 6:28; 2 Ki. 6:3.]

אָהָה & **אָהָה** masc. A RIVER, an Egyptian word, in the Memphitic dialect אָהָה, in the Sahidic אָהָה (see Jablonskii Opuscul. ed. de Water, tom. i. page 93, 444; Champollion, l'Egypte, i. p. 137, 138; ii. 238); on the Rosetta stone ["as read by Dr. Young"] is found, lines 14, 15, אָהָה (see Kosegarten, De Scriptura Vett. Aegyptiorum, p. 14). It is used almost exclusively of the Nile. Gen. 41:1, seq.; Exod. 1:22: 2:3; 7:15, seq.; in one passage, of another river Dan. 12:5, 6, 7.

Plural אָהָה rivers, channels, Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Eze. 29:3, seq.; 30:12; Ps. 78:44; hence אָהָה אָהָה Isa. 7:18; 19:6; 37:25.

אָהָה unused in Kal. Arabic أَسَى and transp. أَسَى to despair, to be cast down in spirit.

NIPHAL id., followed by מִן to desist from any person or thing. 1 Sa. 27:1, אָהָה מִן אָהָה לְבָשִׁי "Saul will desist from me to seek me any more." Part. אָהָה void of hope, Job 6:26. Neutr. to be without hope, to be in vain, Isa. 57:10; Jer. 2:25; 18:12.

PIEL inf. אָהָה, followed by לְבֹ to give over to despair Ecc. 2:20.

אָהָה (see the following word), [Josiah], pr. n. m., Zec. 6:10.

אָהָה pr. n. ("whom Jehovah heals," from the root אָהָה = أَسَى to heal, and אָהָה), Josiah, king of Judah, 642—611 B.C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt, 2 Ki. 23:23; 2 Chr. 34:33. Greek Ἰωσίας.

אָהָה [Jeaterai] pr. n. m., 1 Ch. 6:6; for which there is in verse 26, אָהָה.

אָהָה, unused in Kal.

PIEL, to exclaim, to cry out, Jud. 5:28. (Arama. id.; specially used of joyful exclamations; found in the Targums for Hebr. אָהָה, אָהָה, Syr. also to blow a

trumpet, **שֹׁחַח** the sound of a trumpet. Arabic **أَب** id.; especially of a battle-cry or shout; comp. **יֹבֵל**.

Hence **יֹבֵל** pr. n.

יָבֹל m. *produce* of the earth, from the root **יָבַל**, like **תְּבוּאָה** produce, from **בָּוֹא**. Lev. 26:4, 20; Deut. 11:17; 32:22; Jud. 6:4; Psa. 67:7; 85:13; Hab. 3:17; Job 20:28, **יָבֹל בֵּיתוֹ** "the produce of his house shall rejoice," i. e. riches laid up in his house.

יְבוּס (a place trodden down, as a threshing floor, from the root **בָּוֹס**, pr. n. *Jebus*, an ancient name of Jerusalem, used in the time of the Canaanites, Jud. 19:10, 11; 1 Ch. 11:4, 5. The Gent. noun is **יְבוּסִי** *Jebusite*, collect. *Jebusites*, a Canaanitish nation, who inhabited that city with the neighbouring mountains, conquered by David, still in existence in the time of Ezra, Gen. 10:16; 15:21; Nu. 13:29; Josh. 15:63; 2 Sa. 5:6; Ezra 9:1. This Gentile noun is sometimes put for the city itself (for **יְבוּסִי** Jud. 19:11; Joshua 15:8; 18:16; and poetically for Jerusalem, Zec. 9:7; like **כְּשִׁדִּים** for Chaldaea).

יְבָרַח ("whom He (sc. God) chooses"), [*Ib-har*], pr. n. of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

יָבִין ("whom He (sc. God) considered"), [*Jabin*], pr. n. of two kings of the land of Hazor—(1) Josh. 11:1.—(2) Jud. 4:2; Ps. 83:10.

יָבִישׁ see **יָבֵשׁ**.

יָבַל [unused in Kal]—(1) TO FLOW, especially copiously, and with some violence. (Arabic **وَبَلَ** to flow copiously, to rain, whence **وَبْل** a shower.

Answering to this, is German *wallen*, whence *Belle*.) Hence **יָבַל**, **יָבֵל**, **אֵיבֵל** a river, **בָּוֹל** for **יָבֹל** shower, **מַבּוּל** a flood, deluge (in which Yod, like Nun elsewhere, is inserted in the next letter) [its omission being compensated by Dagesh].

(2) to run as a sore, whence **יָבֵל** having a running sore.

(3) poetically to go, to walk, like the Germ. *wallen*, poet for to walk, a metaphor derived from water, comp. the French *aller*, which belongs to the same stock as *wallen*, as has been well observed by Adelung (iv p. 1366); see HIPHIL.

HIPIEL הוֹבִיל (Syriac ܠܗܘܒܝܠ), causat. of No. 3, poetically for **יָבֵל**—

(1) to lead, to bring, e.g. persons, Psa. 68:11, 108:11.

(2) to bear, to carry, as gifts, Ps. 68:30; 76:12, Zeph. 3:10.

(3) to produce, to bring forth, as the earth. Hence **יָבֹל**, **יָבֵל** produce, **יָבֵל** fertile or inhabited earth.

HOPHAL הוֹבֵל—(1) to be brought, led, Psa. 45:15, 16; Isa. 53:7; 55:12; Jer. 11:19.

(2) to be brought, carried, Isa. 18:7; Hos. 10:6; 12:2; to be borne, as to the grave, Job 10:19; 21:30, 32.

Derivatives, see Kal No. 1, and HIPHIL No. 3.

יָבַל to rejoice, an onomatopoeic root, unused; hence **יָבֵל**, **יֹבֵל** II.]

יָבַל Chald. i. q. Hebr.

APHIL הוֹבֵל to carry, Ezr. 5:14; 6:5.

יָבַל m.—(1) river, stream. **יָבֵלִים** Isa. 30:25; 44:4. Root **יָבַל** No. 1.

(2) pr. n. *Jabal*, the son of Lamech, the introducer of pastoral life, Gen. 4:20.

יָבַל fem. **יָבֵלָה** adj. *flowing out*, sc. with matter, suffering from ulcers; used of cattle, Levit. 22:22. Vulg. *papulas habens*; and so in the phraseology of the Talmud, see Mishnah, Erubin, x. § 13. Arabic **يَبْلَة** *defluxus pilorum*.

יָבֵלֵם (from **יָבַל** and **עַם**, "devouring the people"), [*Ibleam*], pr. n. of a town in the tribe of Manassch, Josh. 17:11; Jud. 1:27; 2 Kings 9:27; written 1 Ch. 6:55, **יָבֵלֵם**.

יָבֵם m. LEVIR, a husband's brother, who, by the law of Moses, was required to marry the wife of his brother who had died without children, Deut. 25:5—9. Hence the denominative—

יָבֵם PIEL to act as the levir, to perform his duty to marry the wife of a deceased brother, Deut. loc. cit.; Gen. 38:8.

יָבֵמָה with suff. **יָבֵמָתָךְ** f. a sister-in-law, a brother's wife, Deut. 25:7, 9; also, the wife of a brother-in-law, Ruth 1:15.

יָבֵנָה ("which God caused to be built"), [*Jabneel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:11.—(2) of a town of the tribe of Naphtali, Josh. 19:33.

יָבֵנֶה ("which God caused to be built"), [*Jabneh*], pr. n. of a town situated on the Mediterranean

sea, taken from the Philistines by Uzziah, 2 Ch. 26:6; comp. Josh. 15:46, LXX. 'Iapnia, 1 Macc. 4:15, and 'Iápnēia, 5:58; 2 Macc. 12:8. Strab. xvi. 2; Arab. *Yebna*, which name is now given to a village situated in the ruins of the ancient town.

יְבִנֶּה ("whom Jehovah will build up," i.e. cause to prosper), [*Ibneiah*], pr. n. m. 1 Ch. 9:8.

יְבִנֶּה (id.), [*Ibneiah*], ibid.

יָבַץ an unused root; Arab. *وَبَس* to shine. Hence pr. n. *יַבְצִי*.

יַבֵּק *Jabbok*, pr. n. of a stream near Mount Gilead, on the northern border of the Ammonites, flowing into Jordan on the east, now called *وادی زرقا* *Wady Zūrka*, i. e. blue river, Nu. 21:24; Gen. 32:23; Deu. 2:37; 3:16; Josh. 12:2; Jud. 11:13. See Burckhardt's Travels in Syria, p. 598; Germ. trans.; and my note on the place, in which I have rejected the error of Pococke and others, who confounded this stream with the Hieromix (Arab. *يرموك*). As to the etymology, Jo. Simonis, in *Onomast.* page 315, is not amiss in deriving יַבֵּק from *בָּקַק* to empty, by a Chaldaism, for יָבַק; hence *pouring out, emptying*; Gen. 32:25, this name is however so alluded to as if it were for יַבְבֹּק from the root *בָּבַק*.

יְבַרְכֶּה ("whom Jehovah blesses"), [*Jeberechiah*], pr. n. m. Isa. 8:2.

יִבְשָׁם ("pleasant"), [*Jibsam*], pr. n. m. 1 Ch. 7:2.

I. יָבַשׁ fut. יִבְשׁ, pl. יִבְשׁוּ inf. constr. יִבְשֹׁת, to BE DRIED UP, TO BE OR BECOME DRY; used of plants, trees, grass, Isaiah 15:6; 19:7; 40:7, 8; Joel 1:12; of tilled fields, Jer. 23:10; Isa. 27:11; Ezek. 17:3; of the earth, Gen. 8:14; of bones void of marrow, Ezek. 37:11; of a withered hand, 1 Ki. 13:4 (comp. Mark 3:1); hence, of vital strength, Ps. 22:16, יָבַשׁ כְּחֶרֶט כְּחִי "my strength is dried up like a potsherd." Moisture itself is said also to dry up; hence it is used of rivers and the sea, Job 14:11;

Gen. 8:14; Joel 1:20. (Arab. *يَبَس* id.) As to its difference from יָבַשׁ to be dry, see under that word.

PIEL יִבֵּשׁ to dry, to make dry, Job 15:30; Prov. 17:22; Nah. 1:4 (where יִבֵּשֶׁהוּ is for יִבֵּשֶׁהוּ).

HIFIL הוֹבִישׁ—(1) to dry, to make dry, Josh. 8:10; 4:23.

(2) intransit. to become dry, used of plants, fr uits,

the harvest, Joel 1:10, 12, 17; and metaph. ver. 12 "joy is dried up (i.e. has perished) from the children of men."

II. יָבַשׁ HIFIL הוֹבִישׁ, with a signification taken from that of בָּשָׁה—(1) to put to shame, 2 Sa. 19:6.

(2) intrans. i. q. בָּשָׁה in Kal, to be ashamed, to be put to shame, made to blush, Jer. 2:26; 6:15; 8:12; especially used of a person whose hope has failed, Joel 1:11; Jer. 10:14; Zech. 9:5; poet. of cities overthrown (compare the Germ. *zu Schanden werden*), Jer. 48:1, 20; 50:2.

(3) to do shameful things, to act basely, Hos. 2:7.

יָבֵשׁ adj. fem. יָבֵשָׁה—(1) dry, dried up, Job 13:25; Eze. 17:24; 21:3.

(2) [*Jabesh*], pr. n.—(a) of a town in Gilead, which also is written יָבֵישׁ 1 Sa. 11:1, 3, 5; Jud. 21:8.—(b) of a man, 2 Ki. 15:10, 13, 14.

יָבֵשׁ (an intensive form) i. q. יָבֵשׁ, only in fem. יָבֵשָׁה that which is dry, *bas* *Xrodene*. *יָבֵשָׁה on the dry, dry footed*, Ex. 14:16, 22, 29; Josh. 4:22. Hence used for *dry land*, as opposed to sea, Gen. 1:9; Ex. 4:9; Jon. 1:9, 13; 2:11; Psa. 66:6. So in Gr. *ἡ ξηρά* and *τὸ ξηρόν*, Matt. 23:15 (opp. *ἡ θάλασσα*), Sir. 37:3; Vorstius, *De Hebraismis N. Test.* ed. Fischer, cap. 2, § 2.

יָבֵשֶׁת f. id. Ex. 4:9; Ps. 95:5; Chald. emphat. *st. יָבֵשֶׁת* Dan. 2:10.

יָגַל ("whom God will avenge"), [*Igeal*], pr. n. m.—(1) Num. 13:7.—(2) 1 Ch. 3:22.—(3) 2 Sam. 23:36.

יָגַב i. q. *יָגַב* TO CUT ["spec."], TO PLOW. Part. pl. יֹגְבִים *plowmen, husbandmen*, 2 Ki. 25:12 *קרי* Jer. 52:16. Hence—

יָגַב m. pl. יֹגְבִים a field, Jer. 39:10.

יֹגְבֵהּ with הּ parag. יֹגְבֵהּ ("lofty"), [*Jogbe-thah*], pr. n. of a town of the tribe of Gad, Nu. 32:35; Jud. 8:11.

יִגְדָּלֶהוּ ("whom Jehovah shall make great"), [*Igdaliah*], pr. n. m. Jer. 35:4.

I. יָגַה unused in Kal, TO BE PAINED in mind, TO BE SAD. A kindred root is יָגַע.

PIEL יָגַה to grieve, to make sad. Fut. יִגְהָ for יִגְהָ Lam. 3:33. Compare Piel.

HIFIL הוֹגַה to grieve, to make sad, to afflict, Job 19:2; Lam. 1:5, 12; 3:32; Isa. 51:23.

NIPHAL נִיגַה (for נִיגַה), part. afflicted, grieved

sed, Lam. 1:4. Zeph. 3:18, נִינִי מְמוֹעָר, "grieved (and excluded) from the holy convocation."
Derivatives, יָנֹן, תִּינָה.

II. יָנָה i. q. הָנָה No. II. *to be removed*.

HIPHIL הֵנִיחַ *to remove*, 2 Sa. 20:13. Arab. وَجَى

Conj. IV. id. ["Syr. ܐܢܝܢ to expel"]. [This passage should be construed, "when he had removed (him);" see Thes.]

יָגֹר m. *grief, sorrow*, Gen. 42:38; 44:31; Ps. 13:3. Root יָגָה No. I.

יָגֹר ("lodging," deriv. of the fut. from יָגַר), [*Jagur*], pr. n. of a town of the tribe of Judah, Josh. 15:21.

יָנֵעַ m. adj. *wearied, exhausted*, Job 3:17. Root נָעַן.

יָנֵעַ (from the root נָעַן) m. — (1) *labour, toil*, especially that which is wearisome, and thus *grief* (Job 39:11). Gen. 31:42, יָנֵעַ כַּפִּי "the labour of my hands."

(2) *product of labour*, hence *work done*, Job 10:3; more often *riches, wealth*. Isa. 45:14; 55:2; Jer. 3:24; 20:5; Eze. 23:29; Psalm 109:11; Neh. 5:13; יָנֵעַ מִן הַחֲקִיעַ "that which arises from agriculture," Ps 78:46; 128:2. יָנֵעַ כַּפִּי Hag. 1:11, id.

יָנֵעָה [def. יָנֵעָה, f. *labour, weariness*. Ecc. 12:12.

יָגֹל ("led into exile"), [*Jogli*], pr. n. m. Nu. 34:22.

יָגַן an unused root. Arab. وَجَن *to beat abroad, to pound, to press*.

Hence יָגַן (for יָגַת, יָגַת) a wine-press, like *prelum* (qs. *premulum*) a *premoendo*. [This derivative is in Thes. referred to יָגַן, a preferable arrangement.]

יָנַע fut. יָנֵעַ. — (1) TO LABOUR, especially with effort and toil, and so as to become weary. (Arab. وَجَعَ to be pained, compare יָנָה). Const. — (a) absol. Job 9:29, לָמָּה נָהָה הַבָּל אֵינֶנּוּ "why then do I labour in vain?" Prov. 23:4; Isa. 49:4; 65:23. — (b) followed by אֵ of the thing in which one labours, Josh. 24:13; Isa. 47:12; 62:8; once in the same sense followed by an acc. verse 15.

(2) *to be fatigued, wearied out*, 2 Sa. 23:10; Isa. 40:31. Followed by אֵ of the thing, Psa. 6:7, יָנַעְתִּי "I am weary with groaning;" Jer. 45:3; Ps. 69:4; also with אֵ of the person, Isa. 43:22, יָנַעְתָּ מִי "for thou art wearied of me, O Israel."

PIEL, *to weary*. Josh. 7:3; Ecc. 10:15.

HIPHIL, *to weary* some one, *to be wearisome* to some one, followed by an accus. of the person and אֵ of the thing. Isa. 43:23, בְּלִבְנָה לֹא הוֹנֵעְתִּיךָ "I have not wearied thee with incense" (which I might have demanded). Verse 24, הוֹנֵעְתָּנִי בְּעֲוֹנוֹתַי "thou hast wearied me with thy sins." Mal. 2:17.

Derivatives, יָנֵעַ, יָנֵעָה, and the words which immediately follow.

יָנַע m. *fruit of labour, what is earned by labour*. Job 20:18.

יָנַע verbal adj. *one who is wearied, tired, exhausted*. Deut. 25:18; 2 Sa. 17:2; Ecc. 1:8, כָּל הַדְּבָרִים יָנֵעִים "all words are wearied," are become weary (not as Winer renders it, tire, make weary), ["i. e. he is wearied who would declare all these things in words"].

[יָנַעְתָּ (the form actually occurring) see יָנֵעָה.]

יָגַר an unused root. [Omitted in Thes. and the deriv. placed under יָגַר.] Æth. ገገረ: to cast, to throw, to stone; ገገረ: a hill, a heap of stones. Kindred to which is the Heb. יָגַר. Hence —

יָגַר m. Ch. *a hill, a heap of stones*. Gen. 31:47. (Syr. ܝܓܪ id.)

יָגַר 2 pers. יָגַרְתָּ i. q. נָגַר No. 2, *to fear, to be afraid of*, followed by an acc. Job 3:25; 9:28; Ps. 119:39; and מִפְּנֵי Deu. 9:19; 28:60. (Arab. وَجَرَ id.)

יָגַר part. or verbal adj. *fearing*, with the addition of the personal pronouns it forms a circumlocution for the finite verb, Jer. 22:25; 39:17.

יָד const. יָד with suff. יָדִי, but יָדְכֶם, יָדְכֵן (for יָדְכֶם, יָדְכֵן), dual יָדַי const. יָדַי. Plur. יָדוֹת; fem. (see however Eze. 2:9). [In Thes. this word is referred to the root יָדָה.]

(1) THE human HAND, once used of the feet of a lizard, as being like a human hand, Prov. 30:28. (Syr. ܝܕ, Arab. يَد id., Æth. ሰጊዳ). The principal phrases in which the proper signification of *hand* is retained are the following:—

(a) יָדִי עִם אֶת־פִּי "my hand (is) with some one;" i. e. I help him, I take his part. 1 Sa. 22:17; 2 Sa. 3:12; 2 Ki. 15:19.

(b) יָדִי הָיְתָה בְּפִי "my hand is against some one," i. e. against him (Gen. 16:12). I do violence and

harm to him, Gen. 37:27; 1 Sa. 18:17, 21; 24:13, 14; Josh 2:19. So יָד ה' used of the hand of God in punishing and afflicting, Ex. 9:3; Deut. 2:15; Jud. 2:15; 1 Sa. 7:13; 12:15; rarely (in a good sense) aiding, favouring, 2 Chron. 30:12; Ezr. 9:2; to avoid the ambiguity of this medial phrase there is added לְרַעַה Jud. 2:15. The following expressions are used only in a bad sense, יָד ה' (of God) Ex. 7:4; and יָד ה' רָחֵם Ruth 1:13; in a good sense we find, Isa. 25:10, הָיָה יָד ה' בְּקֶדֶר הַהָה "the hand of Jehovah shall rest on this mountain."

(c) In either sense (but more often in a good one) is this phrase used. הָיָה יָד ה' "the hand of God is upon some one," i. e. as bringing aid. Ezr. 7:6; יָד ה' אֶלְהֵי עֲלִיו "as the hand of Jehovah his God (was) upon him." Verse 28; 8:18, 31. Twice it is expressly said, יָד ה' אֶלְהֵי הַטּוֹבָה Ezr. 7:9; Neh. 8:8; also there is added לְטוֹבָה Ezr. 8:22. Also in a good sense there is said, Isa. 1:25, אֲשִׁיבָה יָדִי עָלֶיךָ, but in a bad, Am. 1:8, הָשִׁיבֹתִי יָדִי עַל עֲקֹרֹן, "I will turn my hand upon (against) Ekron;" and so followed by אֶל (for עַל) Eze. 13:9; and in New Test. Acts 13:11, χεῖρ Κυρίου ἐπὶ σε, καὶ ἐσχ. τυφλός κ. τ. λ.

(d) The phrase, *the hand of God is upon* (עַל) any one, is also used in this sense, *the Spirit of God is upon* a prophet, *begins to move him*, inasmuch as the Spirit of God was communicated to men with laying on a hand. Eze. 1:3; 3:14, 22; 37:1; 2 Ki. 3:15; followed by אֶל (for עַל) 1 Ki. 18:46. The same is עַל הַחֹזֶק Eze. 3:14 (compare Isa. 8:11) and נִבְּלָה Eze. 8:1 (compared with Eze. 11:5, where for יָד there is רוּחַ). Thus may be understood Jer. 15:17, כִּי־בִי יָדֶךָ "because of thy hand," i. e. because of the Spirit of God by which I am moved.

(e) יָד ה' to give the hand, i. e. to pledge the fidelity of the giver, 2 Ki. 10:15; Ezra 10:19; specially the vanquished giving the hand to the victor. Eze. 17:18; Jer. 50:25; Lam. 5:6; 2 Chron. 30:8, הָנִי יָד לַיהוָה "give the hand (submit) to Jehovah." (For a similar usage in Syriac, see Act. 27:15, Pesh. Lud. de Dieu, on the passage. To this usage also

belongs the gloss of Arabic Lexicographers, *يد* security by pledge, rendering subjection, χεῖρωσις.) Similar is הָנִי יָד לַיהוָה to subject oneself to any one, 1 Ch. 29:24.

(f) *the hand*, *kar' êloxh' (הַיָּד)* is sometimes used (a) of the hand of God (like הַיָּד for יָד, נֶשֶׁם for רוּחַ). So Isa. 8:11, הַיָּד בְּחֻזְקָתָהּ for יָד בְּחֻזְקָתָהּ (comp. letter d) and Job 23:2, הַיָּד בְּחֻזְקָתָהּ for יָד בְּחֻזְקָתָהּ "the hand of God (inflicting punishment) which is against me is heavy;" comp. letter b.—

(β) of the hand, i. e. the aid of man, *hum. via* בְּיָד Job 34:20, and בְּיָדָם Dan. 8:25, without any human power. Chald. לָא בְּיָדָן Dan. 2:34, 45. Compare Lam. 4:6.

(g) יָד לְיָד from *hand to hand* (וּנְ שָׁנָב זֻ שָׁנָב), i. e. through all ages and generations, and, when accompanied by a negative particle, *never*. Pro. 11:21, יָד לְיָד לֹא יִנָּקָה רָע "through all generations the wicked shall not be unpunished;" 16:5. In Persian a similar phrase is used, دست بدست, Schult. Anim-

adverss. ad Prov. loc. cit., and Syr. آوْ آوْ حَاسِبْ is, *one by one*, one after another. To the same usage belongs the Arabic interpretation of يَد by succession.

(h) יָד לִפִּי *hand to the mouth*, sc. place, i. e. be silent, remain silent, Pro. 30:32 (compare Job 21:5; 29:9; 40:4; Mic. 7:16). Pers. دست بر دهان.

(i) שָׁנָב יָד עַל רֹאשׁ 2 Sam. 13:19, die Hände über dem Kopf zusammen[schlagen], an action of one deeply bewailing, compare Jer. 2:37.

See other expressions under the verbs מָצָא, מָצָא, נָטָה, נָטָה, רָפָה, שָׁלַח, תָּמַךְ, תָּמַע, etc., and the adjectives רָחֵם, רָחֵם.

It is so used with prepositions as sometimes to lose altogether its force as a noun.

(au) בְּיָדִי (a) *in my hand*, often for *with me*, after verbs of carrying or leading, as, to bring with oneself. 1 Sa. 14:34, וַיָּבִיאוּ כָל־הָעָם אִישׁ־שׁוֹר בְּיָדוֹ "and all the people brought each one his ox with him." Jer. 38:10, קַח בְּיָדְךָ מִזֶּה שְׁלִשִּׁים אָנָשִׁים "take with thee from hence thirty men." Gen. 34:14; 35:4; Num. 31:49; Deut. 33:3; 1 Sa. 16:2; 1 Ki. 10:29. Because I possess the things which I bring or carry with me, hence it is applied to possession, like אֶת, עַם, Lat. *penco*. Ecc. 5:13, "he begets a son who has nothing" (comp. Germ. *erbt in der Hand haben*, and Hebr. יָדִי מִצָּאָה דָּבָר the word מִצָּאָה). Chald. Ezr. 7:25, "the wisdom אֲתָא לְיָדֵי הָאֱלֹהִים which is in thy hand," i. e. which thou possess. — (β) "into my hand, i. e. into my power, after words of delivering, Gen. 9:2; 14:20; Exod. 4:21; 2 Sam. 18:2. Hence יָדֵי הָאֱלֹהִים the flock delivered into his hand, Ps. 95:7; and to the same usage are the words to be referred, Isaiah 40:2, בְּיָדֵי יְשַׁעְיָהוּ, LXX. πρὸς Ἱσαΐαν, viz. being about to deliver a revelation to him. — (γ) *through my hand*, often for *through me*, by means of me, Nu. 15:23, "whatsoever God commanded you through Moses," 2 Chr. 29:25; 1 Kings 12:15; Jer. 37:2, etc. Often thus after verbs of sending, 1 Ki. 2:25, "and king Solomon sent בְּיָדֵי הָאֱלֹהִים." Ex. 4:13; Prov. 26:6; 1 Sa. 16:18; 2 Sa.

12:25; comp. Act. 11:30; 15:23.—(δ) *at my hand*, i. e. *before me, in my sight*, i. q. לְפָנַי. (In this sense the Arabs are accustomed to use بين يدين

between any one's hands; see Koran ii. 256, iii. 2; xx. 109. Schult. Opp. Min., p. 29, 30; ad Job. p. 391. In Greek ἐν χειρὶν, Apollon., Rhod. i. 1113; comp. πρὸ χειρῶν, Germ. vorhanden, διὰ χειρῶν ἔχειν, Lat. *hostes sunt in manibus*, i. e. in sight. Cæs. Bell. Gall., ii. 19; Sallust. Jug., 94; Virg. Æn., xi. 311, *ante oculos interque manus sunt omnia vestras*, i. e. *πρὸ χειρῶν ἐστί.*) 1 Sa. 21:14, "he feigned himself mad *in their sight*." Job 15:23, "he knows *יום חַשְׁדוֹ בְּיָדוֹ* that the day of darkness is ready at hand to him."

(bb) *בֵּין יָדַיִם* *between the hands*, on the breast, the front of the body, Zec. 13:6. Comp. *בֵּין עֵינַיִם* on the forehead. [Is there no secret reason for making an especial rule as to Zec. 13:6? It surely must be taken without gloss.]

(cc) *בְּיָד* *according to the hand*, in the phrase *בְּיָד הַמֶּלֶךְ* *according to the hand of the king*, 1 Ki. 10:13; Est. 1:7; 2:18, i. e. according to the bounty of the king. The liberal and open hand of the king is signified. Others have taken it less appropriately *according to the power of the king*; for it is not *power* and *might* which are here ascribed to him, but *liberality*.

(dd) *מִיָּד* *out of the hand*, i. e. out of the power of any one, often put after verbs of asking, Gen. 9:5; 31:39; Isa. 1:12; of taking, Gen. 33:19; Nu. 5:25; of setting free, Gen. 32:12; Ex. 18:9; Num. 35:25; whence it is said, out of the hands of the lion and the bear, 1 Sam. 17:37; of dogs, Ps. 22:21; of the sword, Job 5:20; of Hades, Ps. 49:16; 89:49; the flame, Isa. 47:14.

(ee) *עַל יָד* *upon the hand*, or *hands*, of any one, after verbs of delivering, commanding, Genesis 42:37; 1 Sa. 17:22; 2 Ki. 10:24; 12:12; 22:5, 9; Ezra 1:8. So, to deliver *עַל יָד הַחֶרֶב* into the hands of the sword, Ps. 63:11; Jer. 18:21. But in the same sense is also said, *עַל יָד*, under any one's hands, Gen. 16:9; 41:35; Isa. 3:6.—(β) *עַל יָד* (Ezr. 1:8), more often *עַל יָד* *on or at the hands of any one*, i. e. some one *taking* the matter in hand, or *under his guidance* (an der Hand jemandes, jemandem zur Hand). 1 Chr. 25:3, *עַל יָד אֲבוֹתָם* "under the guidance (or superintendence) of their father," verses 2, 6; 7:29. (As it is said in Latin, *servus a manu, ad manum esse*.) Also used of one absent and dead, whom others follow as a guide or director. 2 Chron. 23:18, *עַל יָד דָּוִד* "by the guidance of David;" i. e. as following David, according to the institution of David, Ezra 3:10. Used of things,

2 Chron. 29:27, "the sounding of trumpets began *עַל יָד קְלֵי רִנָּה* according to the (musical) instruments of David;" i. e. the sounding followed the measures of the musical instruments appointed by David. Compare as to this idiom, Lud. de Dieu, on Jer. 5:31; Criticæ Sacræ, p. 240. (Arab. *عَلَى يَدِهِ*, *on Jer. 5:31*; Criticæ Sacræ, p. 240. (Arab. *عَلَى يَدِهِ* under any one's care or auspices, a phrase often found on Arabic coins connected with the name of the artist.) See also under No. 5.

(ff) *לִיד* see No. 1, let. g, and No. 5.

Dual *יָדַיִם* a person's *two hands*, also used for the plural, Job 4:3; Prov. 6:17; Isa. 13:7.

(2) Plur. *יָדוֹת* *artificial hands*, or *handles*, also used of *things which resemble handles*.—(a) *tenons* of boards (Σαπφεν), Ex. 26:17, 19; 36:22, 24.—(b) *the axles* of a wheel, 1 Ki. 7:32, 33. As to the distinction between the dual and plur. fem. in substantives which denote members of the body, see Lehrs. 540. (Arab. *يد* handle, as of a hand-mill, or of an axe; Syriac plur. *ܝܕܝܬܐ* handles, hinges.) Comp. *כַּפּוֹת*.

(3) The hand being the seat of strength, metaph. *power, strength* (the proper force of the word being for the most part lost in such cases; compare above (1), *dd*). *בְּיָד* with force, or power, Isa. 28:2; *יָד ה' אֱל* the power of God, Job 27:11. Psalm 76:6, "and all the men of might have not found *יָדֵיהֶם* their hands," i. e. have found themselves devoid of strength. (Vice versâ Vit. Tim. i. 44, "they found their hand and side," i. e. "they had all their strength ready.") Applied to one remarkable and wonderful work, Ex. 14:31 (comp. *manus*, Virg. Æn. vi. 688). Specially *aid, assistance*, Deu. 32:36, *אָזְלוֹת יָד* "help is departed." (So Arab. *يد الصبا* the power of the east wind, *لا يد لك ب* thou hast no power in such a thing, Syr. *ܝܕܝܬܐ ܕܝܫܬܝܢܐ* the power of the Romans, Pers. *دست* power. As to the expression *a long* or *a short hand*, see under the word *קָצֵר*.

(4) The hand being used for smiting with, hence *a stroke*. Job 20:22, *כָּל-יָד עֹמֵל תִּבְּאֵנִי* "every stroke of the wretched comes upon him;" whatever usually falls upon the wretched. (Compare Latin *manus*, for a blow, with regard to gladiators.)

(5) *a side*, properly used of the sides of a person, where the hands and arms are situated (comp. Lat. *ad dextram, sinistram manum, ad hanc manum*, Terent. Ad. iv. 2, 31). Hence the dual *יָדַיִם* properly both sides, especially in the phrase *יָדַיִם רַחְבִּים* *broad of both*

sides, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25; Isa. 33:21, etc. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut.

37 (Syr. *ܫܠܐ* shore). With prepositions, *לִיד* 1 Sa. 19:3; 1 Ch. 18:17; 23:28; Prov. 8:3; *יָד* 1 Sa. 4:18; *אֶל יָד* 2 Sa. 14:30; 18:4; *יָד* Josh. 15:46; 2 Sam. 15:2; 2 Ch. 17:15; 31:15; Job 1:14; Neh. 3:2, seq.; *עַל יָד* Num. 34:3; Jud. 11:26;

by the side of, near (Syr. *ܫܠܐ* near). 1 Ch. 6:16, *אֲשֶׁר הָעֵמִיד דָּוִיד עַל יְדֵי שִׁיר בֵּית יְהוָה* "whom David constituted for (by the side of) the singing of the temple;" like the German, er stellte ihn an bey dem Gesange. See further as to the particle *יָד* No. 1, cc.—Plur. *יָדוֹת* sides—(a) of a royal throne, *arms* as of a chair, lateral supports, 1 Ki. 10:19.—(b) *lateral projections* on bases, 1 Ki. 7:35, 36.

(6) *a place*, Deu. 23:13; Nu. 2:17, *אִישׁ עַל יָדוֹ* (compare No. 8). Isa. 57:8, *יָד הָיִיתָ* "thou didst look thee out a place." Ezek. 21:24. Dual id. Josh. 8:20, *לֹא הָיָה בָּהֶם יָדוֹם לָנוֹם* "they had no place to flee."

(7) *a part* (perhaps properly a handful, a part of anything to be taken up whilst dividing). Jer. 6:3; Dan. 12:7. [Qu. as to the applicability of these two passages.] Plur. *יָדוֹת* 2 Ki. 11:7, *יָשְׁתִּי הַיָּדוֹת בָּכֶם* "and two parts of you," opposed to the third part. Gen. 47:24, *אַרְבַּע הַיָּדוֹת* "four parts," opposed to *הַחֲמִישִׁית* the fifth part. Neh. 11:1. (Compare *יָדָה*.) Also in the connection, Dan. 1:20, "and he found them *עָשִׂר יָדוֹת* על פְּלֵי הַכְּרִטָּים ten parts (i.e. ten times) wiser than all the magicians." Gen. 43:34; 2 Sa. 19:44.

(8) *a monument, trophy*, i. q. *יָדָה* (a hand being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, "I will give to them in my house *יָד וְשֵׁם* a memorial (or a portion) and a name." This name in Hebrew for a monument may be connected with the ancient custom of sculpturing on *cippi* or sepulchral columns, an open hand and arm. See Hamackeri Diatribe de Monumentis Punicis (Humbertianis, Lugduni assertivatis), p. 20, and Reuvensii ad eadem Animadverses. p. 5, seq.

As to the *Dual*, see Nos. 1, 3, 5, 6.

As to the *Plural* *יָדוֹת* Nos. 2, 5, 7.

יָד Ch. emph. *יָדָה* Daniel 5:5, 24; with suff. *יָדָהּ*, *יָדָהָם*, Ezr. 5:8. Dual *יָדָה* Dan. 2:34, 45, i. q. II. *יָד* hand. *יָד מִן* from the hand, i.e. the power after a verb of liberating (compare Heb. *מִן*), e.g. from the hand of the lions, Dan. 6:28. As to Ezr. 7:14, 25, compare Heb. No. 1, *ad*.

יָדָה Ch. i. q. Heb. *יָדָה*.

APHEL, to praise (God). Part. *מְהִלָּה* Dan. 2:23 contr. *מְהִלָּה* Dan. 6:11.

יָדָהָה ("that which God has shown," for *יָדָהָה*) with a Syriac inflexion from *יָדָה* to show [So according to Simonis; "or, perhaps from a doubtful root *יָדָה* i. q. Arab. *يَدَّال* and *يَدَّال* to go softly and secretly"]. [*Idalah*], pr. n. of a town in the tribe of Zebulun. Josh. 19:15.

יָדָהָשׁ (perhaps "honied," compare *יָדָהָשׁ*, [*Id-bash*], pr. n. m. 1 Ch. 4:3.

I. *יָדָה* i. q. *יָדָה* TO THROW, TO CAST, as a lot. Pret. pl. *יָדָהוּ* Joel 4:3; Nah. 3:10; Obad. 11.

II. *יָדָה* [an unused root], i. q. *יָדָה* to love. Arab. *يَدَّ*.

Hence are *יָדָה* beloved, *יָדָהָה* dearly beloved, and the proper names *יָדָהָה*, *יָדָהָה*, [*יָדָה*].

[*יָדָהָה*] (the actually occurring form), see [*יָדָהָה*].

יָדָה TO THROW, TO CAST, i. q. *יָדָה* No. I.; kindred is *יָדָה*. *Æth.* *ወደደ*: id. Imp. *יָדָה* Jer. 50:14. *PIEL*, i. q. *Kal*, to throw, as stones. Fut. *יָדָהוּ* *יָדָהוּ* Lam. 3:53. Inf. *יָדָהוּ* Zec. 2:4.

HIIPHIL הִוָּדָה, fut. *יָדָה*, sometimes *יָדָהוּ* Ps. 28:7; 45:18; Neh. 11:17.

(1) *to profess, to confess*; perhaps properly, *to show* or *point out* with the hand extended; from the idea of the hand being *cast forth*, i.e. extended (see *Kal*; comp. *יָדָה* and *יָדָה*, *Kal* and *HIIPHIL*, to cast, and thence to shew by the extended hand). Arab. *يَدَّى*, Conj. X.; Syr. Aph. id. Constr. followed by an acc. Pro. 28:13; and followed by *עַל* (*concerning*), Ps. 32:5.

(2) *to give thanks, to praise, to celebrate*, since thanksgiving and praise naturally follow the acknowledgment or confession of benefits received; followed by an acc. Gen. 29:35; 49:8; Psalm 7:18; 30:13; and *ל* of pers. Ps. 75:2; 1 Ch. 29:13; Ezr. 3:11. *הוֹדָה* *יָדָה* to praise the name of Jehovah, 1 Ki. 8:33; Ps. 54:8; *יָדָה* id., Ps. 106:47; 122:4.

HIITHPAEL הִתְוָדָה (Vav being taken in the place of Yod) i. q. *HIIPHIL*.

(1) *to confess*, prop. to confess *concerning one's self*, to chew one's self as guilty. *Æth.* *አስተዋደደ*: to accuse, to criminate; properly, I believe, *to object, cast against*; (German. *vorwerfen*, from the idea of casting; *ወደደ*: an accusation, *Vorwurf*), Dan. 9:4

followed by an acc. of the thing, Levit. 5:5; 16:21; 26:40; על of the thing, Neh. 1:6; 9:2.

(2) to praise, to celebrate, followed by ל 2 Chr. 30:22.

Derived nouns, [יד], תודה, and the proper names ידותן, ידניה, ידניה, and those which are secondarily derived from them, יהוד, יהודי, יהודית, יהודית [also perhaps דת, דת].

ידו (for ידו, "loving," "given to love"), [Iddo], pr. n. m.—(1) 1 Chr. 27:21.—(2) Ezr. 10:43.

ידו ("a judge" ["or, 'whom God has judged'"]), [Jadon], pr. n. m. Neh. 3:7.

ידע ("known"), [Jaddua], pr. n. m.—(1) Neh. 10:22.—(2) Neh. 12:11, 22.

ידותן, ידותן, & ידותן; 1 Chr. 15:38 ("praising," "celebrating," from the obsolete noun ידות; praise, praises; root ידו Hiphil, to praise, with the addition of the termination תן), [Jeduthun], pr. n. of a Levite, set by David as chief over a choir, 1 Chr. 9:16; 16:38, 41, 42; 25:1; also of his descendants, who were themselves musicians, 2 Chr. 35:15; Neh. 11:17; Ps. 39:1; 62:1; 77:1.

ידו [Jadau], pr. n. Ezr. 10:43 קרי.

ידו (from the root ידו No. II), m.—(1) beloved, a friend, Isa. 5:1. ידו ידו beloved by the Lord, Ps. 127:2; applied to Benjamin, Deu. 33:12; in pl. to the Israelites, Ps. 60:7; 108:7.

(2) pleasant, lovely, Ps. 84:2. Plur. ידות; charms. Ps. 45:1, שיר ידות, "a pleasant song." Others, "a song of loves," i. e. an epithalamium. (Syr. beloved.)

ידו ("beloved"), [Jedidah], pr. n. of the mother of king Josiah, 2 Ki. 22:1.

ידות fem. delight, that which is loved, Jer. 12:7.

ידו ("the delight ['friend'] of Jehovah"), [Jedidiah], a cognomen given to Solomon when newly born, by the prophet Nathan, 2 Sa. 12:25.

ידו ("whom Jehovah has shewn" ["who praises God"]), [Jedaiah], pr. n. m.—(1) 1 Chr. 4:37.—(2) Neh. 3:10.

ידע ("known by God"), [Jediael], pr. n. of a son of Benjamin, 1 Chr. 7:6, 10, 11.

ידותן see ידותן.

ידל ("weeping"), [Jidlaph], pr. n. of a son of Nabor, Gen. 22:22.

ידע fut. ידע, once ידע (see Lehrs. 889), inf. אבד, ידע, constr. ידע, obviously corresponding to the (1) εἶδον, οἶδα, to SEE; and hence, to perceive, to acquire knowledge, to know, to be acquainted. It includes the action of knowing both as commencing, das Kennenlernen, Erfahren, and as completed, das Kennen, Wissen, Erfahren. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. wid, budh; Zend. weedem; Gr. εἶδω, οἶδα, δαῖω; Lat. video; Goth. vitan; Engl. weet [Qu. to wit]; Germ. weten, wissen, weise; and so also in the Slavonic tongues, as the Polish, widze, to see; Bohem. wedeti, to see.) The original signification is found in the following examples, Exod. 2:4, "and his sister stood afar off לו יעשה לו לרעה to see what would happen to him." 1 Sa. 22:3. Also, Isa. 6:9, ראו ואל תראו, "seeing ye shall see, and not perceive" (in the other member is, hearing ye shall hear, and not understand). These examples may be added to the primary signification of seeing: Deut. 34:10, אשר ידעו פנים (in the same connection elsewhere Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11); Eccl. 6:5; Esth. 2:11. i. q. ראה שלום Gen. 37:14. Sometimes ידע to see, to observe with the eyes, is opposed to what we hear or observe with our ears. Isa. 40:21, הלא תדעו אם לא תשמעו, "have ye not seen? have ye not heard?" Ver. 28; 44:18, לא ידעו, "they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand;" where ידע is applied to the eyes, just as השקיל to the heart or mind. ידע then signifies that which results from seeing, unless anyone be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) to know, to perceive, to be aware of (wahnehmen, gewahr werden), whether by the eyes (Isa. 6:9) or by the touch, Gen. 19:33; often by the mind, and hence to understand, Jud. 13:21; with the addition of עם ללב Deut. 8:5. Followed by פ of the thing through which any thing is understood, Gen. 15:8, אדע בפה אדע "whence shall I understand?" Gen. 24:14; Ex. 7:17.

(2) to get to know, to discover, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, to know by experience, to experience, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. du wirst es schon gewahr werden, erfahren, fütten; Lat. tu ipse videbis, senties). Hos. 9:7, ידע ישראל "Israel shall see." Job 21:12, ידע יסלם אליו " (God) recompenses him that he may

see." Ex. 6:7. "and ye shall know that I am Jehovah your God," 7:5, 17; 11:7; Ezek. 6:7; Isa. 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, *سوف يعلمون* then shall they understand, e. g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) *to know, to become acquainted with any one* (kennen (lernen), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse.—(a) of a man; to know a woman, i. e. *to lie* with her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and

occidental; see Syr. *ܡܚܒܪ*, Arab. *عرف*, *راى*, *أث*. *ἄλλω*; Greek *γινώσκω*, see Fessellii Adv. S. ii. 14; Pfochenius, De Purit. Styli N. Test. page 10; Lat. *cognosco*, Justin, v. 2; and thus Italian and French *conoscere*, *connoître*, although these have perhaps been borrowed from the phraseology of the Holy Scripture.)—(b) of a woman, *ידע* "to have lain with man," Genesis 19:8; Jud. 11:39; more fully *ידע* *איש* *למשכב* *זכר* Num. 31:17. Compare Ovid., Heroid., vi. 133, "*turpiter illa virum cognovit adultera virgo*."

(4) *to know, to be acquainted with any one, with acc. of person*, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. *ידע* *בשם* to know by name, Ex. 33:12, 17; *ידע* *פנים אל פנים* to know face to face, Deu. 34:10. Part. act. plur. *ידעים* "those who know me," my acquaintances (*meine Bekannten*), Job 19:13. Part. Pass. *ידוע* *known*, followed by ? Deut. 1:13, "men *ידועים* *לשבטים* who are known to your tribes," without the dative, verse 15. Isaiah 53:3, *ידוע* *חלי* "known to sickness," i. e. *befannt*, *vertraut mit Krankheit*, for the prose expression *ידוע לחלי*, according to others *known by sickness*, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. *ܡܚܒܪ*, known, illustrious.)

(5) *to know, to have a knowledge of any thing, with an acc. like* *ידע* *בין* (see *בין*) *ידע* to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. *ב* (German *um etwas wissen*), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sam. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, "they know not *לעשות* *לעויל* that they do evil;" like the Germ. *sie glauben nicht übel daran* *אין* *אין*; by a finite verb, Job 32:22, *ידעתי* *אברהם* *לא*

"I know not how to flatter;" 23:3; 1 Sa. 16:16, Neh. 10:29; conj. *י* Genesis 3:5; also by a whole sentence, Gen. 43:22, "we do not know *שם* *מי* who put," etc. Also the accusative of the object may be altogether omitted, as after verbs of calling. Cant. 1:8, *לא* *לא* *לא* *לא* as in Lat. *si nescis*, wenn du es nicht weißt; *לא* is here redundant, as Job 5:27. Specially the phrases are to be noticed—(a) *ידע* "who knows;" followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully *ידע* *אם* Est. 4:14, "who knows whether," i. q. Lat. *nescio an*, *hand scio an*, for *fortasse* (comp. *אם* B. 2). As to Pro. 24:22; see No. 6.—(b) *ידע* טוב *ידע* "to know good and evil;" Gen. 3:5, 22; i. e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence *ידע* טוב *ידע* *ib.* 2:17, "the tree of wisdom [knowledge]." On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, *οἷα ἐκαστα, ἐσθλά τε καὶ χέρεα, παρὸς δὲ τε νήπιος ἦα*.

(6) *to foresee, to expect any thing*. Ps. 35:8, "let destruction come upon him *לא* *לא* not expecting it," i. e. unexpected. Job 9:5, "(God) removes mountains," *לא* *לא* (properly) "they expect it not," unexpectedly, suddenly. (Kor. xvi. 28, "God overthrows them *לא* *לא* not expecting it." Lokm. Fab. 28.) Cant. 6:12, *לא* *לא* *לא* "I knew not," i. e. "when I did not expect, my soul made me," etc.; Jer. 50:24. So *ידע* *מי* who foresees? i. e. no one knows, or foresees, for *suddenly, unexpectedly*, Pro. 24:22; parall. *פתאום*.

(7) Often used of the will, *to turn the mind to something, to care for, to see about*. Germ. *sich etwas setzen*. Gen. 39:6, *לא* *לא* *לא* "he took care of none of his things;" Prov. 21:23; Job 9:21 (opp. to *לא*). Job 34:4, *לא* *לא* *לא* "let us see to it amongst ourselves what is good?" i. e. let us attend to it, *לא* *לא* *לא* investigate. In the other hemistich *לא* *לא* *לא* Followed by *לא* Job 35:15, *לא* *לא* *לא* "he does not regard iniquity." Specially used—(a) of God as caring for men; Psalm 144:3; Nah. 1:7; followed by *לא* Amos 3:2, "you only have I known (especially cared for) of all the nations of the earth." Gen. 18:19, *לא* *לא* *לא* "him (Abraham) have I known (cared for chosen) that he may command," etc. Compare Ps. 1:6.—(b) of men regarding or worshipping God. Hos. 8:2; 13:4; Ps. 36:11; 9:11, *לא* *לא* *לא* "those

who know (regard or worship) thy name." Job 18:21, לֹא יִדְעוּ לֹא יִתְּרוּ "who regards not God," an atheist, 1 Sa. 2:12.

(8) absol. *to be knowing*, or *wise*, Psalm 73:22; Isa. 44:9 18; 45:20; 56:10. Part. חֲכָמִים i. q. יוֹעִים Job 34:2, Eccles. 9:11. Hence חֵכְמָה wisdom, or knowledge, which see.

NIPHAL נִפְּלָא—(1) *to be, or to become known, of persons*, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by ך of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21, אֶל קִרְבֹנָה, לֹא יָדָעוּ כִּי־בָאָו וְנִפְּלָא "nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly)."

(2) pass. of Hiph. No. 2, *to be taught by experience*, i. e. *to be punished*, comp. Kal No. 2. Prov. 10:9, מַעֲשֵׂה יָדָיו יִדְרֹשׁ "he who perverts his ways (acts perversely) shall be made to know," be taught, i. e. be punished. Jer. 31:19, אֶחְיֶה הַיּוֹרֵעַ "after I was instructed." Well rendered by Luther, nachdem ich aewiglich bin.

PIEL, causat. *to make to know, to shew* anything to any one; with two accusatives, Job 38:12.

PUAL, part. מֵיָדָע *known*, with suff. מֵיָדָעִי *my acquaintance*, Psalm 31:12; 55:14; 88:9, 19. Fem. *something known*. Isa. 12:5 כְּתִיב.

POEL יודע i. q. PIEL, *to shew*, with acc. of pers. 1 Sa. 21:3. But should it not be read הודיעתי instead of יודעתי?

HIPHIL הוֹרִיעַ (imp. הוֹרַע)—(1) *to cause some one to know something, to shew something to some one*,—(a) followed by two acc. Gen. 41:39; Ex. 33:12, 13; Eze. 20:11; 22:2. Used in threatening, 1 Sa. 14:12, נִרְיַע אֶתְּחָם דָּבָר “we will shew you this thing.”—(b) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14—(c) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(d) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) *to teach, to acquaint*, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, to teach any one by punishing, to punish. Compare Kal No. 2. Jud. 8:16, “(he took) the thorns of the wilderness and threshing instruments **וַיִּדְרֹשׁ בָּהֶם אֶת אֲנָשֵׁי סֻכּוֹת** and with them he taught the men of Succoth;” i. e. crushed them with iron threshing instruments laid upon thorns (see **דִּרְשׁ**). LXX. Vulg. *ἡλόσησεν, contrivit*, from the Hebrew **וַיִּרְשֵׁ**, which seems to me more suitable to the context than the common reading.

HOPHAL הוֹפֵל *to be made known.* Lev. 4:23, 28.
Part. מוֹפֵלֵת Isa. 12:5 קרי

HITHPAEL הִתְיַדַּע *to make one's self known*, Gen 45:1; *to reveal one's self*. Nu. 12:6; followed by אֵל.

Derivatives מוֹדַע, מְדוּעַ, מָדַע, דָּעַת, דָּעָה, דָּעַ, יְדָעְנִי
יְדָעָל, יְדוּעַ, יְדָעִיה, יָדַע, and the pr. n. מוֹדַעַת.

יָדַע Ch. fut. **יָדַע** Daniel 2:9, 30; 4:14, i. q. Heb.; specially—

(1) *to perceive, to understand*, Dan. 2:8; 5:23.

(2) *to get to know, to learn*, Dan. 4:6; 6:11.

(3) *to know, to have knowledge of*, Dan. 5:22.

Part. pass. **יָדָע לַיהוָה לְמַלְכָּא** be it known to the king.
Ezr. 4:12, 13.

APHEL, הַפֶּל fut. יִהְיֶה part. מְהוֹרֵעַ to *make known*,
to *show*, followed by dat. of pers. Daniel 2:15, 17, 28;
with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16
Derivative מְהוֹרֵעַ.

יָדָע ("wise"), [*Jada*], pr. n. m. 1 Ch. 2:28, 32.

יְדַעְיָהּ ("for whom Jehovah cares"), [*Jedaiah*], pr. n. m. 1 Ch. 9:10; 24:7; compare *Zec.* 6:10, 14.

יָדָעַנִי m. pl. יָדָעִים—(1) properly knowing, wise, hence a *prophet*, a *wizard*, always used in a bad sense of false prophets. Lev. 19:31; 20:6; Deut.

18:11; 1 Sa. 28:3, 9 (comp. ^{عالم} prop. knowing. a magician, like the Germ. *weiser Mann*, *fluge Frau*, used of wizards uttering words to the deluded people.)

(2) *a spirit of divination, a spirit of python* with which these soothsayers were believed to be in communication. Lev. 20:27; comp. אוב.

Jah, a word abbreviated from יהוה *Jehovah*, or rather from the more ancient pronunciation יְהוֹה or יְהוּה [this rests on the assumption that one of these contradictory pronunciations is the more ancient], whence by apocope יָהּ (as יִשְׂרָאֵלָהּ for יִשְׂרָאֵלֶיךָ) then by the omission of the unaccented ה, יֵה, Lehrs. 157. Either of these forms is used promiscuously at the end of many proper names, as אֱלֹהֵי יָהּ, אֱלֹהֵי יֵה, יֵשַׁעֲכֵהּ, יֵשַׁעֲכֵהּ, and יֵשַׁעֲכֵהּ, the final ה in these compounds being always without Mappik. יָהּ is principally used in certain customary phrases, as הַלְלוּ יָהּ "praise ye Jehovah!" Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, etc. Besides e.g. Ps. 89:9; 94:7, 12; Isa. 38:11; Ex. 15:2, מִזְמֹר יָהּ וְחִמְתָּ יָהּ "my strength and my song is Jehovah." Ps. 118:14; Isai. 12:2; Ps. 68:5, אֵלֵינוּ יָהּ "Jah is his name" (comp. אֵלֵינוּ let. D). Isa. 26:4. (In a few doxological forms this word is also retained in Syriac, as כְּדֻם לְיֵהוּוָה glory to Je'iovah, Assem. Bibl Orient. ii. 230; iii. 57a.)

יָהַב in Hebrew a rare and defective root; of frequent use in Chaldean, Syriac, Arabic, and Æthiopic (יָהַב, ܝܗܒ, ܝܗܒ, 𐩦𐩣𐩪) i. q. נָתַן TO GIVE, TO PLACE, once in pret. Psalm 55:23, הִשְׁלַךְ עַל-יְהוָה, "commit to God (that which) he has given thee (or) laid on thee," i. e. thy lot, for לָךְ יָהַב לְךָ. The person to whom anything is given is often expressed by the pronoun suffixed to the verb; see נָתַתִּי Josh. 15:19; compare Arab. اَعْطَى, and so يَهَب, with two acc. of pers. and thing, although this construction is not sanctioned by grammarians. Others take יָהַב in this place as a subst. burden, grief.)

Found besides only in imper. יָהַב (Prov. 30:15); often with הָ parag. הָרָה, f. הָרָה (Ruth 3:15) pl. הָרָה — (1) *give, give here*. Genesis 29:21; Job 6:22; 2 Sam. 16:20, הָרָה לְכֵם עֲצָה, "give counsel!"

(2) *place, put, set*. 2 Sa. 11:15; Deu. 1:13, הָרָה לְכֵם אֲנִישֵׁי "set for yourselves men." Josh. 18:4.

(3) adv. of exhorting, *come! come on! come now, go on*. Gen. 11:3, 4, 7; 38:16; Ex. 1:10. (Arab. يَهَب give, grant.)—As to הָרָה Hos. 4:18, see Analyt. Ind.

Derivative הָרָהִיבִים.

יָהַב (Dan. 3:28) imp. הָב Dan. 5:17; part. act. הָבִי, pass. יָהִיב, pret. pass. יָהִיבִיב Dan. 7:11, 12; Ezr. 5:14; fut. and inf. are borrowed from נָתַן, comp. Syr. ܝܗܒ, fut. ܝܗܒ from ܢܬܢ = נָתַן. Ch. i. q. Heb.

(1) *to give*. Dan. 2:37, 38, 48, to deliver, to give over, Dan. 3:28; 7:11.

(2) *to place, to lay* (a foundation), Ezr. 5:16. ITHPEAL, מְהִיבִיב fut. יָהִיבִיב, part. מְהִיבִיב *to be given, or delivered*, Dan. 4:13; 7:25, etc.

יָהַב a secondary verb, denom. from יָהַב.

HITHPAEL, הִתְיָהַב pr. *to make one's self a Jew*, i. e. to embrace the Jewish religion, Est. 8:17. The letter Yod, which, in the noun is a servile, becomes a radical; as in קָיַט from קָיִשׁ, and from this again is formed مَعْبَد from بَسْمِ الله; see more instances of this kind in Reisk ad Abulf., Ann. ii. 510.

"So Arab. هَانَ to become a Jew, from هَوِيَ for يَوَى. Kor. ii. 59; lxii. 6; Conj. II. to make a Jew." Thea.]

יָהַב (for יָהַבִּיב "whom Jehovah directs," from יָהַב, [Jahdai], pr. n. m., 1 Ch. 2:47.

יָהוּא *Jehu*, pr. n. (perhaps i. q. יְהוֹשָׁע ["for יְהוֹשָׁע"] "Jehovah is He," like יְהוֹשָׁע for יְהוֹשָׁע).—(1) of a king of Israel, who, after exterminating the dynasty of Ahab, held the kingdom from 844—56 B.C.; he was very much opposed to [some kinds of] idolatry, but very cruel, 2 Ki. chap. 9 and 10.—(2) of a prophet living in the kingdom of Israel, in the time of Baasha, 1 Ki. 16:1; 2 Ch. 19:2; 20:34.—(3) of others of little note.

יְהוֹאָחָז masc. ("whom Jehovah holds fast"), [*Jehoahaz*], pr. n.—(1) of a king of Israel 856—840 B.C. the son of Jehu, 2 Ki. 13:1—9.—(2) of a king of Judah, 611 B.C. the son of Josiah, 2 Kings 23:31—35; 2 Ch. 36:1. This name is also spelled יְהוֹאָחָז. LXX. 'Iωαχάς.

יְהוֹאָשׁ ("whom Jehovah gave," אָשׁ prob. from אָשׁ, to give), [*Jehoash*], pr. n.—(1) of a king of Judah 877—38 B.C., the son of Ahaziah, 2 Ki. 12:1; 14:13; also spelled יוֹאָשׁ [*Joash*], ibid.; 11:2; 12:20.—(2) of a king of Israel 840—25 B.C. the son of Jehoahaz, 2 Kings 13:10—25; also spelled contractedly יוֹאָשׁ ibid. verse 9. LXX. 'Iωάς.

יְהוּדָה Chald. i. q. יְהוּדָה *the land of Judah, Judæa*. (Arab. يَهُود collectively the Jews.) Dan. 2:25, בְּנֵי נְלוּתָא דִּי יְהוּדָה "the captives of Judæa;" 5:13; 6:14; Ezr. 5:1, 8.

["(2) *Jehud*, a town of the Danites, Joshua 19:45."]]

יְהוּדָה (verbal from fut. IIoph. 'praised,' comp. Gen. 49:6), pr. n. *Judah*, borne by—

(1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (בְּנֵי יְהוּדָה), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. יְהוּדָה הָרִי the mountain district of Judah; see הָרִי p. ccxxx. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called מְשִׁכָּה or (especially in the prophets) אֶרֶץ יְהוּדָה. אֶרֶץ יְהוּדָה the land of Judah, the kingdom of Judah, Isa. 19:17. עִיר יְהוּדָה the (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14, 2:2. Where it signifies the land (Judæa) יְהוּדָה is fem., Psalm 114:2; where the people (the Jews) or

tribe of Judah]] masc. Isa. 3:8; The same name was borne by —

(1) other more obscure persons — (a) Neh. 11:9. — (b) Ezr. 3:9; Neh. 12:8. — (c) Neh. 12:34. — (d) ib. verse 36.

יהודי, pl. יהודים, sometimes יהודיים Est. 4:7; 8:1, 7, 13; 9:15, 18, in כתיב —

(1) Gent. noun, a Jew — (a) one who belonged to the kingdom of Judah, 2 Ki. 16:6; 25:25. — (b) in the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite, Jer. 32:12; 38:19; 40:11; 43:9; especially 34:9 (Syn. עברי). Neh. 1:2; 3:33; 4:6; Est. 2:5; 3:4; 5:13. Fem. יהודיה 1 Ch. 4:18.

(2) [Jehudi], pr. n. m. Jer. 36:14, 21.

יהודי Ch. a Jew, only occurring in pl. יהודאים; emphat. יהודאים Dan. 3:8, 12; Ezr. 4:12; 5:1, 5.

יהודית f. — (1) f. Gent. n. יהודי, adv. Jewishly, in the Jewish tongue, 2 Ki. 18:26; Neh. 13:24.

(2) pr. n. Judith, the wife of Esau, Gen. 26:34.

יהוה, Jehovah, pr. name of the supreme God (יהוהים) amongst the Hebrews. The later Hebrews, some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mos. t. iii. p. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (יהוה, יהוה, יהוה, יהוה), they were accustomed to substitute for it יהוה, and thus the vowels of the noun יהוה are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יהוה, not יהוה); prefixes, however, receive the same points as if they were followed by יהוה, thus ליהוה, ביהוה, מיהוה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by ο Κύριος (יהוה): the Samaritans have also followed a similar custom, so that for יהוה they pronounce יהוה (i. q. יהוה). Where the text has יהוה, in order that Adonai should not be twice repeated, the Jews read יהוה, and they write יהוה.

As it is thus evident that the word יהוה does not stand with its own vowels, but with those of another word. The inquiry arises, what then are its true and genuine vowels? Several consider that יהוה is the true pronunciation (according to the analogy of יהוה,

יהוה), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called ΙΑΩ (Diod. i. 94: ιστοροῦσι . . . τοὺς νόμους διδόναι—παρὰ δὲ τοὺς Ἰουδαίους Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν. Macrobi. Sat. i. 18. Hesych. v. Ὀζείας, intp. ad Clem. Alex. Strom. v. p. 666. Theod. quæst. 15 ad Exod.: καλοῦσι δὲ αὐτὸν Σαμαρεῖται ΙΑΒΕ [יהוה] Ἰουδαῖοι δὲ ΙΑΩ); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name ΙΕΥΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יהוה) in Clem. Al. Strom. v. p. 562. Others, as Reland (decad. exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יהוה was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms יהוה and יהוה. Also those who consider that יהוה was the actual pronunciation (Michaëlis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יהוה and יהוה, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יהוה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, "waste of time and labour;" would that he had learned how irreverent a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as Jovis, Jupiter, and transferred from the Egyptians to the Hebrews [What an ideal God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]; (compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so infected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see משה, בן-משה).

To this origin, allusion is made Exod. 3:14; יהוה, יהוה, "I (ever) shall be (the same) that I am (to-day);" compare Apoc. 1:4, 8, ο ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος: the name יהוה being derived from the verb יהוה to be, was considered to signify God as eternal and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos.

12:6, יהוה זכרו "Jehovah (i.e. the eternal, the immutable) is his name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saitic temple, Plut. de Iside et Osiride, c. 9, ἐγὼ εἶμι τὸ γεγεῖός καὶ ὄν καὶ ἐσόμενον. [This shews how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the θεὸς ἐπιχώριος [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelard God of the Hebrews, is called in the Old Testament by his proper name יהוה, and by the appellative אֱלֹהִים, הָאֱלֹהִים (ὁ θεός, ἁλ), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. XLIX, B), as אֱלֹהֵי יְהוָה, אֱלֹהֵי יִשְׂרָאֵל, אֱלֹהֵי יִשְׂרָאֵל, אֱלֹהֵי יִשְׂרָאֵל, אֱלֹהֵי יִשְׂרָאֵל, etc. The use of the word is to be especially observed in the following cases.

(a) יהוה אֱלֹהִים i.e. *Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 84:12; Jon. 4:6; also אֱלֹהֵי יְהוָה 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 32:16; Ne. 8:6. Very frequent, on the contrary, is the compound form followed by a gen., as אֱלֹהֵי יְהוָה Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. אֱלֹהֵי יִשְׂרָאֵל Deu. 1:21; 6:3; 27:3; יהוה אֱלֹהֵי Deu. 21:31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(b) יהוה אֱלֹהֵי יְהוָה "Jehovah (the God) of the (heavenly) hosts," see צבאות.

(c) אֱלֹהֵי יְהוָה (as to the points יהוה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(d) As to the phrase אֱלֹהֵי יְהוָה see לפני, under the word אֱלֹהִים.

יהוהב ("whom Jehovah gave") [*Jehozabad*], pr. n. m.—(1) 1 Chr. 26:4.—(2) 2 Ki. 12:22.—(3) 2 Ch. 17:18 [also contractedly יהוהב].

יהוהב ("whom Jehovah gave"), [*Jehozabad*], pr. n. of one of Jehoshaphat's captains, 1 Ch. 17:15; 23:1; also of others. Hence the Greek Ἰωαννᾶς and Ἰωάννης.

יהוהב ("whom Jehovah cared for"), [*Jehoiada*], pr. n. of a priest who held great authority in the kingdom of Samaria [prop. in Judaea], 2 Ki. 11:4 [also contractedly יהוהב].

יהוהב ("whom Jehovah has established"), [*Jehoiachin*], the son of Jehoiakim, king of Judah, 600 B. C., 2 Ki. 24:8—17. יהוהב Eze. 1:2; יהוהב Est. 2:6; Jer. 27:20; 28:4; יהוהב (יבון יהוה) Jer. 24:1; כחב יהוה Jer. 22:24, 28; 37:1.

יהוהב ("whom Jehovah has set up"), pr. n. *Jehoiakim*, the son of Josiah, king of Judah 611—600 B. C., previously called אֱלֹהִים (which see). 2 Ki. 23:34; 24:1; Jer. 1:3.

יהוהב and יהוהב ("whom Jehovah will defend," or "contend for"), [*Jehoiarib*], pr. n. of a distinguished priest at Jerusalem, 1 Chr. 9:10; 24:7; Ezra 8:16; Neh. 11:10; 12:6, 19. Hence Gr. Ἰωαρίβ, 1 Mac. 2:1.

יהוהב (verbal of the fut. Hoph. from יכל, "able"), [*Jehuchal*], pr. n. masc., Jer. 37:3; written contractedly יהוהב 38:1.

יהוהב & יהוהב masc. ("whom Jehovah impels"), [*Jonadab, Jehonadab*], pr. n.—(1) of a son of Rechab, the ancestor of the Nomadic tribe of the Rechabites, who bound his posterity by a vow of abstinence from wine, 2 Ki. 10:15; Jer. 35:6. See רבב.—(2) 2 Sa. 13:5, seq.

יהוהב & יהוהב m. ("whom Jehovah gave," Gr. Θεοδωρος), [*Jonathan*], pr. n.—(1) of a son of Saul, celebrated for his generous friendship towards David, 1 Sam. 13—31.—(2) of a son of Abiathar, 2 Sa. 15:27, 36; 1 Ki. 1:42, 43; also of others.

יהוהב i. q. יוסף (this form is Chaldaic, and the other is not to be regarded as contracted), pr. name: *Joseph*, Ps. 81:6; but in this place it is used poetically of the nation of Israel. See יוסף.

יהוהב ("whom Jehovah adorned"), [*Jehoaddan*], pr. n. m., 1 Ch. 8:36; for which there is 9:42, יעד.

יהוהב [*Jehoaddan*], pr. n. f. 2 Ki. 14:17 (in חביב); 2 Ch. 25:1.

יהוהב ("towards whom Jehovah is just," "whom Jehovah has made just"), pr. n. of the father of Joshua the high priest, Hag. 1:1, 12; Eze. 3:2, 8; 5:2 [also יהוהב].

יְהוֹרָם ("Jehovah is exalted," ["whom Jehovah upholds"]), *Jehoram*, or *Joram*, pr. n.—(1) of a king of Judah, from the year 891—884 B. C., son of Jehoshaphat, 2 Ki. 8:16—24.—(2) of a king of Israel, from the year 896—884 B. C., the son of Ahab. The name of both is also spelled contractedly **יֹרָם**.

יְהוֹשָׁבֶעַ ("whose oath is Jehovah," i.e. she who swears by Jehovah, hence worships him, compare **אֲשֵׁרָעַ**, [*Jehosheba*], pr. n. of a daughter of king Joram, the wife of Jehoiada the priest, 2 Ki. 11:2. This name is written **יְהוֹשָׁבֶעַת** in 2 Ch. 22:11.

יְהוֹשֻׁעַ & **יְהוֹשָׁעַ** m. ("whose help [salvation] is Jehovah," comp. **אֲשֵׁרָעַ**, the German Gotthilf), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also **הוֹשָׁעַ** Num. 13:16 (see also **יְהוֹשָׁעַ**).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see **יְהוֹשָׁעַ**.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. *Ἰησοῦς*. Vulg. *Josua*.

יְהוֹשָׁפָט ("whom Jehovah judges," i.e. whose cause he pleads), *Jehoshaphat*—(1) king of Judah, 914—889 B. C., son of Asa, 1 Ki. 22:41—51, from whom the valley between Jerusalem and the Mount of Olives received its name ["although that is not expressly stated"], Joel 4:2, 12; 2 Ch. 20.—(2) the recorder of king David, 2 Sam. 8:16; 20:24.—(3) 1 Ki. 4:17.—(4) 2 Ki. 9:2, 14.

יְהִיר *lofty, swelling, proud* (root **יָהַר**, which is akin, perhaps, to the noun **הָר** ["Arab. **تَاجِر** a lofty heap of sand"], Prov. 21:24; Hab. 2:5. (Chaldee and Talmud id., **אֲתִיָּהַר** to be proud; **יְהִירָה**, **יְהִירָה** pride.)

יְהִירָה ("who praised God"), pr. n. masc.—(1) 2 Ch. 29:12.—(2) 1 Ch. 4:16.

יְהִירָה m. a kind of *hard gem*, so called from the idea of striking (root **הָרָה**), Ex. 28:18; 39:11; Eze. 28:13. The ancient translators sometimes render this by diamond, sometimes by emerald, sometimes by jasper; but this last is certainly incorrect, for in Eze. loc. cit. it is joined with **יָסָפָה**, which can hardly be doubted to be the jasper. See Braun, *De Vestitu Sacerdotum*, ii. 13.

יָהַר an unused root. Arab. **وهس** to trample, to tread down. Hence—

יָהַרָה & **יָהַרָה** (i. q. **هَصَة**, a place trampled down, perhaps a threshing floor), *Jahaz*, pr. n. of a city of Moab, situated near the desert; afterwards a sacerdotal city in the tribe of Reuben, Nu. 21:23; Deut. 2:32; Josh. 13:18; Isa. 15:4; Jer. 48:21, 34.

יָהִיר see **יָהִיר**.

יָהִירָה ("whose father is Jehovah"), *Joab*, pr. n. of David's general, 2 Sa. 2:24; 1 Ki. 2:5, 22; also of other men.

יָהִירָה ("whose brother (i.e. helper) is Jehovah"), *Joah*, pr. n.—(1) of a son of Asaph, Hezekiah's recorder, 2 Ki. 18:18; Isa. 36:3.—(2) of the recorder of king Josiah, 2 Ch. 34:8; also of others.

יָהִירָה see **יָהִירָה**.

יָהִירָה ("to whom Jehovah is God," i.e. worshipper of Jehovah), pr. n. *Joel*—(1) a prophet, son of Pethuel, Joel 1:1.—(2) the eldest son of Samuel, 1 Sa. 8:2.—(3) a son of king Uzziah, 1 Chron. 6:21; for which (by a manifest [transcriptional] error), there is, verse 9, **יָהִירָה**; also the name of others.

יָהִירָה [*Joash*], pr. n.—(1) **יָהִירָה** q. v.—(2) the father of Gideon, Jud. 6:11, etc.

יָהִירָה [*Job*], pr. n. of a son of Issachar, Gen. 46:13; perhaps an incorrect reading for **יָהִירָה** Num. 26:24; 1 Ch. 7:1 קרי.

יָהִירָה (probably i. q. **يَاب** "a desert," properly a crying out, a place where wild beasts cry out; from the root **יָב**, **יָב**, [*Jobab*], pr. n. of a region of the Joktanite Arabs, Gen. 10:29; 1 Ch. 1:23. A trace of this name may be found perhaps in Ptolemy, who mentions near the Sachalitæ on the Indian sea, the *Ἰωβαπίραι*, or, according to the conjecture of Salmasius and Bochart, *Ἰωβαβίραι* (ρ being changed into β). See Bochart, *Phaleg*. ii. 29.

["(2) pr. n. of an Edomite king, Gen. 36:33, 34; 1 Ch. 1:44, 45.—(3) of a Canaanite king, Josh. 11:1.—(4) 1 Ch. 8:9.—(5) 1 Ch. 8:18."]

יָהִירָה comm. (compare No. 2) an onomatopoeic word, signifying, if I judge aright, *jubilum* or a joyful sound, then applied to the sound of a trumpet, trumpet signal, like **יָהִירָה**, which see. There are allied roots, both as to sound and sense, signifying loud noise, a mark sometimes of joy sometimes of grief (since the two are often hardly to be distinguished, and they are expressed by the same verbs, comp

n being by degrees softened into (ה and ה) "Three roots are thus found with the softer letter יום, ימים, ימים. Hence יום, ימים, ימים. Thes.]

יום suff. יומי, יומך, dual יומים, pl. ימים (as if from sing. יום), constr. ימים m —

(1) *the day*. (Syr. ܕܝܡܐ, Arabic يوم id. The primary signification appears to me to be that of the *heat* of the day. For the roots יום and יל or ין appear to have originated by softening the guttural, from the roots יום to be warm, and יחן Arabic وحن to glow with anger. Compare Arabic transp. دحى to be hot (as the day), and Gr. *laivw*.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. יום by day, in the day time, i. q. ימים Ps. 88:2 (see ימים, היום). יום יום Gen. 39:10; Ex. 16:5; יום יום Est. 3:4 (more fully יום יום בלילה ibid. 2:11). יום ביום (properly יום an Tag, see 2 letter B, No. 1); Neh. 8:18; יום ביום 1 Sa. 18:10; ליום ביום 2 Ch. 24:11, *daily*.

The day of any one is specially—(a) in a good sense, *the festival day of any one*. Hos. 7:5, יום מלכנו "the day of our king," i. e. his birth-day, or that of his inauguration; 2:15, ימי הפעלים "the festival days of idols"; 2:2, יום יזרעאל "the day of Jezreel," i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3:1 (not so 1:4).—(b) in a bad sense, *a fatal day, the day of one's destruction*. Obad. 12, יום אחיך "the day of thy brother's (destruction)." Job 18:20, "at his destruction (יום) shall posterity be astonished;" 15:32; Ps. 37:13; 137:7; 1 Sa. 26:10; Eze. 21:30.

(Arabic ܕܝܡܐ times, sc. unfortunate). Hence—(c) day of battle and slaughter. Isa. 9:3, יום מדין "the day of the defeat of Midian." Comp. "dies Allienais, Cannensis;" Arab. يوم بدر the day of the battle of Beder.—(d) "the day of Jehovah," i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15; Eze. 13:5; Isa. 2:12. Plur. Job 24:1.

(2) *time*, like *hμέρα*, a day. See the phrases היום, ביום, ביום etc., under the letters a. b. d. e. f. g. More frequently in Pl. ימים No. 2.

With the article and prepositions prefixed—(a) *יום in this day, to-day*, Gen. 4:14; 22:14; 24:12; 30:32; 31:48, etc. (Arab. اليوم); *by day, in the day time* (opp. to הלילה), Neh. 4:16; Hos. 4:5, i. q. ימים; *at this time*, Deu. 1:39; 1 Sam. 12:17; 14:33; also, *at that time, then*, 1 Sam. 1:4; 14:1;

2 Ki. 4:8; Job 1:6 (where the common rendering is *on a certain day, at some time*, i. q. *יום*, the force of the article being neglected).

(b) *יום followed by inf. in the day in which*, as Gen. 2:17, ביום אכלך "in the day in which thou eatest;" Lev. 7:36; *at that time in which*, i. e. *when*. Gen. 2:4, ביום עשות יי אלהים ארץ ושמים "when Jehovah God had made the earth and the heaven;" 3:5; Exod. 10:28; Isa. 11:16; Lam. 3:57. Followed by a pret. Lev. 7:35.

(c) *יום by day, in the day time*, Jer. 36:30; "in this very day," i. e. *at once, presently*, Pro. 12:16; Neh. 3:34; *in that day*, i. e. *late*, Jud. 13:10.

(d) *יום in this day, at this time, now*, Gen. 25:31, 33; 1 Ki. 1:51; Isaiah 58:4; where it refers to a future action: *before that*, 1 Sam. 2:16; 1 Ki. 22:5. Often also ביום הנה *at this time, now*, 1 Sa. 22:8, 13; *at that time, then*, of something past, Deu. 8:18; of something future, Deut. 2:30; 4:38; 1 Ki. 8:24.

Not greatly different is—(e) *יום i. e. to day*, 1 Sa. 9:13; Neh. 5:11 (immediately); ביום הנה *at this time, now*, Ezr. 9:7, 15; Neh. 9:10; *at that time, then*, Gen. 39:11, also *as at this time* (when 3 has the power of comparison), Deu. 6:24; Jer. 44:22.

(f) *יום from the time when*—Ex. 10:6; Deu. 9:24.

(g) *יום in all days*, every day, *daily*, Psalm 42:4, 11; 44:23; 56:2, 3, 6; 71:8, 15, 24; 73:14 (parall. לְכָל יוֹם every morning); 74:22; 86:3; 88:18; 89:17. (LXX. sometimes καθ' ἡμέραν ἡμέραν).—(β) *all the day*, Isa. 62:6 (parall. ἡμέραν ἡμέραν).—(γ) *in all time, perpetually* (αἰετῶς, immerbar). Ps. 52:3, חסד אל כל היום "the mercy of God (is exercised) continually." Pro. 21:26, כָּל יוֹמָיו יִקְרֶה הַתְּאֵנָה "the wicked man covets greedily continually;" 23:17; Isa. 28:24, "does the ploughman plough continually?" 65:5, אֵשׁ יִקְרֶה כָּל הַיּוֹם "a fire continually burning." There is often added תמיד Isa. 51:13; 52:5; Ps. 72:15. In the same sense there is frequently used in prose כָּל הַיּוֹם which see; the expression now under consideration is peculiar to poetry.

Dual יומים *two days*, Ex. 16:29; 21:21; Num. 9:22; Hos. 6:2, מִיּוֹמֵי הַשְּׁלִישִׁי "after two days, on the third day," i. e. presently [surely it ought to be taken in its exact meaning]; comp. Job. 2:19, 20.

Plural ימים (as if from the singular יום), in the Chaldee form ימין Dan. 12:13; constr. ימי, poetically ימות Deut. 32:7; Psa. 90:15 (compare Aram ימית

לְמַעַן).—(1) *days*, e. g. שִׁבְעַת יָמִים seven days, Gen. 8:10, 12. יָמִים אֲחֻרִּים some days, i. e. *some time*, for a while, Gen. 27:44. יָמִים put absolutely

has the same power as Arab. *أيامًا* some days, some while, Syr. *ܠܥܬܝܢܐ* after some time (Barhebr. Ch. p. 391, 418). Neh. 1:4; Dan. 8:27; Gen. 40:4, וַיְהִי יָמִים בְּמִשְׁמָר "and they were for a while in custody." The space of time thus signified, which is often several months, and never an entire year, will appear clearly from the following examples. Nu. 9:22, יָמִים אוֹ חֹדֶשׁ אוֹ שְׁנָיִם "for two days or a month or a greater length of time." 1 Sa. 29:3, "he has been with me *שְׁנָיִם יָמִים* now for several (or many) days, or rather years." *שְׁנָיִם יָמִים* some while after, Jud. 11:4; 14:8; 15:1. *שְׁנָיִם יָמִים* id., Gen. 4:3; 1 Ki. 17:7. [It is clear that the statement that *יָמִים* always means something less than a year is a mere assertion; the cited passages *prove* nothing of the kind. See No. 3.]

(2) *time*, without any reference to days, Genesis 47:8, יָמֵי שְׁנֵי חַיָּיִךְ "the time (period) of the years of thy life." *יָמֵי אַבְרָהָם* in the time of Abraham, Gen. 26:1; *יָמֵי דָוִד* 2 Sam. 21:1; 1 Ki. 10:21, *in the time*, or age, of David, of Solomon; i. e. during the reign of David, of Solomon. (Arab. *في أيام* during the reign of king N.N.). Exod.

2:11, "it came to pass *בְּיָמֵי הַהֵם* at that time." *בְּלֵילֵי יָמִים* in all time, perpetually, for ever, always. Deu. 4:40; 5:29; 6:24; 11:1; 12:1; 14:23 (and often in that book). Jer. 31:36; 32:39; 33:18; 35:19; 1 Samuel 1:28; 2:32, 35; 18:29; 23:14. Often—(a) specially it is *the time of life, lifetime*. *בְּיָמֵי* advanced in life, Gen. 24:1; Josh. 13:1; Job 32:7, יָמִים יִבְרֹךְ "let days (of life) speak (*die Jahre mögen reden, das Alter mag reden*), i. e. let the old speak. *בְּלֵילֵי יָמִים* through all the time of life, Gen. 43:9; 44:32. *מֵיְמֵיךָ* since thy days, i. e. whilst thou hast lived, 1 Sa. 25:28; Job 38:12. *הָאָרֶץ יִמְיָהּ* to live long, to be long-lived, see *אָרֶץ*. Metaph. *בְּלֵילֵי יָמֵי* all the time of the earth, as long as the earth lasts. Gen. 8:22.—(b) *יָמִים* is often put in the acc. pleonastically after words denoting a certain space of time, as *שְׁנַת יָמִים* two years of time, *שְׁנַת יָמִים* *Zeit*, Gen. 41:1; Jer. 28:3, 11 (in German there is a similar pleonasm, *ein Monat lang*, Gen. 29:14; *ein Monat Zeit*, for *einen Monat lang*, Gen. 29:14; *שְׁנַת יָמִים* Deu. 21:13; 2 Ki. 15:13; *שְׁנַת יָמִים* Dan. 10:2, 3. See as to this idiom, Lehrs. p. 667. (Similarly in Arab there is added *زمان* *time*, and in

Æthiopic *ወደዕለ*: days, just as in Hebrew, see Ascensio Jesaia ed. Laurence, i 11; xi. 7.)

(3) The signification of time is limited to a *certain space of time*, namely a *year*, as in Syr. and Chaldean *ܕܝܢܐ* signifies both *time* and a *year*; and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weights, and measures (see *פֶּגֶרָה*). [Compare the English word *pound* from *pondus*.] Lev. 25:29; Jud. 17:10. *יְכֻזְּ הַיָּמִים* an anniversary sacrifice. 1 Sa. 2:19. *יָמִים מִיָּמִים* yearly. Exod. 13:10; Jud. 11:40; 21:19; 1 Sa. 1:3 (comp. *שְׁנָה* verse 7); 2:19. For *יָמִים עַל-שְׁנָה* Isa. 32:10; there is found in Isa. 29:1 *שְׁנָה עַל-שְׁנָה*. Also used in a plural sense for *years*, with the addition of numerals (as *שְׁנָיִם* plur. *Ḳefidder*). 2 Ch. 21:19, *בְּעֵת צֵאת הַמֶּלֶךְ לְיָמִים שְׁנָיִם* "at the end of two years." The interpretation of Amos 4:4 is doubtful, *לְשָׁלֹשׁ יָמִים* either "every third year," or else "every third day;" if it mean the latter, it is used in bitter irony.

יום m. Ch. i. q. Heb. *a day*. *יום בְּיוֹם* every day, Ezr. 6:9. Emphat. *יוֹמָא* Dan. 6:11.

Plur. found in three [two] forms—(a) *יוֹמִין* const. *יוֹמִי*, emphat. *יוֹמִיָּא*;—(b) const. *יוֹמָת* Ezr. 4:19 and —(c) as in Hebrew, const. *יוֹמִי* Ezr. 4:7. [This should have been omitted, for this verse (as is noticed in Thes.) is in Hebrew.] The same as in Hebrew *יָמִים* in plur. denotes *time*, especially *life-time*, *עֲמִיק יָמִיָּא* advanced in age, Dan. 7:22. [Much better as in the English version, *the Ancient of days*; it is not a reverential manner of speaking to use words as if God had grown old.]

יוֹמָם adv. (from *יום* and the adverbial termination *-ם*)—(1) *by day*. *יוֹמָם וּלְיָלָה* by day and by night, i. e. continually, Lev. 8:35; Num. 9:21. Like substantives—(a) it receives prepositions. *בְּיוֹמָם* Neh. 9:19, and—(b) it is put in the genit. *יָרִי יוֹמָם* daily enemies, Eze. 30:16.

(2) *daily*, see Ezek. l. c. (Syr. *ܕܝܢܐ* *a day*, *ܕܝܢܐ* daily.)

יִי, an unused root, which appears to have had the sense of *boiling up*, or *bubbling up*, *being in a ferment*, whence *יִי* clay and *יִי* wine, just like *יִי* mire, clay, and *יִי* wine, from *יִי* to boil up to ferment. Cognate roots have been given under *יום*

יִי. [Javan], pr. n.—(1) *Ionia*, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to the whole of Greece

this has been expressly remarked by Greek writers themselves (Æschyl. Acharn. 504, ibique Schol. Pers. 176, 561). Gen. 10:2; Dan. 8:21; Isaiah 66:19; Ezek. 27:13; Zech. 9:13. (Syriac ܝܘܢܐ, ܝܘܢܐ, ܝܘܢܐ)

Greece; Arab. ܝܘܢܐ a Greek.) The patron. is ܝܘܢܐ. Hence ܝܘܢܐ sons of the Greeks, ܝܘܢܐ 'Aχαιων. Joel 4:6.

(2) Eze. 27:13 is perhaps a city of Arabia Felix, compare ܝܘܢܐ Jawan, a city of Yemen, Kamûs.

ܝܘܢܐ m. const. ܝܘܢܐ mire, clay. Psalm 69:3; 40:3, ܝܘܢܐ mire of clay, comp. Dan. 2:41. Root ܝܘܢܐ.

ܝܘܢܐ see ܝܘܢܐ.

ܝܘܢܐ f. pl. ܝܘܢܐ — (1) a dove, Genesis 8:8, seq. ܝܘܢܐ my dove, a gentle term of endearment, Cant. 2:14; 5:2; 6:9; 1:15, ܝܘܢܐ "thy eyes (are) doves," i. e. like to doves' eyes. Cant. 4:1. ܝܘܢܐ young doves, Lev. 5:7. (As to the etymology I give no opinion. [In Thes. "a libidinis ardore quæ in proverbium abiit ita dictam censeo."] Some derive it from ܝܘܢܐ, to be weak, gentle, and thus it would properly be, feeble and gentle bird.

(2) [Jonah], pr. n. of a prophet, Jon. 1:1; 2 Ki. 14:25. — Another ܝܘܢܐ see under ܝܘܢܐ.

ܝܘܢܐ see ܝܘܢܐ No. 1.

ܝܘܢܐ m. Isa. 53:2, and ܝܘܢܐ f. properly sucking, figuratively a sucker of a tree, as if it sucked nourishment from a mother. Job 8:16; 14:7; 15:30; Eze. 17:22; Hos. 14:7. By a similar figure applied from animals to plants, a sucker is called in Greek ܝܘܢܐ, and pullulare is used of plants.

ܝܘܢܐ [Jonathan], — (1) see ܝܘܢܐ. — (2) others bore this name only in its contracted form. — (a) 1 Ch. 3:32. — (b) Jer. 40:8 all.

ܝܘܢܐ m. Joseph, pr. n. — (1) of the youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. See Gen. chap. 37 — 50. — Gen. 30:23, 24, allusion is made to a double etymology, as though it were — (a) ܝܘܢܐ he takes away, and — (b) fut. Hiph. apoc. from ܝܘܢܐ he shall add, which latter is confirmed by the Chaldaic form ܝܘܢܐ. Ps. 81:6. The two sons of Joseph, Ephraim and Manasseh, having been adopted by their grandfather, and becoming the ancestors of two of the tribes of Israel, the name ܝܘܢܐ and ܝܘܢܐ is used — (a) of these two tribes Jos. 17:17; 18:5; Jud. 1:23, 35;

also the same ܝܘܢܐ Jos. 14:4. — (b) poet. of the Ephraimite kingdom, i. q. ܝܘܢܐ No. 2. Psal. 78:67; Eze. 37:16 — 19; Zec. 10:6. — (c) of the whole nation of Israel [?] Ps. 80:2; 81:6; Am. 5:6, 15; 6:6

(2) of several other men — (a) 1 Ch. 25:2, 9. — (b) Neh. 12:14. — (c) Eze. 10:42.

ܝܘܢܐ ("whom Jehovah will increase"), [Josiphiah], pr. n. m. Eze. 8:10.

ܝܘܢܐ (perhaps for ܝܘܢܐ "he helps" ["perhaps for ܝܘܢܐ Jehovah aids him"]), [Joelah], pr. n. m. 1 Ch. 12:7.

ܝܘܢܐ ("for whom Jehovah is witness"), [Joed], pr. n. m. Neh. 11:7.

ܝܘܢܐ ("whose help is Jehovah"), [Joezer], pr. n. m. 1 Ch. 12:6.

ܝܘܢܐ [Joash] (i. q. ܝܘܢܐ), pr. n. m. 1 Ch. 7:8. — (2) 27:28.

ܝܘܢܐ see ܝܘܢܐ.

ܝܘܢܐ — (1) a potter, see ܝܘܢܐ. — (2) Zec. 11:13, ܝܘܢܐ (perhaps ܝܘܢܐ, i. q. ܝܘܢܐ treasury of the temple; formed by a change of letters according to the Aramaean pronunciation (as in ܝܘܢܐ, ܝܘܢܐ). The true interpretation was seen by the copyists, and also partially expressed; some having written ܝܘܢܐ, and others ܝܘܢܐ. Of the ancient versions, the Syriac rightly gives it a treasury. [This is wrong altogether; the word certainly means a potter in this place; the Syriac translator made a mistake, and this mistake is taken as a sufficient ground for contradicting the New Test. 1]

ܝܘܢܐ (contr. from ܝܘܢܐ), [Jokim], pr. n. m. 1 Ch. 4:22.

[ܝܘܢܐ] [Jorah], pr. n. m. Eze. 2:18."

ܝܘܢܐ m. — (1) part. act. Kal of the root ܝܘܢܐ, pr. watering, sprinkling (Hos. 6:3), hence the former rain which falls in Palestine from the middle of October to the middle of December, preparing the earth to receive the seed. Deu. 11:14; Jer. 5:24.

(2) pr. n. see ܝܘܢܐ. [This should be ܝܘܢܐ; see above.]

ܝܘܢܐ (for ܝܘܢܐ "whom Jehovah teaches"), [Joram], pr. n. m. 1 Ch. 5:13.

ܝܘܢܐ ("Jehovah is exalted"), [Joram], pr. n. m. 2 Sa. 8:10, for which 1 Ch. 18:10 is ܝܘܢܐ.

ܝܘܢܐ ("whose love is returned") [Jashab-hesed], pr. n. m. 1 Chr. 3:20.

יִשְׁבִּיָּה ("to whom Jehovah gives a dwelling"), [Josibiah], pr. n. m. 1 Ch. 4:35.

יִזְשָׁה [Joshah], pr. n. m. 1 Ch. 4:34.

יִזְשִׁיָּה ("whom Jehovah raises up"), see the root יָשָׁה ["for יִזְשִׁיָּה"], [Joshabiah], pr. n. m. 1 Ch. 11:46.

יֹתָם ("Jehovah is upright"), [Jotham], pr. n. — (1) of a son of Gideon, Jud. 9:5, 7. — (2) a king of Judah, the son of Uzziah, 759—43 B. C. 2 Ki. 15:32—38.

יֹתֵר & יֹתֵר — (1) pr. part of the root יָתַר: remainder, hence gain, emolument. Ecc. 6:8.

(2) Adv. — (a) more, farther. (Chald. and Rabb.

יֹתֵר ["Syr. ܝܬܪ"], followed by מֵן more than), Ecc. 2:15; 7:11; 12:12. — (b) too much, over. Eccl. 7:16. — (c) besides, like יֹתֵר Esther 6:6; יֹתֵר מִמֶּנִּי besides me. יֹתֵר שֶׁ conj. inasmuch as. Ecc. 12:9; יֹתֵר שֶׁהָיָה קֹהֶלֶת חֶכֶם "and inasmuch as Koheleth was wise."

יֹתֵרֶת [only found defect. יֹתֵרֶת, f. of the preceding word, that which is redundant, hanging over, specially יֹתֵרֶת עַל-הַכֶּבֶד Ex. 29:13; Lev. 3:4; יֹתֵרֶת Ex. 29:22 and הַכֶּבֶד Lev. 9:10, "the greater lobe of the liver," as though it were the redundant part of the liver; something added to it.

LXX. λογὸς τοῦ ἥπατος, Saad. يادَة id. and of the same origin as the Hebr. from יָדַ; i. q. יֹתֵר. See Bochart, Hieroz. vol. i. p. 498, seq. Vulg. reticulum hepatis; according to which, some later writers understand omentum minus hepatico-gastricum; but this could hardly have been used in sacrifice, as being devoid of fat.

יִי, an unused root. Arab. جى, to gather selves together. Hence—

יִיֵּאל ("the assembly of God"), [Jeziel], pr. n. m. 1 Ch. 12:3.

יִיֵּה (contracted from יִיֵּה and יֵה, "who exults because of Jehovah," ["whom Jehovah sprinkles, expiates"], see the root יָהַ, [Jeziab], pr. n. m. Ezr. 10:25.

יִיֵּז ("whom God moves," "to whom God gives life and motion"), [Jaziz], pr. n. m. 1 Ch. 27:31.

יִיֵּלֵה ("whom God draws out," i. e. "will preserve," Jeziab], pr. n. m. 1 Ch. 8:18, from the unused root יָלָה.

יִזְרָח with art. 1 Chr. 27:8, [Izrahite], stand for יִזְרָחִי.

יִזְרַחִי ("whom Jehovah brought to light," see the root יָרַח, No. 2), [Izrahiah], pr. n. m.—(1) 1 Ch. 7:3, see יִזְרַחִי. — (2) Neh. 12:42.

יִזְמֵם a fictitious root, which some have adopted on account of the form יִזְמֵם Gen. 11:6, which is from the root יָזַם, which see.

יִזְזֵם an uncertain root, see יִזְזֵם Hophal. [In Thes. Pu. part. is given under this word; see יִזְזֵם]

יִזְנִיָּה see יִזְנִיָּה.

יִזַּע an unused root, Arab. ذغ, to flow, to run (as water), Amhar. በዛ: for በዘዐ: to sweat. Hence—

יִזַּע m. sweat, i. q. יִזַּע, ἀπαλ λεγόμε. Eze. 44 18.

יִזְרְעֵאל & יִזְרְעֵאל ("that which God planted"), pr. n. [Jezreel].—(1) of a town in the tribe of Issachar (Jos. 19:18), where stood the palace of Ahab and his successors, 1 Ki. 18:46; 21:1; 2 Ki. 9:15; whence יִזְרְעֵאל דָּמִי Hos. 1:4, the blood of Jezreel is used of the blood there shed by the dynasties of Ahab and Jehu. Near the city there was a great valley יִזְרְעֵאל עֲמָק Jos. 17:16; Jud. 6:35 (afterwards called 'Esdrahel, now عسر ابن عسر, Burckhardt's Travels p. 334, Germ. ed. vol. ii. p. 579), in which Hos. 1:5, predicts that there shall be a great slaughter (יִזְרְעֵאל Hos. 2:2). The same prophet gives to his eldest son, then newly born, the name of Jezreel (1:4), and he afterwards with his brother Lo-Ammi and his sister Lo-Ruhamah (2:24, 25) are made types of the people, when after their punishments and dispersions they are brought back to their own land (2:2), and endowed with new blessings. It is thus that the words are to be understood, which have been so much twisted by expositors, 2:24: "the earth shall answer the corn and new wine and oil, and these (gifts of the earth) shall answer Jezreel;" i. e. the earth, made fruitful by Heaven (verse 23), shall again render its produce to Jezreel. The prophet goes on with the allusion made to Jezreel, verse 25; יִזְרְעֵאלָאֵנִי "I will sow him again in the land, and I will again love Lo-Ruhamah (not beloved), and a people will I call Lo-Ammi (not a people);" i. e. the whole people of Israel, who were typified by the three children of the prophet, I will again plant, love, and appropriate as my own. יִזְרְעֵאל in this passage is construed as fem. being taken collectively, so Ephraim, Isa. 17:10, 11, etc. [In this passage, the force of my people, and my

my people, must also be remembered.]—The Gentile noun is יְהוֹרְעָאֵל 1 Ki. 21:1, f. יְהוֹרְעָאֵלִית, יְהוֹרְעָאֵלִית 1 Sam. 27:3; 30:5.

(2) a town in the mountains of Judah, Joshua 15:56; 1 Sa. 29:1.

(3) pr. n. m.—(a) of a son of Hosea; comp. No. 1, Hos. 1:4.—(b) 1 Ch. 4:3.

[“יְהוֹבָה” (‘hidden,’ i.e. ‘protected,’ verbal of Pual), [*Jehubbah*], pr. n. of a man, 1 Chron. 7:34. Root יְהוֹבָה.]

יָחַד, fut. יִחָד (cogn. אָחַד, אֶחָד), TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; followed by 3 Gen. 49:6; followed by אֶת (אִתְּ) Isa. 14:20. (Arab.

وحَد and وحد.)

PIEL, to unite, to join together, Ps. 86:11. Hence יָחַד and—

יָחַד m.—(1) union, junction, 1 Ch. 12:17.—(2) elsewhere adv.—(a) together, in one place, 1 Sa. 11:11; 17:10; at once, 2 Sa. 21:9; יָחַד all together, all at once; Job 34:15, יָחַד כָּל־בָּשָׂר “all are alike flesh,” i.e. mortal; Isa 22:3, and then without כל id.; Job 3:18; 24:4; 38:7, בְּרוֹן־יָחַד בּוֹכֵי בֹקֵר “when all the morning stars sang together,” Deu. 33:5. Absol. without a noun, Job 16:10, יָחַד עָלַי יִתְקַלְּמוּן “they have together (i.e. all) assembled against me,” 17:16; 19:12. With a negative particle, no one, Hos. 11:7.—(b) wholly, altogether, Job 10:8; Ps. 141:10. Of the same signification, and also rather more used is—

יָחַדוּ, יָחַדוּ, prop. those joined together, they together, like יָחַד.—(1) together, in one place, Gen. 13:6; 22:6; 36:7; Deu. 25:5.

(2) together at one time, Ps. 4:9.

(3) with the addition of כל all together, all at once, Ps. 14:3; 1 Ch. 10:6; also without כל Job 24:17.

(4) i.q. mutually, with one another, e.g. יָחַדוּ they strove together, Deu. 25:11; comp. 1 Sa. 17:10.

יָחַדוּ (for יָחַדוּ “united,” [“his union”]), [*Jahado*], pr. n. m. 1 Ch. 5:14.

יָחַדִּיאֵל (“whom God makes glad,” from the root יָחַד), [*Jahdiel*], pr. n. m. 1 Ch. 5:24.

יָחַדִּיהוָה (“whom Jehovah makes glad”), [from the root יָחַד], [*Jehiah*], pr. n. m.—(1) 1 Ch. 24:30.—(2) 1 Ch. 27:30.

יָחַדִּיאֵל (“whom God preserves alive,” for

יָחַדִּיהוָה, from יָחַד No. 2 = יָחַד), [*Jehiah*], pr. n. m. 2 Ch. 29:14.

יָחַדִּיאֵל (“who looks to God” [“whom God watches over”]), [*Jahaziel*, *Jahziel*], pr. n. of several men, 1 Ch. 12:4; 16:6; 23:19.

יָחַדִּיהוָה (“who looks to Jehovah,” [“whom Jehovah watches over”]), [*Jahaziah*], pr. n. m. Ezr. 10:15.

יָחַדִּיאֵל (for יָחַדִּיאֵל, “whom God will strengthen,” Pathach in the shortened syllable being changed into Segol, see Heb. Grammm. ed. 10, § 25, note 1, like אֶזְכִּיָּה Ex. 33:3, for אֶזְכִּיָּה), [*Ezekiel*, *Jehezkiel*], pr. n. of a very celebrated prophet, whose writings stand third in order; he was the son of Buzi the priest. After he was carried away captive together with king Jechoniah, he lived in the Jewish colony on the river Chebar, and there prophesied until the sixteenth year after the destruction of Jerusalem by Nebuchadnezzar (see Eze. 29:17); Eze. 1:3; 24:24. The LXX. write this name Ἰεζεκιήλ and so Sir. 49:8 (10). Vulg. *Ezechiel* [which has been adopted in the English version] (compare יָחַדִּיהוָה, *Ezechias*, *Ezechias*), Luther has imitated the Greek, Ἰεζεκιήλ.

יָחַדִּיהוָה m. i. q. יָחַדִּיהוָה, which see.

יָחַדִּיהוָה [*Hezekiah*], pr. n. m. 2 Ch. 28:12

יָחַדִּיהוָה (“whom God brings back,” fut. Hiph. parag. from Ch. יָחַד to return), [*Jahzerah*], pr. n. m. 1 Ch. 9:12. I should prefer to read יָחַדִּיהוָה.

יָחַדִּיאֵל (probably for יָחַדִּיהוָה “whom God preserves alive,” [“‘God liveth,’ according to Simonis”]), [*Jehiel*], pr. n. of several men, as of a son of Jehoshaphat, 1 Ch. 21:2. Patron. יָחַדִּיאֵל 1 Chron. 26:21, 22.

יָחַדִּיהוָה m. יָחַדִּיהוָה f. (from יָחַד).—(1) only, especially only begotten, only child, Gen. 22:2, 12, 16; Jer. 6:26; Zec. 12:10; Pro. 4:3; and fem. יָחַדִּיהוָה Jud. 11:34.

(2) solitary; hence forsaken, wretched, Ps. 25:16; 68:7.

(3) f. יָחַדִּיהוָה only one, hence that which is most dear, that which cannot be replaced, poet. for life, Ps. 22:21; 35:17; [does not this pervert both the passages?] comp. בָּבֹד.

יָחַדִּיהוָה (“Jehovah lives”), [*Jehiah*], pr. n. m. 1 Ch. 15:24.”

יָחַדִּיהוָה m. expecting, waiting, hoping, Lam. 3:26 Root יָחַד.

יחל unused in Kal, i. q. חל No. 7, TO REMAIN, TO DELAY. Compare חל No. 7.

PIEL יחל. — (1) causat. *to cause to hope* for something; followed by על Ps. 119:49; by a gerund, Eze. 13:6.

(2) *to expect, to hope, to wait*, absol. Job 6:11; 13:15; 14:14; 29:21; followed by ל of the person or thing expected, Job 29:23; 30:26; followed by אל Isa. 51:5; Ps. 130:7; 131:3. There often occur יחל ליהוה, Ps. 31:25; 33:22; 69:4; יחל לאלהים Ps. 130:7; 131:3.

HIPHIL יחל i. q. Piel, *to expect, to wait for*, 1 Sa. 10:8; 13:8; 2 Sa. 18:14; followed by ל Job 32:11; followed by ליהוה [it should have been said לאלהים], Ps. 42:6.

NIPHAL יחל fut. יחל i. q. Piel and Hiphil, but properly *to be caused to hope*, Gen. 8:12; Eze. 19:5.

Derived nouns, תחלת, תחיל [and in Thes. the following pr. n.].

יחלאל (for יחלה אל "whom God has made sick" ["hoping in God"], [Jahleel], pr. n. of a son of Zebulun, Gen. 46:14. Patron. יחלאל Nu. 26:26.

יחם unused in pret. (in which tense there is used the form חם from חם, compare טוב fut. יטב, ירע fut. ירע), fut. יחם 1 Ki. 1:1, and יחם (see the note), Deu. 19:6; Eze. 24:11; plur. יחמו for יחמו Genesis 30:39; 3 plural masc. יחמו (in the Chaldee and Arabic form for the common תחמקו, see Lehrgeb. p. 276) i. q. חם *to be hot* (Arabic وح, to be hot, as the day; V. to be warm, of sexual desire in cattle). Eze. 24:11; specially with wrath, Deu. loc. cit., and with sexual desire, hence *to conceive* (speaking of sheep), Genesis 30:38, 39. [These two passages in Thes. are referred to חם.] Impers. לו יחם Ecc. 4:11; and לו יחם 1 Ki. 1:1, to become hot. [See חם.]

Note. Above at חם I have followed the common arrangement, and referred the forms יחם, יחם to the root יחם; however, let grammarians inquire, whether they should not all be referred to חם; compare the form יחמו Hosea 7:7.

PIEL יחם l. יחם *to be warm*, with sexual desire, as cattle; *to have sexual intercourse*, Gen. 30:41; 31:10. Hence *to conceive*, used also of a woman. Psalm 51:7, ובהמתי יחמתי אמי "and in sin did my mother conceive me." יחמתי for יחמתי as אחרי Jud. 5:28.

Hence חמה for חמה.

יחמר Deut. 14:5; 1 Ki. 5:3. Arabic حمر a kind of deer, of a reddish colour (see the root חמר

No. 2), with serrated horns, probably *cervus dama*. See Bochart, Hieroz. P. i. p. 913. (T. ii page 284, Leipsic edit.) Oedmann, Verm. Sammlungen, fasc. i p. 30, seq.

יחמי (for יחמיה "whom Jehovah guards"), [Jahma], pr. n. m. 1 Ch. 7:2.

יחף an unused root, *to be barefoot*. (Arab. حفى id., Syr. حَفَّ unshod, حَفَّ to take one's shoes off. The stock lies in the syllable חף, and the primary idea is that of rubbing off, as if peeling, or barking, see the root חפה No. II. Hence חفى is also, to have the hoof worn down, speaking of cattle, to have the skin galled as a horse. IV. *to shave the moustache, to trim the beard*.)

יחף m. unshod, barefoot, 2 Sam. 15:30; Isaiah 20:2, 3, 4; Jer. 2:25.

יחזאל ("whom God allots"), [Jahzeel], pr. n. of a son of Naphtali. Gen. 46:24; in 1 Ch. 7:13 it is written יחזאל. Gent. noun יחזאל Nu. 26:48.

יחור i. q. אחר TO DELAY, TO TARRY. Found once 2 Sam. 20:5 כחור, ויחור (read ויחור). יחור, קרי. is Hiph. in a Chaldee form from the root אחר.

יחש an unused root; see the following word.]

יחש m. a word of the silver age, A RACE, a FAMILY. Found once Neh. 7:5 ספר היחש pedigres, genealogy (Chald. יחם is used in the Targums for Heb. משפחה and תולדות. Simonis also compares nature, origin; but this word properly signifies brass, i. q. נחשת and the phrase كريمة النحاس of a liberal and generous disposition, is figurative, and properly signifies of fine brass). Hence there is formed a denom. verb in—

HITHPAEL יחש *to cause one's name to be recorded in genealogical tables*, ἀπογραφῆσθαι, *to be enrolled*, 1 Chron. 5:1, 7, 17; 9:1; Neh. 7:5. Inf. יחש is often used as a noun, and signifies register, table of genealogy, 1 Ch. 7:5, 7, 9, 40; 2 Ch. 31:16, 17; 2 Ch. 12:15, "the acts of Rehoboam—are recorded in the commentaries of Shemaiah—so that the particulars are related in the manner of a genealogical table."

יחת (perhaps "union," contr. from יחית) [Jathath], pr. n. m. 1 Ch. 4:2; 6:5, 28 all.

יטב i. q. טוב, only used in the fut. יטב, (once) **יטבתי** Nah. 3:8; in pret. use is made of the verb טוב).

(1) *to be good*, Nah. 3:8. Mostly used impers. —(a) **יטב לי** "it will be well for me." Gen. 12:13; 40:14; Deut. 4:40. —(b) **יטב בעיני** "it was good in my eyes," i. e. "I was pleased." Gen. 41:37; 45:16; Lev. 10:19, 20; more rarely followed by **לפי** Est. 5:14; Neh. 2:5, 6; followed by **?** Ps. 69:32.

(2) *to be merry, joyful*, of the mind (לב). Jud. 19:6; Ruth 3:7; Ecc. 7:3.

יטבתי fut. **יטבתי** once **יטבתי**.

(1) *to do well, or rightly* (any things which have been done), Deut. 5:25, **יטבתי** **כל אשר דברו** "they have done well (as to) whatever they have said," i. e. they have well spoken. Deut. 18:17. Followed by a gerund. Jer. 1:12, **יטבתי לראות** "thou hast seen rightly." 1 Sa. 16:17, **יטבתי לנגן** "who can play well," i. e. skilfully; without **?** poetically Isa. 23:16. Inf. absol. **יטבתי** *in doing well, or rightly*, adv. *well, accurately, fitly*. Deut. 9:21; 13:15; 17:4; 19:18; 27:8. **יטבתי** **דרכיו** Jer. 2:33; 7:3, 5; Jer. 35:15, *to act, or live, well, or honestly*, without accus. elliptically, Jerem. 4:22, **יטבתי לא ידעו** "they know not to do well." Jer. 13:23. Inf. adv. *honestly, rightly*. Jon. 4:9.

(2) *to do good* to any one, followed by a dat. Gen. 12:16; Ex. 1:20; followed by an acc. Deut. 8:16; 30:5; followed by **ל** Gen. 32:10, 13; Nu. 10:32.

(3) *to make merry*, Jud. 19:22.

(4) *to fit, to adjust (to trim)*, Germ. zurechtmaehen (Syr. **يُطَبِّحُ**), as lamps, Ex. 30:7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9:30.

(5) intrans. *to be good*, Mic. 2:7; hence followed by **ל** *to please*, as in Kal, 1 Sa. 20:13.

Hence **יטבתי** [and **יטבתי**].

יטבתי fut. **יטבתי** Chald. id., followed by **ל** *to seem good* to any one. Ezr. 7:18

יטבתה ("goodness," as if Agathopolis), [*Jotbath, Jotbathah*], Nu. 33:33; Deut. 10:7, pr. n. of a station of the Israelites in the wilderness, abounding with water. **יטבתה** [*Jotbah*], 2 Ki. 21:19, seems to be a different place.

יטבה & **יטבה** ("stretched out," or "inclined," verbal fut. Hoph. from **יטבתי**), [*Juttah*], pr. n. of a town in the tribe of Judah. Josh. 15:55; 21:16. [Now Yutta, **يُطَّا** Rob. ii. 190.]

יטבה (prob. i. q. **יטבה** "an enclosure," "an encampment of Nomades," from the root טב of the

form **יטבתי**), pr. n. *Jetûr*, a son of Ishmael, Genesis 25:15; 1 Ch. 1:31; and his descendants the *Ituræans*, dwelling beyond Jordan, near the foot of Hermon, and on the eastern shore of the sea of Galilee, 1 Ch. 5:19, 20, the region which was afterwards the province of Ituræa (Luc. iii. 1; Relandi Palæstina, p. 106), at present the district of *Jeidhr* (**جيدر**, Burckhardt's Travels in Syria, p. 447). More has been said on this subject by Ilgen on the book of Job, p. 93, 94, and Fr. Münter in Progr. de Rebus Ituræorum ad Luc. iii. 1; Hafniae, 1824, 4to.

יין const. **יין**, once **יין** Cant. 8:2; with suff. **יין** m.

(1) *wine*, perhaps so called from bubbling up and fermenting, see **יין**, unless it be deemed better to regard it as a primitive. (Arab. **وَيْن** collect. clusters becoming black, with the noun of unity **وَيْنة**, Æth. **ወይን**: a vineyard, wine, Greek *οἶνος*, Latin *vinum*, Armen. **գինի** gini). **יין** **בית** house of wine, Cant. 2:4, poet. for **יין** **בית** **משחה** Est. 7:8, convivial room, and the words in the cited place, **יין** **בית** "he brought me to the house of wine," for he intoxicated me with love, **μεθύσασμαι** *ēpari*. Vulg. *cella vinaria*. Others understand it to mean a vineyard, which in this context would be frigid.

(2) meton. effect of wine, *intoxication*, Gen. 9:24; 1 Sa. 1:14; 25:37.

יין 1 Sa. 4:13 **יין**, by a manifest error of transcribers, for **יין** (a side), which is in the **יין**.

יכח unused in Kal, prob. i. q. **יכח** TO BE IN THE FRONT, IN THE FOREPART; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear*, like the Arab. **يُوضِحُ** ["i. q. **يُوضِحُ**"] IV. to make clear, to demonstrate, to prove, see **יכחתי**.

יכחתי Hiphil **יכחתי** —(1) *to argue, to shew, to prove* anything (*beweisen*). Job 13:15, **יכחתי** **אוכי** "yet my ways I will argue before him:" I will declare, I will defend. Job 19:5, "prove against me my reproach," i. e. shew that I have acted basely.

(2) *to argue down* any one, *to confute, to contradict*, Job 32:12. Followed by a dative, Pro. 9:7, 8, 15:12; 19:25; absol. Eze. 3:26; Pro. 25:12; Am. 5:10; Isa. 29:21. Especially with the idea of censure; hence *to reprove, to rebuke* any one (*verweisen*) Job 6:25, **יכחתי** **הוכחתי** **מכם** "what does your re-proving prove?" i. e. your censure. Job 13:10; 40:2, **יכחתי** **אלוה** "reprover of God." Gen. 21:25, **יכחתי** **אברהם** "and Abraham reproved

Abimelech;" also, more strongly, *to upbraid*, 2 Ki. 19:4 Isa. 37:4; and thus—

(3) *to correct* by punishment, *to punish*; especially used of God dealing with men in discipline for their amendment, Job 5:17; Prov. 3:12; Psa. 6:2; 38:2; 94:10; 105:14; 141:5. In this sense it is often joined with יסר.

(4) *to judge, to decide*, syn. שפט Isa. 11:3; followed by ל Isa. 2:4; also, *to do justice* to any one (like שפט, 11:4; followed by ב: *to be arbiter* between—Gen. 31:37; Job 9:33; followed by a dat. *to adjudge* for any one, Gen. 24:14, 44.

(5) *to dispute, to altercation* with any one; prop. to argue down, to try to convince (compare שפט, נדון, and Niphal); followed by an accus. Job 22:4; followed by אל Job 13:3; followed by ל 16:21.

HOPHAL pass. of No. 3, Job 33:19.

NIPHAL נוֹכַח—(1) pass. of Hiph. No. 2, *to be argued down, to be convicted*. Gen. 20:16, וְנִכְחַת "and she (Sarah) was convicted," she had nothing by which she could excuse herself.

(2) recipr. *to dispute* with any one, Job 23:7; Isa. 1:18.

HITHPAEL הִתְנוּכַח i. q. Niph. No. 2, Mic. 6:2.

Derived nouns, תוֹכַחַת, תוֹכַחָה.

יְכִילְיָה [Jecoliah], 2 Ch. 26:3 כתיב יְכִילְיָה.

יָכַן ("whom God strengthens," "found"), [Jachin], pr. n.—(1) of a son of Simeon, Gen. 46:10; for which there is 1 Ch. 4:24, יָרִיב.

(2) of the right hand column before the porch of Solomon's temple, 1 Ki. 7:21. Patron. of No. 1 is יְכִיָּה Nu. 26:12.

יָכַל, rarely יָכֹל 2 Chron. 7:7; 32:14; fut. יָכִיל (properly, fut. Hophal, *to be made able*, see Lehrg. page 460; for that this is not fut. Kal, as formerly was thought, and is still repeated, is clear from the fact, that the pr. n. יָכַל Jer. 38:1, is also spelled יְהִיבֵל 37:3), pl. יִכְלוּ, inf. const. יִכְלֶה.

(1) TO BE ABLE, CAN. (A cognate root is כָּוַל to take, to hold, to contain, to sustain, fassen, tragen tönnen, comp. letter a.) Const. followed by an acc. Job 42:2; more frequently followed by a gerund (Germ. vermögen zu), Gen. 13:6, 16; 45:1, 3; Exod. 7:21, 24; by a naked inf. Exod. 2:3; 18:23; also by a finite verb, Est. 8:6, אֵיכָנָה אֵיכָל וְרָאִיתִי "how shall I be able to see," etc. Specially it is—(a) *to be able to bear* (comp. כָּוַל), Isa. 1:13; Psalm 101:5; more fully יָכַל לַשְׂאֵת Jer. 44:22; Pro. 30:21; or הָכִיל Am. 7:10.—(b) *to be able to bring oneself* to do anything. Gen. 37:4, "they could not (bring themselves to

speak) friendly to him." Job 4:2. Hos. 8:5, ellipt. עַד-מָתַי לֹא יִכְלוּ נָקִין "how long will not they be a לֹא (to practise) innocency?" i. e. are they not able to resolve to act uprightly?—(c) to be able lawfully, i. e. *to be lawful, or permitted* to any one. Gen. 43:32, "the Egyptians could not eat with the Hebrews," i. e. they could not lawfully, it was not permitted to them. Nu. 9:6; Deu. 12:17.

(2) *to be powerful, to prevail*, whether in fighting or in anything else, Hos. 12:5; Jer. 3:5; 20:7; 1 Ki. 22:22. Followed by ל of the pers. to prevail over any one in fighting, Gen. 32:29. With a verbal suffix (whether it be taken as a dative or an accus.), Jer. 20:10; Psa. 13:5. With a dative of the thing, metaph. *to be master* of anything difficult, i. e. to comprehend it, Ps. 139:6.

Derived proper names, יִכְבֵּל, יִכְבֵּלָה.

יָכַל Ch. fut. יָכִל Dan. 3:29; 5:16; and the Hebr. form יִכְבֵּל 2:10—(1) *to be able, to be powerful*, followed by a gerund, Dan. 2:47; 3:17; 4:34.

(2) *to prevail, to overcome*, followed by a dat. of pers. Dan 7:21.

יְכִילְיָהוּ & יְכִילְיָה ("for whom Jehovah shews himself strong," ["strong by means of Jehovah"]), [Jecoliah, Jecholiah], pr. n. of the mother of king Uziah, 2 Ki. 15:2, and 2 Ch. 26:3 קרי.

יְכִיָּה see יְהוֹיָכִין.

יָלַד (Arabic يَلَد, Æth. ወለደ), 1 pers. יָלַדְתִּי, but with suff. יָלַדְתִּי Psa. 2:7, יָלַדְתִּי Jer. 15:10; יָלַדְתִּי 2:27 (which some would take from יָלַד, without any need), inf. absol. יָלַד constr. לָרֶה (לָרֶה Isa. 37:3; Hos. 9:11); לָרֶה, once לָת 1 Sam. 4:19; with suff. לָרֶהְתִּי, fut. יָלִיד, part. יָלִיד, fem. יָלִידָה and יָלִידָה Gen. 16:11; Jud. 13:5, 7.

(1) *to bring forth, to bear*, as a mother, Genesis 4:1, 22; 16:1, 15, etc.; used of animals as well as persons, Gen. 30:39; also *to lay eggs*, as a bird, Jer. 17:11. Part. fem. יָלִידָה *one who brings forth*, poetically for *a mother*, Prov. 17:25; 23:25; Cant. 6:9. Sometimes the accusative *children* is omitted by ellipsis; Genesis 6:4, וְיָלְדוּ לָהֶם "and they bare (children) to them;" 16:1, וְיָלְדָה לוֹ "and Sarai Abraham's wife bare him no (children);" 30:3 (comp. Niphal and Pual). Metaphorically, to bring forth fraud, iniquity (opp. to הָרָה to conceive, to plan), Job 15:35; Ps. 7:15; compare Isa. 33:11. by a similar metaphor, Pro. 27:1, "thou knowest not what a day may bring forth;" Zeph. 2:2.

(2) *to beget*, as a father (like the Greek *τίκτειν*

γεννηναι, Lat. *parere*, used of either sex, whence *οἱ γενόμενοι*, parentes), Gen. 4:18; 10:8, 13. Used of God, to create. Deu. 32:18, "thou hast forgotten the rock that begat (created) thee." Jerem. 2:27, "(idolaters) say to a stock, thou art my father, thou hast begotten (i. e. hast created) me." (Compare *אָב* No. 3.) Thus light will be thrown on the passage Ps. 2:7, where God says to the king (the son of God, comp. *בן* No. 8, b), "thou art my son, this day have I begotten thee;" i. e. I have created or constituted thee king, giving thee the divine spirit. Those who maintain that this word must necessarily be taken in a physical sense, as implying generation, and that in this passage the eternal generation of Christ is taught, do not appear to have considered (besides the passages in Deut. and Jer.) the words of the apostle, 1 Cor. 4:15, *ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα*. [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn, that it speaks of the resurrection of Christ, when He, the eternal son of God, became the first begotten of the dead; the passage 1 Cor. 4:15, refers to believers in the risen son of God, who are themselves "begotten again to a lively hope" by His resurrection, or, as is said in another place, "begotten by the word of truth."]

NIPHAL *נִלְדָּה* to be born. Gen. 4:18, *וַיִּלְדֵּךְ לַחֲנוֹךְ*, "and unto Enoch was born Irad;" 21:5; 46:20; Num. 26:60. Ellip. as in Kal No. 1. Gen. 17:17, *וַיִּלְדֵּךְ מֵאַחַד-שָׁנָה*, "shall (a child) be born to him that is an hundred years old?" 1 Chr. 3:5; 20:8, for *נִלְדָּה* *לִמֵּד* is doubled *נִלְדָּה*.

PIEL *יָלַד* to aid a woman who brings forth, Ex. 1:16. Part. f. *מִיָּלְדָּת* a midwife, Exod. 1:15; Gen. 35:17.

PUAL *יָלַד* and *יָלְדָה* Jud. 18:29; Ruth 4:17—(1) to be born, i. q. Niphal, Gen. 4:26; 6:1. Impers. e. g. 10:21, *וַיִּלְדֵּךְ שֵׁם* "and to Shem even to him was born," i. e. children were born.

(2) to be created, Ps. 90:2.

HIPHIL *הוֹלִיד*—(1) to cause a woman to bring forth (spoken of God), Isa. 66:9; to beget children by any one, to impregnate a woman, 1 Chron. 2:18; 8:8; to make (the earth) fruitful (as showers), Isa. 55:10.

(2) to beget, as a father, i. q. Kal No. 2, Gen. 5:4, 7, 10, 13, seq.; 11:11, seq. Metaphorically to beget wickedness, Isa. 59:4 (nor is it needful in this passage to ascribe to Hiphil the sense of bringing forth).

(3) to create. Job 38:28, *מִי־הוֹלִיד אֶת־הַיָּרֵבֶל*, "who hath begotten (created) the storehouses of dew?"

IIOPHAL, properly to be caused to be born, hence to be born. Inf. *הִלְדָּת* Gen. 40:20, and *הוֹלִידָת* Eze. 16:4, 5, birth. Genesis loc. cit., *יִם הַלְדָּת אֶת־פַּרְעֹה*, "Pharaoh's birth day," prop. the day of Pharaoh's being born. As to the use of accusatives with passive verbs, see my Grammar, edit. 9, p. 233 [§ 140, ed. 11]. Olshausen, Emendationen zum A. T. p. 24, 25.

IIITHPAEL, to declare one's self to be born, to cause one's name to be inscribed in the genealogical tables, Nu. 1:18. In the books of a later age, the expression used is *הִתְנַחֵם*.

Derivative nouns, besides those which immediately follow, *יָלִיד*, *מוֹלֶדֶת*, *מוֹלָדָה*, *וֹלָד*, *וֹלָדָה*, and pr. n. *מוליד*, *מולידה*, *מולידה*.

יָלִיד m. plur. constr. *יָלִידִי* and *יָלִידִי* (Isa. 57:4)—

(1) one born, a son, poetically i. q. *בן*. Hence *יָלִידִי זָרִים* sons of strangers, poet. for strangers (compare *בן* p. cxxv, B.), sons of wickedness, for the wicked, Isaiah 57:4. Used *κατ' ἐξοχῆς*, of the king's son [rather, the son of God, himself the mighty God], Isa. 9:5. Plur. comm. children, i. q. *בָּנִים* 1 Sam. 1:2; Ezra 10:1; also of the young of animals, Isa. 11:7; Job 38:41.

(2) a child, sometimes one recently born, Genesis 21:8, seq.; Ex. 1:17; 2:3, seq.; sometimes one older, a young man, Gen. 4:23 (in the other hemistich *אִישׁ*). Ecc. 4:13; 1 Ki. 12:8 (opp. to *זָקֵן*).

יָלִידָה [pl. *יָלִידוֹת*], f. a girl, Gen. 34:4; Joel 4:3; Zec. 8:5.

יָלִידוֹת (denom. from *יָלַד*), f.—(1) youth, as a period of life, Ecc. 11:9, 10.

(2) youth, young men, Ps. 110:3.

יָלֹד verbal adj. born, i. q. *יָלִיד*, Ex. 1:22; Josh. 5:5; 2 Sa. 5:14.

יָלוֹן ("passing the night," "tarrying," from *לָן*), [*Jalon*], pr. n. m. 1 Ch. 4:17.

יָלִיד—(1) verbal adj. born, especially in the phrase *יָלִיד בֵּית* ("a slave) born in the house of his owner," *verna*, Arab. *تَلِيد*, *تَلِيد* id. Gen. 14:14; 17:12, 13, 23; Lev. 22:11.

(2) subst. a son; *יָלִידֵי הָעֵנָק* the sons of Annk, Nu. 13:22, 28; *יָלִידֵי הָרָפָה* 2 Sam. 21:16, 18, the sons of Raphah, i. q. *רָפָאִים*.

יָלַךְ TO GO, TO WALK; see *הָלַךְ*.

יָלָל an onomatopoeitic root, unused in Kal, *יָלַל* YELL, TO WAIL. See for similar words under *יָלַל*.

page CCCXXXIX, B; also Arm. **לל** *lal*, Germ. *lullen*, Low Saxon, *lilauen*.

HIPIHL הִיפִּיחַל, fut. הִיפִּיחַל (Isa. 52:5), **יִלִּיל** (Lehrg. p. 389).

(1) *to cry out, to lament, to howl*, Isa. 13:6; 15:3; 23:1, 14; Jer. 25:34; Am. 8:3, הִיפִּיחַל שִׁירוֹת הַיְּקָל, "the songs of palaces shall howl" (shall become sad, shall be mournful).

(2) Once used of the joyful voices of proud conquerors, Isa. 52:5; so **לל** of the sound of war, Barhebr. p. 411, 413, Gr. *δολύζειν* of a joyful outcry, Æschyl. Septem ante Theb. 831; Agam. 281; and on the contrary *ἀλαλάζειν* for lamentation, Eurip. Phœn. 358. Also הִרְיֵעַ, הִרְיֵעַ, מִרְיֵעַ are used for outcry of either kind.—There seems to be a trace of the form הוֹלִיל (compare **וּלֵל** and the noun **תוֹלֵל**), Ps. 78:63, where for הוֹלִיל the parallelism requires us to read הוֹלִיל (are lamented). [Few, I believe, will approve of any such alteration; the passage needs none.]

Derivatives, **תוֹלֵל** and —

לל, m. *yelling or howling* of wild beasts, Deu.

32:10; comp. Arab. **يَبَاب** *yelling*, for **خَرَاب** *a desert where wild beasts yell* (Willmet's Lex. Arab. s. v.), and Hebr. **יָבִיב**.

יִלֵּחַ, const. state **יִלֵּחַ** f. *howling, yelling*, Isa. 15:8; Jer. 25:36; Zec. 11:3.

לע, i. q. **לע** [i. q. **לע** Thes.], Arab. **لغى** *to utter anything rashly* (Syn. **لَغَى**), Pro. 20:25. In Arabic the verb **لغى** is used of rash oaths, Kor. Sur. ii. 225. As to the power of the syllable **לע** see under **לע**.

[Hence **תוֹלַעַ** and **תוֹלַעַ** in Thes.]

לף, an unused root. Arabic **لَف** Conj. III. *to adhere firmly*. Hence —

יִלְפַת f. *a scab, an itching scab*, so called from sticking fast, Levit. 21:20; 22:22; LXX. *λεῖχμή*, Vulg. *impetigo*.

לֶק, an unused root, i. q. **לֶקַח** *to lick, to lap*, *to lick up, to browse upon, like cattle* (comp. **לֶחֶף** Nu. 29:4). Hence —

לֶק m. a species of *locust*, with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4; 2:25; see Bochart, Hieroz. P. ii. p. 443.

יִלְקוּט *a bag, a purse*, so called from collecting (root **לָקַט**), 1 Sa. 17:40.

ים, const. **יָם**, more rarely **יַם**; with suff. **יָמָה** Jer 51:36; with הַ parag. **יָמָה**; pl. **יָמִים** m. —

(1) **THE SEA** (Arab. **يَم**, Syr. **ܝܡܐ** and **ܝܡܐ** but the latter word is generally used for a lake; Ægypt. **يَم** id. A derivation is scarcely to be scoght; however it may be conjectured that it properly denotes, *the boiling, foaming* of the sea; compare **יָם** and **יָמִים**; [referred in Thes. to the unused root **יָמַם**]). Used either of the ocean or any of its parts, or of inland lakes (Job 14:11, Syr. **ܝܡܐ**). So **יָם-בְּנֵה-יָם** the lake of Tiberias, Nu. 34:11; **יָם-הַמֶּלַח** Gen. 14:3 (the salt sea), **יָם-הַעֲרֵב** (sea of the desert) Deu. 4:49, see **יָם-הַעֲרֵב** (eastern sea) Joel 2:20; Zec. 14:8, *lacus Asphaltites*, or the Dead Sea; **יָם-סוּף** (the weedy sea, see **יָם-סוּף**) and **יָם-מִצְרַיִם** Isa. 11:15, the Red Sea; **יָם-הַיָּבֵשׁ** the great sea, Nu. 34:6, 7, and **יָם-הַיָּבֵשׁ** the hinder, i. e. the western sea, Deu. 11:24, for the Mediterranean sea; **יָם** with art. used (as shewn by the context) of the Mediterranean sea, Josh. 15:47; the sea of Galilee, Isa. 8:23; the Red Sea, Isa. 10:26; the Dead Sea, Isa. 16:8; **יָם-הַיָּבֵשׁ** wealth of the sea, is the wealth of maritime and trans-marine nations (**יָם-הַיָּבֵשׁ**) procured by sea voyages; Isa. 60:5, i. q. **יָם-הַיָּבֵשׁ** Deu. 33:19; Job 7:12, **יָם-הַיָּבֵשׁ** "am I a sea, or a seamonster, that," etc., i. e. am I untamed like the sea? Lam. 2:13, **יָם-הַיָּבֵשׁ** "thy ruin is great like the sea." Plur. **יָמִים** *seas*, poet. for the sing., e. g. for the prose **יָם** Gen. 32:13; 41:49; poet. is said **יָמִים** Gen. 49:13; Job 6:3; Jud. 5:17; Ps. 78:27. Figuratively and hyperbolically **יָם-הַיָּבֵשׁ** *the sea of brass* was the name of the great laver in the inner court of Solomon's temple, 2 Ki. 25:13; 1 Ch. 18:8. The name of *sea* is also applied to —

(2) *a great river*, as the Nile, Isa. 19:5; Nahum 3:8; the Euphrates, Isa. 27:1; Jer. 51:36; pl. of the arms of the Nile, Eze. 32:2. (So Arab. **يَم** and **بَكْر** compare Diod. i. 12, 96. More instances have been given on Isa. 19:5.)

(3) *the west, the western quarter*, from the Mediterranean sea being situated to the west of Palestine; **יָם-הַיָּבֵשׁ** the west wind, Exod. 10:19; **יָם-הַיָּבֵשׁ** the west side, Ex. 27:12; 38:12; **יָם-הַיָּבֵשׁ** westward, Gen. 28:14; Exod. 26:22 (also to the sea, Ex. 10:19, for which there is more frequently **יָם-הַיָּבֵשׁ** from the west, Gen. 12:8; **יָם-הַיָּבֵשׁ** on the west of any place, Josh. 8:9, 12, 13. Twice (Ps. 107:3; Isa. 49:12) **יָם** is joined with the north (**יָם-הַיָּבֵשׁ**); and on this account some suppose it, at least in these places, to signify *the south*;

but elsewhere, also quarters which are not opposite but near together are spoken of in the same connexion; compare Am. 8:12; Deu. 33:23.

ים emphat. יָם Ch. the sea. Dan. 7:2, 3.

יָם an unused root, which appears to have signified *heat, warmth*; kindred words are יָם, יָם, which itself follows the analogy of this root; יָם = יָם, יָם, to be hot (as the day). See under יָם. [Hence the three following words—]

יָמוֹל ("the day of God," יָם = יָם comp. שָׁמוֹ i. q. יָמוֹ i. q. מָת a man), [*Jemuel*], pr. n. of a son of Simeon, Gen. 46:10, called erroneously יָמוֹל Nu. 26:12.

יָמוֹת pl. of the noun יָם, which see.

יָם id. see *ibid*.

יָם m. pl. ἀπαλ λειγόμε. Gen. 36:24, prob. according to Vulg. *aquæ calidæ, thermæ, hot springs*, such as are actually found in the country spoken of in the passage, to the east of the Dead Sea. That which Jerome says in Quæst. ad loc. cit. "Nonnulli putant aquas calidas juxta puniceæ linguæ viciniam, quæ hebrææ contermina est, hoc vocabulo significari," is not to be despised, nor is it devoid of etymological reasons; see those which have been given under יָם and יָם. In the Samaritan copy of the Pentateuch it is יָםִים Emims or giants, and so it is understood by Onkelos and Pseudo-Jonathan. By a very unhappy conjecture made from the context, some Jewish writers and Luther [also the English version] understand it to mean *mules*.

יָמִיָּה (i. q. ⁵יָמִיָּה "dove"), [*Jemimah*], pr. n. of a daughter of Job, Job 42:14.

יָמִין subst.—(1) m. ["com. but mostly fem."] *the right side*, the right quarter. (Arab. ⁵يَمِين). When

put in the genitive after other nouns it has the force of the adj. *right* (יָמִיָּה). יָםִין the thigh of the right side, i. e. the right thigh; יָםִין the right eye, 1 Sa. 11:2; יָםִין Genesis 48:14; יָםִין his, my right hand, Ps. 73:23; Jer. 22:24. (Compare Syr. ⁵يَمِين the right hand). Also—(a) *on the right* is יָםִין Job 30:12; יָםִין 1 Kings 7:39, 49; יָםִין (acc.) Job 23:9.—(b) *on the right of any person or thing* is יָםִין Neh. 8:4; Zec. 4:11; יָםִין 1 Sa. 23:24; יָםִין Ps. 109:31; Isaiah 63:12; יָםִין Gen. 48:13; Ps. 16:8; Ezek. 10:3; Zec. 4:3; יָםִין 2 Ki. 23:13; יָםִין 2 Sa. 24:5.

—(c) *on or at the right* (after verbs of motion) יָםִין Neh. 12:31; of some one יָםִין Psalm 110:1. יָםִין "sit thou at my right hand."—(d) *towards the right* is יָםִין 2 Sa. 2:19; Isa. 9:19; יָםִין Ezek. 1:10; יָםִין Gen. 13:9, and יָםִין 1 Sa. 6:12; Nu. 20:17; 22:26; often in proverbial phrases, יָםִין to turn to the right or left, Deu. 2:27; 5:29; 17:20; Josh. 1:7, 23:6.—*To stand on the right hand* of any one is the same as to *aid* him, Ps. 16:8; 109:31; 110:5; 121:5; [The passages Ps. 109:6, Zec. 3:1, show that this cannot be always the meaning of the phrase; the *context* and *subject* must be carefully heeded.] Those on whom special honour is conferred are said to *sit on the right hand of a king*, as the queen, 1 Ki. 2:19; Ps. 45:10; the friend of the king, and minister of the kingdom, Ps. 110:1 (where see the interpreters); comp. Jos. Arch. vi. 11 § 9. [No one who believes in the divine authority of the N. Test. can doubt the application of Ps. 110:1 to IIm, as risen from the dead, and ascended into the Father's presence, "from henceforth expecting till His enemies shall be made His footstool."]

(2) i. q. יָםִין the right sc. hand, Gen. 48:18; Ex. 15:6; Ps. 21:9; 44:4, etc. In this signification, like יָם, it is joined with a feminine verb (Ps. 137:5), more rarely with a masculine (Prov. 27:16).—Psa. 80:18, יָםִין "the man of thy right hand," i. e. whom thy right hand conducts, [rather, the man who is there seated, even Christ himself].

(3) *the southern quarter, the south*, compare the remarks on יָםִין No. 2. 1 Sa. 23:19, יָםִין "from the south of the desert." Verse 24. 2 Sa. 24:5.

(4) The right hand in Hebrew, the same as in Greek, is connected with the idea of success, and thus denotes *prosperity*, like the Arab. ⁵يَمِين, see pr. n. יָםִין Gen. 35:18. [It appears to be a mere assumption to assign this meaning or this idea to the Hebrew word.]

(5) [*Jamin*], pr. n. of a son of Simeon, Genesis 46:10 all.

Hence patron.—

יָםִיָּה [*Jaminites*], Nu. 26:12.

יָםִיָּה —(1) i. q. יָםִיָּה *right* (opposite to left), only found 2 Ch. 3:17; Eze. 4:6 כְּחִיב.

(2) יָםִיָּה and ellipt. יָםִיָּה a *Benjaminite*, Gentile noun from יָםִיָּה see page cxxviii, B.

יָםִיָּה & יָםִיָּה ("whom he, sc. God, will fill up"), [*Imla, Imlah*], pr. n. of the father of Micaiah the prophet, 1 Ki. 22:8, 9.

יַמְלִיךְ ("whom God makes to reign"), [*Jamlech*], pr. n. of a leader of the tribe of Simeon, 1 Ch. 4:34.

יָמַם an unused root, see יָמִימָה. ["(1) .. q. יָמִימָה and הָמָה to make a noise; hence יָמַם sea.

(2) i. q. יוֹם, יָמָה to be hot, whence יָמָה day, applied to love, whence יָמִימָה." Thes.]

יָמִין unused in Kal; ["kindred to יָמִין"].

Hiphil הִימִין and הִמִּין 2 Sam. 14:19, denom. from יָמִין.

(1) to go to the right, to turn to the right. Gen. 13:9; Eze. 21:21. Comp. אָמִין No. II.

(2) to use the right hand. Part. מִימִינִים 1 Ch. 12:2.

Derived or cognate nouns, יָמִין, יָמִינִי No. 1, תִּמְנוֹן and —

יָמְנָה ("prosperity," i. q. ⁵⁵יִמְנָה), [*Jimna, Imna*], pr. n. of a son of Asher, Gen. 46:17 all.

יָמֵנִי m. יָמִינִי f. adj. right (opposite of left), Ex. 29:20; Levit. 8:23. Formed as from יָמֵן, ⁵⁵יָמֵן the right side.

יָמַנְעָה ("whom God retains," i. e. preserves), [*Imnah*], pr. n. m. 1 Ch. 7:35.

יָמַח unused in Kal, i. q. מָחַ to exchange. Hence — Hiphil הִימַח to change, to exchange, Jer. 2:11.

Hithpael הִתְיַמַּח to exchange oneself with any one, i. e. to change places with any one (compare Arab. بَدَلَ to change, to exchange, Conj. V. to take the place). Isa. 61:6 הִתְיַמְּרוּ "for their brightness be ye substituted." So Saad. and Jarchi, Others, as Vulg., Chald., Syr., "in their brightness ye shall glory," as though it were the same as הִתְאַמְּרוּ.

יָמְרָה ("stubborn," from מָרָה), [*Imrah*], pr. n. m., 1 Ch. 7:36.

יָמֵשׁ i. q. מֵשַׁשׁ, unused in Kal.

Hiphil, Jud. 16:26 in כְּחֵיב, הִמְיִשְׁנִי let me feel.

יָנָה fut. יִנָּה. — (1) TO ACT VIOLENTLY, TO OPPRESS. ["The primary idea is that of heat, kindred to לוֹ, also to יוֹם etc."] Part. זֶהֱרָה הַיִּנָּה, "the oppressing city." In other passages it is used as an epithet for a sword. הַרְבֵּה הַיִּנָּה the oppressing or violent sword, Jer. 46:16; 50:16; and without

probably id.; 25:38, הַרְבֵּה הַיִּנָּה "the wrath of the oppressing," i. e. sword, as it has been well taken by Schnurrer, unless, perhaps, with LXX., Chald., and some MSS. we ought to read הַרְבֵּה הַיִּנָּה. Psalm 74:8, נִינָם יִחַר "let us oppress (i. e. let us destroy) them all."

Hiphil הִינָּה fut. יִנָּה i. q. Kal, than which it is oftener used, specially of civil commotions, i. q. עָשָׂק Exod. 22:20; Levit. 19:33; Eze. 18:7, seq.; Isa. 49:26; used of fraud and cheating in buying and selling, Levit. 25:14, 17; followed by לָן to cast out, from possession, Ezek. 46:18. (Chaldee Aph. אֹנִי id.) Compare יִנָּה.

יָנוּחַ ("rest"), [*Janoah*], pr. n. of a town on the borders of Ephraim and Manasseh, 2 Kings 15:29. With ה local יְנוּחָה Josh. 16:6, 7.

יָנוּם ("sleep"), Josh. 15:53 כְּחֵיב, for which in קרי there is יָנוּם ("flight"), [*Janum*], pr. n. of a town in the tribe of Judah.

יָנָה an uncertain root, ["a spurious root"], whence the Hiphil הִינָּה is commonly derived. But see for this form the root יָנַח.

יָנִיקָה f. i. q. יִנְקָה a sucker, a shoot, Eze. 17:4. Properly, sucking, from the root יָנַק, pass. form, but with active power. To this word corresponds Ch. יִנֵּק, Syr. لَبَّسَ suckling.

יָנַק fut. יִנֵּק. ["Ch. יִנֵּק, Syr. لَبَّسَ"] TO SUCK, Job 3:12; properly a mother's breast, followed by acc., Cant. 8:1; Joel 2:16; but used also of other things, as Job 20:16, "he sucked the poison of asps." Figuratively Isaiah 60:16, "thou shalt also suck the milk of the Gentiles and the breasts of kings thou shalt suck," i. e. thou shalt be enriched with the wealth of nations and kings. Deu. 33:19, יִנְקוּ "for they shall suck the abundance of the seas," i. e. of transmarine nations; Isa. 66:11, 12. Part. יֹנֵק — (a) suckling, Deu. 32:25; Ps. 8:3. — (b) a shoot, a sucker, see under the word יָנַח.

Hiphil הִינִיק to give suck, to suckle, as a mother a child, Genesis 21:7; Ex. 2:7, 9; 1 Sa. 1:23; also used of cattle, Gen. 32:16. Part. מִינִיקָה, with suffix מִינִיקָתָה 2 Ki. 11:2. Plural מִינִיקוֹת Isaiah 49:23 (a woman), giving suck, subst. a nurse. As things which are sweet and pleasant to the taste are sucked, hence to cause to taste, to give to eat, anything sweet, Deu. 32:13.

Derivatives, יִנְקָה, יֹנֵקָה.

יָנִישׁוּף m. and once יְנִישׁוּף (Isa. 34:11), an unclean bird, probably aquatic or living in marshes; Levit.

11:17; Deut. 14:16, an inhabitant of deserts or marshes, Isa. loc. cit. LXX. and Vulgate render it *ibis*, i. e. the Egyptian heron. Chald., Syr., *noctua*, *ulula*; and so Bochart (Hieroz. P. II, p. 281, seq.), who supposes it to be so called from twilight (נֶשֶׁף). It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, like the *ardea stellaris* (Hohrdommel), *ardea Agami* (ber *Artemis*), *grus vulgaris*; this opinion being in accordance with the etymology from נֶשֶׁף to *blow*. In the list of unclean birds, Levit. loc. cit. this bird is followed by תַּנְשֵׁמֶת, which is almost from the same root (נֶשֶׁף = נֶשֶׁמ).

יָסַד ["Inf. with prefix יָסַד Isa. 51:16; לִיָּסֹד (as if from a verb "פ") 2 Ch. 31:7. The primary and monosyllabic root is *sad*, Sanscrit to sit, Lat. *sedere*, Goth. *satjan*, to place; compare Eng. to *set*." See Thes.]—(1) to FOUND (a building), ["to place a building, hence to found"], Ezra 3:12; Isa. 54:11. However, this proper and original signification is more frequent in Piel; in Kal commonly poetically used of God as founding the heaven or the earth, Psalm 24:2; 78:69; 89:12; 102:26; 104:5; Job 38:4; Am. 9:6. Also ["to place"] to pile up a heap, appoint, ordain, 2 Chr. 31:7.

(2) Metaphorically to constitute, to establish, as laws. Psa. 119:152; Hab. 1:12, לְהוֹכִיחַ יִסְדּוּהוּ "thou hast ordained it (the Chaldean people) for punishment," i. e. hast sent, hast called for it; in the other hemistich לְמִשְׁפָּט שָׁמְרוּהוּ Ps. 104:8, "unto the place which thou hast appointed for them," hast assigned. Isaiah 23:13, "behold the land of the Chaldees ... אֲשֶׁר יִסְדָּהּ לְעַיִם "Assyria appointed it for the inhabitants of the desert," i. e. for the Chaldees; compare my Commentary on the passage.

NIPHAL נִסְדָּה—(1) to be founded, as a kingdom ["to sit down, settle as men in any country"], Ex. 9:18; Isa. 44:28.

(2) to support oneself, to lean, or rest on one's arm; used of men reclining on a couch or cushion, especially as deliberating and consulting together; hence to take counsel together: [This mode of arriving at this sense is rejected in Thes. Gesenius there takes up the idea of to sit together in council], Ps. 2:2; 31:14. Hence יָסַד for יָסַד prop. a cushion, a couch, [in Thes. a sitting together], hence a council; and, on the contrary, Arab. دِيوان prop. deliberation, sitting together; hence a couch, on which those who consult recline.

PIEL יָסַד—(1) i. q. Kal, to found (a building), ["to place a foundation stone"], with acc., Joshua

6:26; 1 Ki. 16:34; Zec. 4:9; Isa. 14:32; 28:16 Followed also by another acc. of the material. 1 Ki. 5:31, לִיָּסֹד הַבֵּית אֲבָנֵי נֹזֶה "to lay the foundation of the house with hewn stone." Figuratively, Ps. 8:3, יִסְדָּהּ עוֹ "thou hast founded glory" for thyself (comp. the usage of the Arabs, who compare glory to a firm and strong edifice; see Muntinghi on the passage).

(2) to appoint, to ordain, with an acc., 1 Ch. 9:22; followed by עַל Est. 1:8.

PUAL יִסְדָּה to be founded, 1 Ki. 6:37; followed by an acc. of the material, 1 Ki. 7:10.

HOPHAL i. q. Pu. Inf. הוּסַד subst. a foundation, being founded, Ezr. 3:11; 2 Ch. 3:3. Part. הוּסָד (with dag. forte euphon.) founded. Isai. 28:16, מוּסַד מוּסַד a founded foundation, i. e. firm, comp. מוּסַד מוּסַד Ps. 64:7; מוּסַד מוּסַד Ex. 12:9.

Derivatives besides those immediately following, מוּסַד, מוּסַד, מוּסַד, מוּסַד, מוּסַד [and pr. n. מוּסַד]

יָסַד m. foundation, metaph. beginning. Ezr. 7:9.

יָסַד m. a foundation, base, as of the altar, Ex. 29:12; Levit. 4:7, seq.; of a building, Hab. 3:13. Pl. יָסַדִּים Mic. 1:6, and יָסַדִּים Lam. 4:11. Metaph. used of princes (comp. שָׂתוּר). Eze. 30:4.

יָסַד f. foundation, Ps. 87:1.

יָסַד m. a corrector, a reprover, verbal subst. of the form מוּסַד from the root יָסַד. Job 40:2, הָרֵב "shall the reprover (of God contend) in contending with the Almighty?" רֵב is inf. absol. from the root יָסַד used instead of the finite verb, compare Jud. 11:25, יָסַד רֵב עִם יִשְׂרָאֵל where a finite verb is added. Various separate interpreters have rightly explained the single words of this verse (see as to יָסַד Junius and Tremell., as to the form רֵב see Aben Ezra and Kimchi): but I have not found any who have rightly understood the whole. The interpretation which I have given above, was suggested in my larger lexicon [1810], and has been approved by Umbreit, Winer, de Wette, but neglected by Rosenmüller.

יָסַד m. drawing back, withdrawing, verbal fut. from מוּסַד (as מוּסַד from יָסַד). Jer. 17:13, כְּתִיב יָסַד "those who depart from me," for יָסַדִּים, as יָסַדִּים for יָסַד.

יָסַד an uncertain root, i. q. נָסַד to pour out, but intrans. to be poured (comp. שָׁוַם and שָׁוַם). Once found Ex. 30:32, יָסַד "shall be poured." But perhaps the reading should be יָסַד. [This is not inserted as a root in Thes.]

יִסְכָּה ("one who beholds, looks out," from יִסְכָּה, [Iscah], pr. n. of the sister of Lot, Gen. 11:29.

יִסְכָּהּ ("whom Jehovah props up"), [Is-machiah], pr. n. m. 2 Ch. 31:13.

יִסְךָ in Kal and Hiph. fut. יוֹסִיף, apoc. יוֹסֵף, conv. יוֹסֵף (fut. Kal unused), inf. הוֹסִיף; part. יוֹסֵף for יוֹסֵף (Isa. 29:14; 38:5), and מוֹסִיף Neh. 13:18 (compare note).

(1) to add, (Syr. and Chald. Aph. אוֹסַף, ܐܘܫܦ). Followed by an accus. of the thing added, and עַל of that to which it is added. Lev. 5:16, וְאַתָּה תוֹסֵף עָלָיו "and he shall add a fifth part thereto." Levit. 22:14; 27:13, seq.; Deu. 19:9; followed by לְ 2 Sa. 24:3. The accusative of the thing to be added is however often omitted, Deu. 13:1, לֹא-תוֹסֵף, עָלָיו וְלֹא תִקַּח מִמֶּנּוּ "neither add thereto nor take therefrom (any thing whatever)." Proverbs 30:6; Ecc. 3:14.

Hence—(2) to add (something) to—, i. e. to increase any thing, comp. the Fr. *ajouter à*, and Lat. *dehære (aliquid) de laudibus alic.* Followed by עַל Ps. 71:14, וְהוֹסַפְתִּי עַל-בְּרִיתֶךָ, "and I will add to (increase) all thy praise." Ps. 115:14; Ezr. 10:10; followed by לְ Eze. 23:14; followed by לְ Isai. 26:15; followed by an acc. Lev. 19:25. Job 42:10, וַיִּסַּף יְהוָה אֶת-כָּל-אֲשֶׁר לְאִיּוֹב לְמִשְׁכָּה "and Jehovah increased twofold all things which Job had." Ecc. 1:18; Prov. 1:5; 9:9; 10:27; 16:21; 19:4; Job 17:9; Isa. 29:19. To increase any thing to any one sometimes means i. q. to give more, plentifully. Ps. 120:3, מַה-יִתֶּן לְךָ וּמַה-יֹּסִיף לְךָ לִשְׁנוֹן רַמְיָה, "what shall one give to thee, or what shall one increase to thee, O deceitful tongue?" compare Lev. 26:21; Eze. 5:16. Elsewhere to increase, is i. q. to surpass. 2 Ch. 9:6, וַיִּסְפֶּה עַל הַשְׁמוּעָה, "thou hast increased the fame," i. e. thou hast surpassed the fame, comp. 1 Ki. 10:7.

(3) To add to do anything, followed by an inf. either naked or else with לְ prefixed, more rarely with a finite verb, (the copula either added or omitted, Prov. 23:35; Isa. 52:1; Hos. 1:6) is—(a) to do again, and in Latin [or other language which resembles it in this particular] it is commonly expressed by an adverb, *iterum, rursus*. Genesis 4:2, וַתֵּרָא וַתֵּרָא "and she bare again." Gen. 8:10, 12; 18:29, וַיִּסַּף עוֹד לְדַבֵּר "and he spoke yet again." Genesis 25:1; Exod. 10:28, 29.—(b) to do something afterwards, to continue to do anything, to do it any longer. Genesis 4:12, לֹא-תוֹסֵף תִּתֵּן-כֹּחַ לָךְ "the earth shall no more yield to thee her strength."

Num. 32:15; Josh. 7:12; 1 Sam. 19:8; 27:4; Isa. 47:1, 5.—(c) to do more. Genesis 37:5, וַיִּסְפוּ עוֹד, "and they hated him yet more;" 37:8 1 Sam. 13:29; 2 Sam. 3:34.— Sometimes the action which is either to be repeated or continued, is omitted, and is only to be gathered from what precedes. Job 20:9, עֵין שְׁנִפְתּוֹ וְלֹא חִיִּסִף, "the eye has seen him, but it shall not add," sc. לִשְׁוֹף i. e. shall see no more. Job 34:32, "if I have sinned, I will not continue," sc. to sin. Job 38:11; 40:5, 32. Ex. 11:6, "such as never was before לא-תוֹסִיף (sc. לְהִיחַ) neither afterwards will there be." Num. 11:25, "and when the Spirit came upon them they prophesied וְלֹא יִסְבּוּ (sc. לְהִתְנַבֵּא) but (from that day) never any more," as is well rendered by the LXX. and Syr.

Note. In the future for יוֹסֵף there is sometimes written יוֹסֵף. Ex. 5:7; 1 Sa. 18:29; and on the contrary יוֹסֵף, יוֹסֵף Ps. 104:29; 2 Sam. 6:1, for יוֹסֵף from יוֹסֵף. For the imp. there occurs twice יוֹסֵף, but this is more correctly referred to the root יוֹסֵף.

NIPHAL נִסְפָה—(1) to be added, followed by עַל Nu. 36:3, 4, reflect. to join one's self, Ex. 1:10.

(2) to be increased, sc. in wealth. Prov. 11:24. Part. נִסְפָה Isa. 15:9, additions, increases, sc. of calamities, i. e. new calamities.

Derived pr. n. יוֹסֵף, יוֹסֵף, יוֹסֵף.

יִסְךָ Ch. unused in Kal.

HOPHAL (as in Hebrew) הוֹסַף to be added, Dan. 4:33.

יִסְר, rarely occurring in Kal, fut. אִסְרִים Hos. 10:10; Isa. 8:11 [This passage is omitted in Theas.]; part. יִסְר Pro. 9:7; Ps. 94:10. Elsewhere in—PIEL יִסַּר, fut. יִסֵּר, inf. also יִסְרָה Lev. 26:18, יִסֵּר Ps. 118:18.

(1) TO CORRECT by blows or stripes, TO CHASTISE, Deu. 22:18. 1 Ki. 12:11, 14, "my father chastised you with whips;" especially used of children who are corrected by their parents, Prov. 19:18; 29:17; of men corrected by God, Levit. 26:18, 28; Psa. 6:2; 38:2; 39:12; 118:18; Jer. 2:19; 10:24. (Æth. ገደረ: to correct, to reprove, to instruct; the palatal being changed into the harsher 1.)

(2) to correct by words; hence—(a) to admonish, to exhort, Prov. 9:7; Job 4:3 (comp. Hos. 7:15). Ps. 16:7, אֶף-לַיְלֹת יִסְרוּנִי בְּלִיֹּתִי "also by night my reins admonish me," to praise God. Followed by לְ to dissuade from anything, Isa. 8:11. Often used of the discipline which children receive from their parents, Deu. 21:18; or men from God, Deu. 4:36 8:5; Psa. 94:12.—(b) to instruct, to teach. Isa

28:26, יִתְּנֵהוּ לְמִשְׁפָּחָתוֹ יְהוָה "he will instruct him according to the right, his God will teach him." Followed by two acc. Pro. 31:1.—Often joined with the synonymous word הוֹדִיחַ, which differs from this verb in applying primarily to the milder discipline of admonition and reproof, and being thence transferred to the more severe as that of stripes and punishment;—this verb, on the other hand, properly signifies the more severe discipline, and is transferred to that which is milder. Like the former is Gr. παιδεύειν, Germ. *erzuchtigen* (from *zucht*, *ziehen*, *erziehen*), like the latter is Heb. לָמַד.

["HIPHAL i. q. Kal and Piel. Once אִסְיִים Hos. 7:12."]

NIPHAL לְנִיפְּחָל *to be corrected, to be admonished, to receive discipline*, Ps. 2:10; Jer. 6:8; Pro. 29:19; Eze. 23:48.—לְנִיפְּחָל Eze. loc. cit. is Nithpael (see Lehrs. p. 249) for לְנִיפְּחָל. The common analogy is however preserved, if the word be written with other vowels, לְנִיפְּחָל.

Derivatives, יִסּוֹר, מוֹסֵר, מִסֵּר.

יָעַ [pl. יָעִים] m. *a shovel* for taking away ashes, from the root יָעַ to take away, Exod. 27:3; 38:3; Nu. 4:14; 1 Ki. 7:40, 45. Vulg. *forceps*. (In Arabic many nouns derived from the root يعى signify a vessel, but in this root the Arabic appears to differ from the Hebrew.)

יָעִי [Jabez], pr. n.—(1) of a man, 1 Chr. 4:9, 10; where it is so stated as if it were put for יָעִיב (he causes pains).

(2) of a town of the tribe of Judah, 1 Ch. 2:55.

יָעַ fut. יָעַר.—(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) *to espouse*, a wife or concubine, Ex. 21:8, 9. (Arab. *عد*, to point out anything before, especially good; but also sometimes, to threaten some harm. III. to appoint a time or place.—Apparently cognate is הוֹדִיעַ to cause to know, to point out.)

NIPHAL נִיפְּחָל—(1) *to meet with any one at an appointed place, to come with him to such a place*; followed by לְ Ex. 25:22; 29:42, 43; 30:6, 36; followed by אֶל Nu. 10:4.

(2) *recipr. to come together at an appointed time or place*, Neh. 6:2, 10; Job 2:11; Am. 3:3; also generally, *to come together*, Josh. 11:5; 1 Ki. 3:5; followed by אֶל against any one, speaking of confederates, Nu. 14:35; 16:11; 27:3.

HIPHAL הִיפְּחָל *to appoint any one to meet at a certain time or place, specially for judgment*; to

summon to a court, to call on to plead. Job 31:9, 19, מִי יִעֲדֵנִי "who shall cite me?" Jer. 49:19 50:44.

HOPHAL—(1) *to be appointed, set*, Jer. 24:1.

(2) *to be turned, as the face*, Eze. 21:21.

Derivatives, מוֹעֵד, מוֹעֵד, מוֹעֵד, and pr. n. מוֹעֵד.

יָעַר [Iddo], m. 2 Chron. 9:29 in קרי (for which יָעַר, pr. n. m.; elsewhere יָעַר, which see.

יָעַ a root, ἀπαξ λεγόμεν. Isaiah 28:17, ["TO SNATCH AWAY"], TO REMOVE, TO TAKE AWAY. Arab. *يَعى* = *أסף* to gather, IV. to lay up; perhaps, to take away, to snatch away; whence יָעַ a shovel, and—

יָעַל & יָעַל (perhaps "treasure of God"), [Jeuel, Jeiel, Jehiel], pr. n. of several men—(1) of the captain of the Reubenites, 1 Ch. 5:7.—(2) of the builder of the city of Gibeon, 1 Chr. 9:35.—(3) of the scribe of king Uzziah, 2 Ch. 26:11, all.

יָעַר ("counsellor," part. fut. from יָעַר, [Jeus], pr. n. m. 1 Ch. 8:10.

יָעַר pl. *woods*, i. q. יָעַר Eze. 34:25 כתיב.

יָעַ (verbal, from fut. of the verb יָעַר, "whom God hastens"), [Jeush, Jehush], pr. n.—(1) of a son of Esau, Gen. 36:18; for which there is יָעַר, verse 5, 14 כתיב.—(2) of a son of Rehoboam, 2 Chr. 11:19, also of others.

יָעַ unused in Kal, prob. i. q. יָעַ to be hard, firm, robust.

NIPHAL, Isa. 33:19, עַם נִיפְּחָל "a hard (or obstinate) people;" or, as well rendered by Jerome, *impudens*. Symm. *ἀραδής*.

יָעַל ("whom God comforts," from the root יָעַל to comfort), [Jaaziel], pr. n. m. 1 Ch. 15:18; for which there is, verse 20, יָעַל.

יָעַל ("which Jehovah comforts"), [Jaaziah], pr. n. m. 1 Ch. 24:26, 27.

יָעַר & יָעַר ("which Jehovah aids"), [Jaazer, [Jazer], pr. n. of a town in the tribe of Gad, near the land of the Ammonites, long subjected to the rule of the Moabites; its site was in the spot where now are the ruins called *Sâr*. As to the *sea of Jazer* (יָעַר Jer. 48:32), which is of very doubtful authority, see my observations on Isa. 16:8.—Nu. 21:32; 32:1. Greek *Iaζήρ*, 1 Macc. 5:8. Compare Eusebius, *De Locis Heb.* v. *Iaζήρ*.

יעט a root, *ἀπαξ λεγόμεν*. i. q. **עָטָה** TO CLOTHE, [Isa. 61:10].

יעט Chald. i. q. Hebr. **יָעַץ** TO COUNSEL. Part. **יָעֵץ** (for **יעט**), A COUNSELLOR of a king, Ezra 7:14, 15.

ITHPAEL, to counsel together, Dan. 6:8.

Derivative, **עָטָה**.

יעיאל [*Jeiel, Jehiel*], see **יעיאל**. [Also used when not in כתיב as 1 Ch. 5:7; 15:18, 21.]

יעיר ("whom God stirs up"), [*Jair*], pr. n. of a man, 1 Ch. 20:5 קרי, in כתיב there is **יעיר**. In the parallel place, 2 Sa. 21:19, there is instead of it **יערי**, but **אֲרָנִים** appears to be a spurious reading taken by mistake from the following **מְנוּרֵי אֲרָנִים**.

יָעַן ("troubled," see **יָעַן**), [*Jachan*], pr. n. m., 1 Ch. 5:13.

יעל unused in Kal—(1) TO ASCEND ON HIGH, TO RISE ABOVE; kindred to **עָלָה**. (Arab. **وَعَلَ** to rise above. V. to ascend a mountain, to stand on the summit. **وَعَلَّ** a noble, a prince.) Hence **יעל** ibex.

(2) to excel, to be useful, compare **יעל** in the compound word **בְּלִיעַל**.

HIPHIŁ **הוֹעִיל**—(1) to be useful, to profit, to aid, absol. Pro. 10:2; 11:4; Jerem. 2:8, **לֹא יוֹעִילוּ** "they follow those who profit (or are worth) nothing," (i. e. false gods). Followed by dat. of pers. Isa. 30:5; Jer. 23:32; or of the thing. Job 30:13, **לְהִיחִי יוֹעִילִי** "they help my fall," with suff. **יִוְעִילִי** Isa. 57:12.

(2) intrans. to be benefited, to receive help from any thing. Job 21:15, **כִּהֵּנוּעִיל** "what should we be benefited (in this thing)?" 15:3, "words **לֹא יוֹעִיל** in which there is no profit," 35:3; Isa. 47:12; 48:17. Hence—

יעל m. pl. **יָעִלִּים** const. **יָעִלִּי**—(1) the ibex, perhaps also the chamois. Arab. **وَعَل** and **وَعَلَّ**, Ps. 104:18; Job 39:1. Comp. Bochart, Hieroz. P. I, p. 915, seq. **צִבְיֵי הַיָּעִלִּים** the rocks of the wild goats, near the desert of Engedi, 1 Sa. 24:3.

(2) [*Jael*], pr. n.—(a) of a judge [?] or heroic person of Israel, before the time of Deborah, Jud. 5:6. [This is surely the same as the next.]—(b) of a resolute woman, the wife of Heber the Kenite, Jud. 4:17, 18; 5:24. Some understand the same to be spoken of **יָעִלִּים** [of course they are the same.]

יעלה—(1) f. of the preceding, the female ibex, or chamois. Pro. 5:19, **יָעִלָּה הָזֵה** "the graceful chamois;" an epithet applied to a beautiful woman. The Arabs say proverbially **أزهي من الوعل** more beautiful than an ibex; Bochart, i. 899.

(2) [*Jaalah, Jahala*], pr. n. m., Ezra 2:56; Neh. 7:58. [**יעלה**].

יעלם ("whom God hides"), [*Jaalam*], pr. n. of a son of Esau, Gen. 36:5, 14.

יען an unused root. Syriac Ethpa. **ܐܝܢܝܢܐ** to be greedy, voracious, **ܐܝܢܝܢܐ** greedy, voracious. Hence probably **יען** and **יענה** the ostrich, so called from its greediness.

יען (for **יענה**) prop. subst. purpose, intent (from the root **עָנָה** עָנִי to propose any thing by words, to signify), always used as a particle:—

(1) as a prep. on account of, Eze. 5:9; Hag. 1:9; followed by an inf., Isa. 37:29.

(2) as a conj., because, in that, Nu. 20:12; 1 Ki. 20:42; 2 Ki. 22:19; more fully **יען אֲשֶׁר** Gen. 22:16; 1 Sa. 30:22; 1 Ki. 3:11, etc.; more rarely **יען כִּי** Nu. 11:20; Isa. 7:5; each followed by a pret. Followed by a fut. **יען אֲשֶׁר** it is, that, Eze. 12:12. It is three times emphatically doubled **יען וַיִּבְעַן** because and because, because that (bienveit), Levit. 26:43; Eze. 13:10; and without the copulative **יען וַיִּבְעַן** ibid., 36:3. Compare **יען**.

יען an ostrich, so called from its greediness and gluttony; see the root **יען**. Once found in plur. **יענים** Lam. 4:3 in קרי; and there it is used *ἰπικουίως*, of the female ostrich, for **יענה**. LXX. *ὡς στρουθίων*. Vulg. *sicut struthio*. (As to the sense compare Job 39:17). Of much more frequent use is—

יענה f. of the preceding (as to the form compare **יעל** fem. **יעלה**, not **יעלה**), everywhere joined with **בת**: **בת־יענה** the daughter of the female ostrich, i. e. the female ostrich herself; according to Bochart, Hieroz. ii. 230, opp. to **בת־יעל** the male ostrich, Levit. 11:16; Deut. 14:15. In the plural, however, **יענות** **יענה** is, without doubt, used for either sex, Isa. 13:21; 34:13; Mic. 1:8; Job 30:29 (in these passages they are said to inhabit the deserts, and to utter a doleful cry). The Arabs, at least, call an ostrich without any distinction of sex **نعام** (a word which I judge kindred to the Hebrew **נִבְּת נְעָמָה**, **נִבְּת נְעָמָה**). Others have badly rendered **יענה** an owl, from **עָנָה** to cry out (?)

in opposition to the context and the authority of the ancient interpreters.

יַעֲנֵי ["whom Jehovah answers"], [*Jaanaï*], pr. n. m., 1 Ch. 5:12.

יָעַר fut. יַעֲרָה — (1) i. q. Arab. غف, *to go swiftly, to run*. See HOPHAL, and the derived nouns יָעָר and תִּיָּעָר.

(2) *to be fatigued, wearied out* (compare יָעַר), whether in running, Jerem. 2:24, לֹא יִיָּעֲפוּ מִבְּקָשֶׁיהָ "those who seek her will not be weary." Luth. die sie suchen, dürfen nicht weit laufen. Isa. 40:30, 31; or with heavy labour, Isa. 40:28; 44:12; Hab. 2:13; or with grief, Isa. 50:4. [But this is the next word, the derivative יָעָר.]

HOPHAL, part. *wearied*. Daniel 9:21, בִּיָּעָר "wearied in flight." LXX. ῥάχει φερόμενος. Others, following Theod., Vulg., Syr., take מִיָּעָר from the root יָעַר, and translate it *flying*, but this is unsuitable to that which follows בִּיָּעָר.

Derivatives, תִּיָּעָר and the following words.

יָעַר m. *fatigued, wearied, tired*, Isa. 40:29 ["of a people"]; 50:4.

יָעָר masc. *a swift course*, ["weariness, arising from swiftness of course"], Dan. 9:21.

יָעַר fut. יַעֲרָה, for imp. there is twice יַעֲרֵה (from the root יָעַר) [perhaps primarily *to command*. See Thes. as to this, and also as to the cognate roots], Jud. 19:30; Isa. 8:10. — (1) *TO GIVE COUNSEL*, 2 Sam. 17:11, 15; more fully יַעֲרֵה לְעַד, 16:23; 17:7. Followed by dat. of pers., Job 26:3, by a suff., Exod. 18:19; 1 Kings 1:12; 12:8, 13. Part. יָעָר subst. *a counsellor, adviser*, Prov. 11:14; 24:6; especially *the counsellor, or minister* of a king, 1 Ch. 27:32, 33; Ezra 7:28; 8:25, (compare 7:24, 25). Plural יְעָרִים *chiefs, leaders*, of a land and state, Job 3:14; 12:17; Isa. 1:26.

(2) *to take counsel, to decree*, followed by a gerund. Psa. 62:5, יַעֲרֵה לְהַדִּיחַ מִשָּׁאוֹתָיו "they have decreed to cast (him) down from his height;" followed by לְ against any one, Isa. 7:5; 19:17; 23:8; followed by לְ Jer. 49:20. יַעֲרֵה לְמַלֵּךְ *to devise evil counsels*, Isa. 32:7.

(3) *to consult for any one, i. e. to provide for*. With suff. Ps. 16:7; 32:8, יַעֲרֵה לִי, pregn. for יַעֲרֵה לְעֵינַי וְלִשְׁמִיעָה עָלַי עֵינַי "I will care for thee, and will set my eye upon thee," i. e. I will favour thee. יַעֲרֵה לִי one who consults, i. e. cares for, protects, Isa. 9:5. [The part. in all its other occurrences means a giver of counsel; why should it not be the same here? So Thes.]

(4) i. q. Arab. عطف, *to predict, to declare future things*, Nu. 24:14; Isa. 41:28.

NIPHAL נִיָּעַר — (1) reflect. *to let oneself be counselled, to receive advice*, Pro. 13:10.

(2) recipr. *to consult one another, i. e. to hold a consultation, to deliberate*, Ps. 71:10; 83:6, followed by לְ 1 Ch. 13:1; or לְ Isa. 40:14; 1 Ki. 12:6, 8, *to deliberate with any one*.

(3) *to consider with oneself; also to decree, command, or advise, as the result of deliberation*. Followed by לְ 2 Ki. 6:8, לְאָמָר, "and he commanded his servants, saying." 2 Chr. 20:21; 1 Ki. 12:6, 9, מָה אַתֶּם נוֹעֲצִתֶם "what do ye advise?"

HITPAEL, i. q. Niphal No. 2, Ps. 83:4.

Derivatives, יָעָר, מִיָּעָר.

יַעֲקֹב ("taking hold of the heel, supplanter, layer of snares," comp. Gen. 25:26; 27:36; Hosea 12:4), pr. n. *Jacob*, the younger of the twin sons of Isaac; also called *Israel* (יִשְׂרָאֵל); the ancestor of the nation of Israel, Gen. 25 — 50. יַעֲקֹב the God of Jacob, i. e. Jehovah, Isaiah 2:3; Psa. 20:2. יַעֲקֹב and simply יַעֲקֹב the house or family of *Jacob*; poetically used of the people of Israel, i. q. יִשְׂרָאֵל, יִשְׂרָאֵל compare יַעֲשֵׂה. Used of the *land of Israel*, Gen. 49:7; elsewhere used of the whole people regarded as one person, e. g. Isa. 41, 43, 44, 45, etc.; rarely used of the kingdom of Ephraim, Hos. 12:3; Mic. 1:5; Isa. 17:4; or even, as also Israel is used in the later books, of the kingdom of Judah, Obad. 18; Nah. 2:3.

יַעֲקֹבָה [*Jaakobah*], (id.), pr. n., 1 Ch. 4:36.

יַעֲקֹן see יַעֲקֹב.

יָעַר an unused root, i. q. Arab. غر, prop. *to boil, to boil up, to boil over*; the idea of which is applied to any sort of redundancy or abundance, as the luxuriant growth of plants. Hence the following words.

יָעַר [with suff. יַעֲרֵה] masc. — (1) *redundancy of honey*; honey spontaneously and freely flowing from the combs, which was called by the Greeks and Romans ἀκτρον μέλι, *mel acetum* (Plin. N. H. xv. 11). Cant. 5:1; more fully יַעֲרֵה הַדְּבַשׁ 1 Sam. 14:27. Some have carelessly and inaccurately rendered this *fusus mellis*, meaning the cells of wax, the comb in which the honey is contained, and out of which the purest honey oozes, (see Ovid, Fast., iv. 152, *expressis mella liquata fuis*). It is rather i. q. נָפֶת צִוּפִים the dropping of honey combs, the German Honigseim, Psalm 19:11. This very German word, of frequent occurrence in Luther's translation of the Bible, is

erroneously explained by some to mean the honeycomb (Honigselle, Honigstube), while it rather signifies liquid honey, as if *saliva mellis* (Seim, i. q. Schlein, saliva).

(2) a *thicket of trees*, so called from the luxuriant growth of trees and shrubs, see the root (Syr. ܕܢܝܢ) thickets of briers. Arab. عر rugged place, whence the verb عر to be rugged, difficult of passage, spoken of a region), Isaiah 21:13; Eze. 21:2, 3; hence any *wood* or *forest*, Deu. 19:5; Josh. 17:15, 18. בית ה'ער the house of the forest, Isa. 22:8; fully בית ה'ער the house of the forest of Lebanon, 1 Ki. 7:2; 10:17; it was the armoury of king Solomon, elsewhere (Neh. 3:19) called נשק, its name arose from the cedar wood, of which it was built. Used of a *rugged rough country* (see Syr.), Hosea 2:14. Metaph. of a troop of enemies, Isa. 32:19; comp. 10:18, 19, 34.

(3) pr. n. probably i. q. ערים Ps. 132:6.

יערה [Jarrah], pr. n. m., 1 Chr. 9:42; probably a wrong reading, see יערה.

יערה see יער No. 1.

יערי ארנים see יער.

יערשה ("whom Jehovah nourishes," from the unused root ערש, Syr. ܕܢܝܢ to fatten), [Jarrah], pr. n. m., 1 Ch. 8:27.

יעשה (abbreviated from יעשה "whom Jehovah made"), pr. n. masc., Ezra 10:37 כתיב יעשה [Jaasau].

יעשיאל ("whom God made"), [Jaasiel, Ja-ziel], pr. n. of one of David's captains, 1 Ch. 11:47; compare 27:21.

יפדה ("whom Jehovah frees"), [Iphedeiah], pr. n. m., 1 Ch. 8:25.

יפה fut. יפה, יפה —

(1) properly TO SHINE, TO BE BRIGHT, cogn. root יפע, compare יפע and יפה. Hence יפה No. 1, and כופת an illustrious deed, a miracle.

(2) to be *beautiful*, used of a woman, Cant. 4:10; 7:2, 7; Eze. 16:13; of a tree, 31:7.

PAL, to make beautiful, to adorn, to deck (with gold), Jer. 10:4.

PUAL, with the two first radicals doubled יפפה to be *very beautiful*, Psalm 45:3. But this form is altogether without analogy, nor is there any example found of first radicals which are doubled; examples

of doubling the latter radicals, such as פתחה, can hardly be compared with this, since this latter usage, instead of increasing the signification, diminishes it. To give my own opinion, I think that an error may exist in this word, and that the letters פ at the beginning may be spurious, as having arisen from the practice of copyists; of this, which has been a constant source of errors, I have treated in Thes. i. p. 64; Anecd. Orient. i. 68.

HITHPAEL, to adorn oneself (of a woman), Jer. 4:30.

Derivatives, besides those which follow next, יפי, יפה, and probably כופת.

יפה adj. m., constr. יפה; f. יפה constr. יפה —

(1) *fair, beautiful*, used of persons, both men and women, Gen. 12:14; 2 Sa. 13:1; 14:25; Cant. 1:8; 5:9; often with the addition of מראה 1 Sa. 17:42; or תאר Gen. 29:17; also used of animals, 41:2, seq.; of pleasant countries, Psalm 48:3; of a pleasant tuneful voice, Eze. 33:32.

(2) *good, excellent*, καλός. Ecc. 3:11, "God made all things beautiful;" καλός, 5:17.

יפה-פיה adj. f., Jer. 46:20, *fairish*; from masc. יפה (of the form פתח, Lehrs. 497), the letter ה quiescing in the middle of the word (Lehrs. p. 48). In consequence of this word appearing to be too discrepant from ordinary usage, in very many MSS. and editions it is found divided into two.

יפו ("beauty"), [Japho, Joppa], Jon. 1:3; Josh. 19:46; 2 Ch. 2:15, and יפוא Ezr. 3:7; pr. n. Gr. Ἰόππη, a maritime city of the Danites with a celebrated port on the Mediterranean; now called Jāfa (يافا), and noted for its port. Reland's Palestina, p. 864.

יפה i. q. פתח, נפח TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

HITHPAEL, to pant, to sigh deeply, Jer. 4:31. Hence —

יפה adj. *breathing out*; Ps. 27:12, יפה ה' "and breathing out wickedness;" compare יפה.

יפי Eze. 28:7, and יפה in pause יפה; with suff. יפיו m.

(1) *splendour, brightness* (see the root No. 1) of a king, Isa. 33:17; of a city, Psalm 50:2; Ezek. 27:3, 4, 11.

(2) *beauty, gracefulness*, of a woman, Ps. 45:11; Isa. 3:24; Eze. 16:25.

יָצָא ("splendid"), [*Japhia*], pr. n.—(1) of a town in the tribe of Zebulon, Josh. 19:12.

(2) Of several men.—(a) of a king of the city of Lachish, Josh. 10:3.—(b) of a son of David, 2 Sam. 5:15.

יָצָא ("whom God frees"), [*Japhlet*], pr. n. m. 1 Ch. 7:32, 33. Patron. with the addition of the syllable יָ, Josh. 16:3.

יָצָא (perhaps "for whom a way is prepared"), pr. n. m.—(1) the father of Caleb, Nu. 13:6; 14:6.—(2) 1 Ch. 7:38.

יָצָא unused in Kal, TO SHINE, TO BE BRIGHT, cognate root יָצָא.

יָצָא Hiphil יָצָא.—(1) to cause to shine, used of God, Job 37:15.

(2) to give light, to be bright, (prop. to scatter, or bestow light, like יָצָא), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. יָצָא, יָצָא and—

יָצָא fem. beauty, splendour of a city, Ezek. 28:7, 17.

יָצָא, a spurious root, which some have invented on account of the noun יָצָא. But this comes from יָצָא.

יָצָא pr. n. *Japheth*, the second [query eldest] son of Noah (Gen. 5:32; 7:13; 9:18, seq.), whose descendants (Gen. 10:2—5) are stated to have especially occupied the western and northern regions of the earth; this accords well enough with the etymology of the name, which has the sense of *widely-extending*, from the root יָצָא; see Gen. 9:27, LXX. 'Ιάφεθ.

יָצָא (prob. "whom, or what God sets free," see the root יָצָא Isa. 14:17), pr. n.—(1) [*Jiphtah*], a town in the tribe of Judah, Joshua 15:43.—(2) [*Jephthah*], a judge of Israel, celebrated for having, in compliance with a vow, sacrificed his daughter, Jud. 11:12; 1 Sa. 12:11; Greek 'Ιεφθα, 'Ιεφθαί, Vulg. *Jephth*.

יָצָא ("which God opens"), [*Jiphtah-el*], pr. n. of a valley in the tribes of Zebulon and Asher, Josh. 19:14, 27.

יָצָא, pret. once without א: יָצָא Job 1:21; fut. יָצָא, imp. יָצָא, with א parag. יָצָא Jud. 9:29; pl. once אִישׁוֹ אֱלֹהִים יָצָא Cant. 3:11; inf. absol. יָצָא, const. יָצָא, part. יָצָא, f. יָצָא for יָצָא, and without א: יָצָא Deu. 28:57; Ps. 144:14.

TO GO OUT, TO GO FORTH (Æth. ጠፈሰ; id. In Syriac and Chaldee the word which radically corresponds.

יָצָא יָצָא to germinate, to expand, as a plant, they use in the sense of going out, when speaking of men and other things יָצָא, יָצָא as the Arabs do (يخرج).

Const. followed by אֶרֶץ of the place, whence any one goes out, Gen. 8:19; Job 3:11; also followed by an accus. like the Latin *egredi urbem*; Gen. 44:4, הָאֶרֶץ יָצָאוּ אֲחֵיהֶם "hi egressi erant urbem;" Ex. 9:29, 33; Job 29:7; Deu. 14:22, יָצָא הַשָּׂדֶה "that which goes out from the field," its produce; Jerem. 10:20, יָצָאוּנִי "my children have gone out from me," i. e. have forsaken me; Am. 4:3, יָצָאוּ בְּרִצְאוֹתַי "go out through the breaches." Part. יָצָא [יָצָא] הָעִיר; Gen. 34:24, compared with 9:10. Once with accus. of that which goes out in great plenty, or pours itself out (comp. Heb. Gramm. ed. 10, § 135, 1, note 2, and the verbs יָצָא Pro. 24:31; יָצָא Lam. 3:48; Am. 5:3, יָצָא הָעִיר הַיְצִיאָתָא "the city which poured forth thousands;" אֶרֶץ is prefixed to the gate by which one goes out, Jud. 11:31; and אֶרֶץ Jer. 17:19; Neh. 2:13.

Specially to go out, to go forth, is used—(a) of soldiers—(a) to war, 1 Sa. 8:20; Job 39:21; Isa. 42:13; Zechariah 14:3 (and similarly shepherds against wild beasts, 1 Sa. 17:35).—(β) out of a city in order to surrender it, Isa. 36:16.—(b) merchants and sailors for purposes of trade, Deut. 33:18.—(c) slaves manumitted by their owners, Ex. 21:3, 4, 11; Lev. 25:41, 54; more fully in this sense יָצָא חֶפְשִׁי Ex. 21:5; and יָצָא לְחֶפְשִׁי verse 2, to go out as free, manumitted (figuratively applied to estates which were to be delivered gratuitously to the original possessor in the year of jubilee, Lev. 25:28, 30).—(d) children, descendants are said to come forth from their father, or the ancestor of the race; Gen. 17:6, יָצָאוּ מִמֶּנִּי "kings shall come forth from thee," shall be amongst thy descendants. More fully יָצָא מִבְּטֶן, יָצָא מִבְּטֶן "to come forth from the womb, from the loins of any one, Job 1:21; Gen. 46:26.—(e) those who are delivered from danger are said to come forth; followed by an accus. Ecc. 7:18, יָצָא אֶת־פִּלִּם, יָצָא אֶת־פִּלִּם "he who fears God shall come forth from all these" (similarly of any one who escapes being taken by lot, opp. to יָצָא 1 Sa. 14:41).

It is applied to inanimate things. So—(f) the sun is said to go forth, i. e. to rise, Gen. 19:23; Ps. 19:6; the stars, Neh. 4:15; the morning, Hos. 6:5.—(g) to plants which spring forth, 1 Ki. 5:13; Isa. 11:1; flowers, Job 14:2; compare Syr. يَاحُ to shoot

ap, and the noun מַנְתָּן. — (*h*) water flowing, gushing forth from a fountain, Gen. 2:10; Deut. 8:7; מַנְתָּן מֵיִם Isa. 41:18. It is used also—(*i*) of a boundary, terminus, *running on, running through*, Josh. 15:3, 4, 9, 11.—(*k*) of money which is *laid out, expended*, 2 Ki. 12:13 (like the synonyms in Syriac, Arabic, and Æthiopic).—(*l*) of things which go forth to the people, *are promulgated*; of an edict, Hab. 1:4; of the sentence of a judge, Ps. 17:2; compare Gen. 24:50.—(*m*) of the *outgoing*, i. e. the end of a period of time; Exod. 23:16, בִּצְאת הַשָּׁנָה “at the end of the year,” Ezek. 7:10; hence of the end, the destruction of a city, Eze. 26:18.

הוֹצִיָא causat. *to cause to go out, or come forth*, hence of animate beings; *to lead out*, e.g. the people from Egypt, Ex. 12:51; 16:6; of inanimate beings, *to carry out*, Gen. 14:18; *to draw out, to take out*, Ex. 4:6, 7; Job 28:11; *to take out* as from a case, Gen. 24:53. Specially it is— (a) causat. of Kal, letter *g*, *to put forth* plants (as the earth), Gen. 1:12, 24; Isa. 61:11.—(b) causat. of Kal letter *k*, *to cause to lay out, to exact* money, followed by **ל**; *to lay on* a tribute, 2 Ki. 15:20 (comp. Arab.

tribute).—(c) causat. of Kal letter *l*, to *publish* a report, followed by *ל* of the pers. concerning whom the report is spread, Nu. 14:37; Deu. 22:14, 19; to *report* words, followed by *ל* of the pers. to whom they are brought, Neh 6:19; to *promulgate* doctrine, Isa. 42:1, *וְיִשְׁמַע לְגוֹיִם* "he shall promulgate a law to the Gentiles" [far better literally, "he shall bring forth judgment to the Gentiles"]; Isa. 42:3.—(d) to *produce* as an artisan, Isa. 54:16.—(e) to *lead forth*, i. e. to separate, Jer. 15:19.

HOPHAL, to be brought forth, to be taken out,
Eze. 38:8; 47:8.

Derivatives, מוֹצָא, כּוֹזֵא, תּוֹצְאוֹת, צִנְעָאִים, צֶאֱצָא, צוֹאָה [and in Thes. צוֹא].

נז' Ch. unused in Kal.

SHAPHEL שׁפִּיל and שׁפִּי in the Targums is, *to bring something to an end, to finish.*

Hence in the Scripture נִצְּרָה *finished*, Ezr.6:15.

יָצַב, [unused in Kal] TO SET, TO PUT, TO PLACE, i. q. יָצַב, from which Niphal, Hiphil, and Hophal, and also many derivative nouns are formed.

HITHPAEL—(1) *to set oneself, to take a stand* (sich hinstellen, hintreten), Ex. 2:4; 19:17; 34:5; Nu. 11:16; 22:22; 1 Sa. 17:16, “and took his stand (for the fight) forty days.” Job 33:5, followed by לָפָּי (Ex. 8:16 and לָפָּי of pers. הַמַּלְאָכִים used of the angels as presenting themselves before God, Gr. παραστήναι,

Luke 1:19. Job 1:6, Zec. 6:5, comp. Prov. 22:29
The same phrase in a hostile sense, *to stand up against* God, Ps. 2:2.

(2) *to stand* (stehn, bastejn), followed by עָמַד before any one, i. e. to minister to him, Prov. 22:29; *to stand firm* before any one (bastejn vor jem.), whether a victor before an enemy, followed by עָמַד Deu. 9:2; Job 41:2; בָּרַח Deut. 7:24; 11:25; Josh. 1:5; עָמַד 2 Ch. 20:6; or a just person before a judge, followed by עָמַד לְפָנָי Ps. 5:6. Absol. 2 Sa. 21:5.

(3) *to stand up for, to stand by* any one (beistehn), followed by ? of pers. Ps. 94: 16.—Ex. 2: 4, אֲנִי עֹמֵד אֶת־אַבְרָם, for אֲנִי עֹמֵד, see Lehrg. p. 386.

יָצַב: Ch. unused in Pe. to be firm, sure.

PAEL, to speak that which is true, certain, Dan 7:19; comp. 16. Hence adj. יָצִיב.

יָצַג, unused in Kal, but cogn. to the roots **יָצַב**, **יָצַע**, and **יָצַק** Hiphil.

הִרְיֵה (in the manner of verbs הִרְיֵה) pr. *to*
make to stand, hence—

(1) *to place, to set* (binstellen) persons, Gen. 43:9; 47:2; Judges 7:5; Jer. 51:34; Job 17:6; *things*, Gen. 30:38; Deu. 28:56. Trop. *to establish*, Am. 5:15, "establish right in the gate."

(2) *to put, to place*, Jud. 6:37.

(3) *to leave, to let stay* (stehn lassen) Gen. 33:15.

HOPIHAL הִפִּיחַ pass. of Hiph. No. 3. Ex. 10:24.

יָצַר. (from the root **צָהַר** to shine, compare **וָהַר** No. 2), m.

(1) *oil*, especially fresh and new, Nu. 18:12; Deu. 12:17; 14:23; 2 Ki. 18:32. It is often joined with *תירוש* must, and it appears to differ from *שמן*, as *תירוש* does from *ין*. *בני הציִהר* *ons of oil*, i.e. anointed ones, Zac. 4:14. Hence denom. *הציִהר* [see *צִהר*].

(2) [*Izhar*], pr. n. of a son of Kohath, Ex. 6:18; Nu. 3:19. Patron. ends in יָהָר, Nu. 3:27.

[צִיָּוָה, subst. see צִוָּה part. Paul.]

פָּחַץ. ("sporting," as if it were part. fut. from
 the root פָּחַץ, to which etymology allusion is made,
 Gen. 17:17, 19; 18:12, seq.; 21:6; 26:8), pr. n.
 Isaac (LXX. *Ἰσαάκ*), a patriarch, the son of Abra-
 ham and Sarah, Gen. 21—28. In the poetical books
 it is sometimes written פִּיחִץ (Syr. *ܦܝܚܝܨ*, Arab.
اسحق) Ps. 105:9; Jer. 33:26; Am. 7:9, 16; and
 in Am. loc. cit. poetically used for the nation of Israel,
 i. q. *יִשְׂרָאֵל*.

יצר see **יצר** No. 3.

יצר m. verbal adj. pass. (but of active significance), from the root **יצר**; *gone forth, come out*, 2Ch. 32:21.

יצר m. Ch. adj.—(1) *established, firm, valid*. Dan. 6:13.

(2) *true, trustworthy*. Dan. 9:45; 3:24. **יצר** **יצר** adv. *certainly*, Dan. 2:8.

יצר TO SPREAD OUT. (Arab **ض**, *to place, to spread out*. Cognate roots are **יצר**, **יצר**, **יצר**.) Part. pass. **יצר** subst. [simply taken as such in Thes.]

(1) *a bed, a couch*, Psalm 63:7; 132:3; Job 17:13; used of a marriage bed, Gen. 49:4.

(2) *a story, floor*. Vulg. *tabulatum*. 1 Kings 6:5, 6, 10 (**יצר** קרי). Const. fem. verse 6 (*ter*) and masc. verse 10. In the temple of Solomon, loc. cit., this name was given to the three stories of side chambers (**יצר**) on three of the sides of the temple, five cubits in height one above another; **יצר** fem. Verse 6 is used of the single stories; in verses 5, 10 (where it is masculine) it is used collectively of the whole of this part of the temple. Aug. Hirt (der Tempel Salomo's, p. 24, 25), makes these three stories to have risen to the full height of the temple; in this he follows Josephus, but it is in contradiction to the express words of the Hebrew text, verse 18, **ויבן אתה יצר על כל הבית חמש אמות קומחו**.

HIPHAL **יצר** *to spread out, to spread under*. Ps. 139:8, **ואציעה שואל** "and (if) I spread out Hades beneath me," i. e. make (it) my bed, Isaiah 58:5.

HOPHAL, pass. Isa. 14:11, **יצר רמה** "the worms are spread under thee," are for thy bed, Est. 4:3; compare Isa. 14:11.

Derivative **יצר**.

יצר fut. **יצר**, pl. **יצרו** (once fut. E. **יצר** 1 Ki. 22:35 [in some copies], and there intransitive), imp. **יצר** 1 Ki. 4:41, and **יצר** Eze. 24:3; inf. **יצר**.

(1) TO POUR, TO POUR OUT, liquids, Gen. 28:18; 35:14; Ex. 29:7; 2 Ki. 4:4; to cast metal, such as brass, Exod. 25:12; 26:37; 36:36. Part. pass. **יצר** *cast*, 1 Kings 7:24, 30; hence *hard, firm*, like cast metal, Job 41:15, 16. Metaph. Ps. 41:9, **דבר בליעל** "a wicked purpose is poured out upon him."

(2) *to pour self out, to flow out*, 1 Ki. 22:35; Jer. 38:38, **בצרת עפר למצוק** "where dust flows into a molten mass," i. e. it becomes wet with rain water, like a molten mass.

PIEL, *to pour out*. Part. **יצר** 2 Ki. 4:5 **כחב**.

HIPHAL **יצר** id. 2 Ki. loc. cit. קרי, but in another form—

HIPHAL **יצר** is *to place, to set*, i. q. **יצר** (the ideas of pouring, casting, placing, being connected), Josh. 7:23; 2 Sa. 15:24.

HOPHAL **יצר**—(1) *to be poured out*, Lev. 21:10; Ps. 45:3.

(2) *to be cast from metal*, 1 Ki. 7:23, 33; Job 37:18. Metaph. **יצר** *firm, fearless*, Job 11:15. Derivatives, **יצר**, **יצר**, **יצר**, and—

יצר f. *a casting* (of metals), 1 Ki. 7:24

I. **יצר** fut. **יצר**, **יצר**, also **יצר** Isa. 44:12 (so also Isa. 42:6; 49:8; **יצר** which, in my Commentary, I have with others incorrectly derived from **יצר**); see No. 2.

(1) TO FORM, TO FASHION, as a potter, clay (see **יצר** a potter), Gen. 2:7, 8, 19; an artist, statues, Isa. 44:9, 10, 12; arms, Isa. 54:17. Often used of God as the Creator, Ps. 94:9, **יצר עין** "he who formed the eye," Ps. 33:15; 74:17; 95:5; Isa. 45:7, 18, in which sense it is often joined with **יצר**. Part. **יצר** as a subst. is—(a) *a potter*, Ps. 94:9, 20; whence **יצר** a vessel of earthenware, Ps. 2:9; 2 Sa. 17:28. —(b) *an artist, a maker of statues*, Isa. 44:9.—(c) *creator*, Isa. 43:1; 44:2, 24. As to the word **יצר** Zec. 11:13, see p. CCCXLII, B. [The use made of the passage in the New Test. proves that the word here simply means *the potter*.]

(2) Followed by **יצר** to form for any thing, *to destine* for any thing; Isa. 44:21, **יצרתי לך עבד** "I have formed thee, that thou mayest be my servant;" Isa. 42:6, **ואצרך ואתקד לברית עם** "I have formed thee, and made thee the author of a covenant of the people;" Isa. 49:5, 8; 45:18 (fin.). Often used of things predestined, predetermined by God, (opp. to their event, result), Isaiah 22:11; 37:26; 43:7; 46:11.

(3) *to form in the mind, to devise, to plan*, 2 Ki. 19:25; **יצר** against any one, Jer. 18:11; Ps. 94:20; Jer. 1:5 (קרי).

NIPHAL, pass. of Kal No. 1, *to be formed, created*, Isa. 43:10.

PUAL **יצר** pass. of Kal No. 3, *to be predestined*, Ps. 139:16.

HOPHAL, i. q. Niphal, Isa. 54:17.

Derivatives, **יצר**, **יצר**.

[In Thes. this root is not divided into two parts.]

II. **יצר** i. q. **יצר**, but intrans. TO BE STRAITENED TO BE NARROW, (comp. Gramm. § 76, I (hrg. § 112)

Only found in fut. יצור, pl. יצרו. Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. לו יצור *it was narrow to him* (in pret. לו יצר), i. e.—(a) *to be in distress*, Judges 2:15; 10:9; Job 20:22.—(b) *to be in perplexity*, Gen. 32:8 (and so in f. לו יצור 1 Sa. 30:6).—(c) *to be grieved* (er nahm es sich nahe), 2 Sam. 13:12.

יצר m. with suff. יצרו.—(1) *frame, formation*; Ps 103:14; יצרו ידע "for he knoweth our frame," i. e. knows how or whence we have been formed; hence, *a thing framed*, as *earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.

(2) Metaph. *a meditation, thought*, more fully יצר לב Gen. 8:21; 6:5; Deu. 31:21; יצר סמוך "a firm mind," a firm soul, i. e. a man of firm mind, Isa. 26:3 (comp. Ps. 112:8).

(3) [*Jezer*], pr. n. of a son of Naphtali, Genesis 46:24. Patron. יצרי Nu. 26:49; which latter word is also pr. n. of another man, 1 Ch. 25:11 (for which there is in verse 3 יצרי).

יצרים m. pl. Job 17:7; prop. *things formed*, poet. for *members*; as it is well rendered by the Vulg. Others take it for the features of the face.

יצת, only found in the fut. יצית; pl. in pause יציתו for יצתו.

(1) TO SET ON FIRE, TO KINDLE, followed by ק Isa. 9:17.

(2) pass. *to be set on fire, to be burned*, i. q. Niph. Isa. 33:12; Jer. 49:2; 51:58.

NIPHAL, pret. יצית.—(1) *to be burned, to be destroyed by fire*, Nehem. 1:3; 2:17; Jer. 2:15; 9:9, 11.

(2) *to kindle* (as anger), followed by ק against any one, 2 Ki. 22:13, 17.

HIPHAL הוצית 2 Sam. 14:30 כחיה; elsewhere הציית i. q. No. 1, *to set on fire*, Jer. 51:30; with the addition of הוצית Josh. 8:19; Jer. 32:29; ק הציית to kindle a fire in any thing, Jer. 17:27; 21:14; followed by על Jer. 11:16.

יב, an unused root, *to make hollow*, like قב Med. Waw; whence قב, a cave in a rock. Cognate roots are יבב to bore, יבב Ch. to make hollow, and others which are to be found under the root יבב.

יב with suff. יבב (without dagesh lene), Deut. 15:14; 16:13; pl. const. יבבי Zec. 14:10, m.

(1) *the vat of the wine press*, *υπολήμιον*, the reservoir i. to which the must squeezed out in the press

(יב) flows, Joel 2:2, Pro. 3:10. It was commonly dug into the earth, or else cut out in the rock.

(2) *the wine press itself*, Job 24:11; 2 Ki. 6:27.

יבבאל ("what God gathers"), [*Jekabzeel*], Neh. 11:25, and יבבאל [*Kabzeel*], Josh. 15:21; 2 Sa. 23:20, pr. n. of a town in the south of Judea.

יבב, fut. יבב Isa. 10:16, and יבב Deu. 32:22, TO BURN, TO SET ON FIRE, Isa. 65:5 (Arab. يبد, id., Syr. يبد). Part. pass. יבב "that which is kindled," i. e. the fuel burning on the hearth, Isa. 30:14.

HOPHAL הובב *to be kindled, to burn*, Lev. 6:2, 5, 6; trop. of anger, Jer. 15:14; 17:4.

Derivatives, יבב, יבב.

יבב Ch. id. Part. fem. יבבת and יבבת, burning, Dan. 3:6, 11, 23, 26.

יבב f. Ch. a burning, Dan. 7:11.

יבב ("burning of the people;" [In Thea. "possessed by the people, from the root יבב"] [*Jokdeam*], pr. n. of a town in the mountains of Judah, Josh. 15:56.

יבב an unused root. Arabic وقى V. to reverence; VIII. to fear God, to be pious.

[Hence pr. n. יבב, יבב.]

יבב ("pious"), [*Jakeh*], pr. n. m. Prov. 30:1; compare יבב.

יבב an unused root. Arabic وقى, to obey. Hence—

יבב, fem. only const. st. יבבת (with Dagesh forte euphion.), *obedience, submission*, Gen. 49:10; Pro. 30:17.

יבב m. a burning, Isa. 10:16.

יבב m. *whatever lives* (in the earth), from the root יבב in the signification of living, in which it is used in the Samaritan, Gen. 7:4, 23; Deu. 11:6.

יבב Hos. 9:8, and יבב Psal. 91:3; Prov. 6:5. Pl. יבב Jer. 5:26, m. a fowler. Root יבב. Of these forms, the former is properly intransitive; the other of a passive but intransitive power.

יבבאל (perhaps, "the fear of God," fr m the subst. יבב, from the root יבב, of junction, an. יבב), [*Jekuthiel*], pr. n. m. 1 Ch. 4:18.

יבב ("small"), [*Joktan*], pr. n. of one of the descendants of Shem, a son of Heber, Gen. 10:25, 26; to whom many of the tribes of southern Arabia refer their origin. In the Arabian genealogies he is

also called *Kahtān*. See Bochart, Phaleg. iii. chap. 15; Pococke, Spec. Hist. Arab. page 3, 38; A. Schultens, Histor. Imperii Jochanidarum in Arabia Felice, Harderov. 1786, 4to.

יקים ("whom God sets up"), [*Jakim*], pr. n. m.—(1) 1 Ch. 8:19.—(2) 1 Ch. 24:12.

יקר adj. *dear*, Jer. 31:20. Root יקר.

יקר adj. Chald.—(1) *heavy, hard, difficult*, Dan. 2:11.

(2) *honoured, mighty, powerful*, Ezr. 4:10.

יקמיה (for יקמה יה, "whom Jehovah gathers"), [*Jekamiah*], pr. n. m.—(1) 1 Ch. 2:41.—(2) 1 Ch. 3:18.

יקמעם ("who gathers the people together," for יקמה עם, [*Jekameam*], pr. n. m. 1 Chr. 23:19; 24:23.

יקמעם ("gathered by the people," root יקמה), [*Jokmeam*], pr. n. of a Levitical town in the tribe of Ephraim, 1 Ki. 4:12; 1 Chron. 6:53. For this in Josh. 21:22, there is יקמץ, of nearly the same signification.

יקנעם ("possessed by the people," for יקנה עם), [*Jokneam*], pr. name of a town in the tribe of Zebulun, Josh. 12:22; 19:11; 21:34.

יקע only in fut. יקע i. q. יקע TO BE TORN OFF, TO BE TORN AWAY; hence—

(1) *to be dislocated*, as a limb, Gen. 32:26.

(2) metaph. *to be alienated* from any one, Jer. 6:8; Eze. 23:17, 18; followed by קץ and קעל.

Hiphil הוּקַע to hang upon a stake, to fix to a stake, a punishment by which the limbs were dislocated: [Perhaps simply to hang, in which the neck is dislocated], Nu. 25:4; 2 Sa. 21:6, 9.

Hophal pass. 2 Sa. 21:13.

יקץ used only in fut. יקץ, יקץ, once יקץ Gen. 9:24; TO AWAKE, TO BE AROUSED, Gen. 28:16; 41:4, 7. For the preterite is used the form יקץ Hiphil, from קץ. (Arab. يقط id.)

יקר fut. יקר 2 Ki. 1:13; יקר Ps. 72:14, and יקר Ps. 49:9.

(1) TO BE HEAVY. (Syriac ܝܩܪ, Arabic ٻَاقِر, id.) Metaph. *to be hard* to be understood, Psal. 139:17, compare Dan. 2:11.

(2) *to be precious, dear*, Ps. 49:9. Followed by ַל and ַל to be precious or dear to any one, 1 Sa.

26:21, אֲשֶׁר יָקַרָה נַפְשִׁי בְּעֵינֶיךָ "because my life was precious to thee," because thou hast spared it. 2 Ki. 1:13, 14; Ps. 72:14; also, followed by מַעַל to be highly estimated by any one (compare קָנָה מִן, רָשָׁע מִן). Zec. 11:13, "a goodly price, יָקָרָתִי, at which I was estimated by them," i. e. reckoned worth.

(3) *to be heavy*, i. e. *honoured*, 1 Sam. 18:30. Compare קָבַר.

Hiphil הוּקַר to make rare (compare adj. No. 5), Isa. 13:12; Pro. 25:17.

Derivative, besides those which follow immediately, יקר.

יקר m. יקרה fem. adj. prop. *heavy*, see the verb; hence—

(1) *precious*. יָקָרוּ collect. *precious stones*, gems, 1 Ki. 10:2, 10, 11; also, of the better kinds of stone used in building houses, as of marble, of stones cut square, 2 Ch. 3:6; plur. יָקָרוֹת 1 Ki. 5:31; 7:9, seq. Metaph. Psal. 36:8, אֱלֹהִים, "how precious is thy lovingkindness, O God!" Ps. 116:15, compared with 72:14.

(2) *dear*. Ps. 45:10, "the daughters of kings are amongst thy dear ones," i. e. amongst thy damsels. בְּיָקָרְתֶּיךָ by a Syriacism for בְּיָקָרְתֶּיךָ, with Dag. forte euphon.

(3) *heavy*, i. e. *honoured*, Ecc. 10:1.

(4) *magnificent, splendid*, Job 31:26. Subst. *magnificence, beauty*. Ps. 37:20, בְּיָקָר פְּרִים, "like the beauty of the pastures," i. e. grass.

(5) *rare*, 1 Sa. 3:1.

(6) Prov. 17:27, יִסְרִייהָ in קרי, perhaps "with a quiet spirit," compared with Arab. ٻَاقِر to be quiet, meek. In כתיב it is יקר ריה.

יקר m. (with Kametz impure).—(1) *preciousness, costliness*. יָקָר a *precious vessel*, Pro. 20:15. Concr. יָקָר whatever is precious, Job 28:10; Jer. 20:5.

(2) *honour, dignity*, Ps. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price* (Preis), Zec. 11:13.

יקר m. Chald.—(1) *precious things*, Dan. 2:6; compare with Isa. 3:17; 10:3. Targum.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

יקש (yākōsh) 1 pers. יִקְשֶׁה i. q. קש and קש (which see), TO LAY SNARES, TO BE A BIRDCATCHER Part. יִקְשֶׁה a fowler, 124:7. Followed by ַל of pers., Jer. 50:24; and more fully ַל יִקְשֶׁה פֶּה to lay snares for, i. e. to plot against any one. (Fut. יִקְשֶׁה Isa. 29:21, is from קש.)

NIPHAL נִקְשָׁן, *to be snared, to be taken in a snare*, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically *to be snared, or seduced by avarice*, Deu. 7:25.

PUAL, part. מִיקְשָׁן for יִקְשָׁן Ecc. 9:12.

Derivatives, מִקְשָׁן, יִקְשָׁן, and—

יִקְשָׁן ('fowler'), [*Jokshan*], pr. n. of the second son of Abraham and Keturah, ancestor of the Sabæans and Dedanites, Gen. 25:2, 3.

יִקְתָּאֵל ("subdued by God," for יִקְתָּאֵל from the root יָקַת = *to serve*), [*Joktheel*], pr. n. — (1) of a town of the tribe of Judah, Josh. 15:38. — (2) the name which king Amaziah gave to Sela the metropolis of Arabia Petraea, which he took, 2 Ki. 14:7.

יָרָא, pret. pl. יִרְאֻם Deut. 5:5, and יִרְאֻם Josh. 4:14; fut. יִירָא, יִירָא, plur. יִירְאוּ and יִירְאוּ, 2 Ki. 17:28; imp. יִירָא, plur. יִירְאוּ, by a Syriacism for יִירְאוּ, Lehrs. p. 417. 1 Sam. 12:24; Ps. 34:10; inf. יִירָא Josh. 22:25; with pref. לִירָא for לִירָא 1 Sam. 18:29; elsewhere fem. יִירְאָה, prop. TO TREMBLE. For this root is softened from יָרַע, יִירַע to tremble, comp. יִרַע Aramaean יִרְאָה to sow, נִמַּע and נִמַּא to swallow greedily, חָבַע and חָבֵא to hide. Hence—

(1) *to fear, to be afraid*. It is construed—(a) absol. Gen. 3:10; 18:15. אֶל-יִירְאָה, *fear not*, Gen. 15:1; 21:17; 26:24; and often elsewhere. — (b) followed by an acc. of pers. or thing, that we fear, Num. 14:9; 21:34; Job 9:35; also מִן and מִפְּנֵי Deut. 1:29; 5:5; Ps. 3:7; 27:1; Josh. 11:6 (prop. to fear from [or before] some person, or thing, in the same manner as verbs of fleeing; compare מִן No. 2, a). — (c) followed by לְ to fear for any person or thing. Josh. 9:24, לְנַפְשֵׁינוּ מִפְּנֵיכֶם, "and we feared greatly for our lives because of you;" Pro. 31:21. — (d) followed by לְ and מִן with an inf. *to fear* (to hesitate) to do any thing. Genesis 19:30, כִּי יָרָא לְשַׁבֵּת בְּצֶעַר "for he feared to dwell in Zoar;" 46:3; Ex. 3:6; 34:30. — (e) followed by מִן to fear lest any thing may be done, like *deidw* μ, Gen. 31:31; 32:8.

(2) *to fear, to reverence*, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Levit. 19:30; an oath, 1 Sa. 14:26.

Specially יִירָא אֶת-אֱלֹהִים — (a) to fear God, prop. Ex. 14:31; 1 Sam. 12:18. — (b) to reverence him, as the avenger of wrong; hence *to be godly, upright*. e.g. Lev. 19:14, 32; 25:17; Exod. 1:17; Pro. 3:7, "fear God, and fly from evil;" Job 1:19. Followed by מִן Ex. 8:12, 13. Once without the name of

God, Jer. 44:10. In like manner in Syr. and Arab verbs of fearing are applied to religion and piety; as

Conj. III. وحشى, رهب, وري, وحشى

(3) *to tremble for joy*, like the synonym. פָּחַד. Isa. 60:5, where the more correct copies have פָּחַד i. q. פָּחַד, not פָּחַד. [In Thes. this meaning is expressly repudiated; and in Isaiah 60:5, the reading פָּחַד is preferred; so LXX., Vulg., Targ., Syr., Saad.]

NIPHAL נִירָא *to be feared*, Ps. 130:4. Part. נִירָא δεινός.

(1) *terrible, dreadful*, used of the desert, Deu. 1:19; 8:15; of the day of judgment, Joel 2:11; 3:4.

(2) *venerable, august*, Gen. 28:17; Ps. 99:3; Job 37:22; Eze. 1:22.

(3) *stupendous, admirable*, Ps. 66:3, 5; Ex. 15:11. Plural נִירְאוֹת *wonderful, or illustrious deeds*, of men, Ps. 45:5. [But the man here spoken of is "God with us"], especially the deeds of God [*always*], Deu. 10:21; 2 Sam. 7:23; adv. in a wonderful manner, wonderfully, Ps. 65:6; 139:14 (like נִפְלְאוֹת).

PIEL יִירָא *to terrify, to put in fear*, 2 Sa. 14:15; 2 Ch. 32:18; Neh. 6:9, 14.

Derivatives the following words, and מִירָא.

יָרָא m. constr. יִירָא fem. יִירְאָה constr. יִירְאָה (Prov. 31:30); verbal adj. —

(1) *fearing, reverencing*; with personal pronouns it forms a periphrasis for the finite verb, as יִירָא I fear, Gen. 32:12; יִירָא אַתָּה thou fearest, Jud. 7:10; אֲנַחְנוּ יִירְאִים we fear, 1 Sa. 23:3; יִירְאָה he does not fear, Ecc. 8:13. Followed by the case of the verb יִירָא אֶת-יְהוָה fearing God, 2 Ki. 4:1; elsewhere followed by a genitive, יִירְאָה אֱלֹהִים religious, pious [one who fears God], (*timidus Deorum*, Ovid.); Gen. 22:12; Job 1:1, 8; 2:3.

(2) *fearful*, Deu. 20:8.

יִירְאָה f. — (1) prop. inf. of the verb יִירָא *to fear, to reverence*. Neh. 1:11, לִירְאָה אֶת-שִׁמְךָ "to fear thy name." 2 Sa. 3:11, מִיִּירְאָתוֹ אֹתוֹ "because he feared him;" Deu. 4:10; 5:26; 6:24; 10:12; 14:23.

(2) subst. *fear, terror*. Jon. 1:10, יִירְאוּ הָאֲנָשִׁים "and the men were seized with great fear." Followed by a genitive of the subject, i. e. of him who fears, Ps. 55:6; Job 4:6; and of the object, i. e. of that which is feared, (compare as the double sense of the phrase *metus hostium*, Gell. N. Att. ix.10). Haze יִירְאָה שְׁמִיר Deu. 2:25; Isaiah 7:25, יִירְאָה שְׁמִיר "fear of thorns and briers." Compare Eze. 1:18, יִירְאָה לָהֶם "terror (was) in them;" i. e. they caused terror.

(3) *reverence, holy fear*, Ps. 2:11; 5:8. **יִרְאָה** reverence towards God, *piety*. Pro. 1:7, **יִרְאָה**; **יִהְיֶה רֵאשִׁית דַּעַח**, Job 28:28; Isa. 11:2; Ps. 34:12; 111:10; meton. the precepts of religion or piety [rather the revealed will of God], Ps. 19:10; without **יִהְיֶה** Job 4:6; 15:4.

יִרְאָן ("timid," "pious" ["piety?"]), [*Iron*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

יִרְאִיָּה ("whom Jehovah looks on"), [*Iriah*], pr. n. m. Jer. 37:13, 14.

יִרְבֵּה Hosea 5:13; 10:6; commonly taken as a substantive, see under the root **רִב** **יִרְבֵּה** an ad-verse king].

יִרְבֵּעַל m. (contr. from **יִרְבֵּעַל** "with whom Baal contends," see Jud. 6:32), a cognomen of Gideon, the judge of the Israelites, for which there is **יִרְבֵּשֶׁת** [*Jerubbesheth*], ("with whom the idol contends"), 2 Sa. 11:21. LXX. *Ἰεροβάαλ*. Compare **אִישׁ־בִּשְׁת** and **אִישׁ־בִּעַל**.

יִרְבֵּעַם ("whose people are many"), *Yaro-beam* (for so it should be pronounced, not *Yorobe-am*), [*Jeroboam*], pr. n. of two kings of the ten tribes, the former of whom, the son of Nebat, was the founder of the kingdom of Ephraim and of Moscholatry; he reigned 975—54, B. C., 1 Ki. 12—14; the other was the son of Jehoaz, 825—784. 2 Ki. 14:23—29.

יָרַד fut. **יֵרֵד**, in pause **יִרְד**, imp. **יֵרֵד**, **יֵרֵד**, once **יָרַד** (Jud. 5:13), inf. absol. **יָרַד** (Gen. 43:20), const. **יָרַד**, with suff. **יָרַדְתִּי**, once **יָרַד** Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. (["*Æth. ጠረጠር*"]) In Arabic the word which literally corresponds to this is **وَرَد**, to go for drink, for water, so used because one goes down to the spring: the word in common use is **نَزَلَ**. One is said to descend, not only in going down from a mountain (Ex. 34:29), but generally whoever goes from a loftier place or region to one less elevated, specially those who go to a *spring* or *river*, Genesis 24:16, 45; Exod. 2:5; Josh. 17:9; 1 Ki. 18:44; to the *sea*, Isa. 42:10; Ps. 107:23 (as the land is elevated above the surface of the water), those who disembark from a ship, Eze. 27:29; those who go out from a city, (cities, for the sake of strength, being mostly built on mountains), Ruth 3:3, 6; 1 Sa. 9:27; 2 Ki. 6:18; those who go from a mountainous and lofty country to one more flat, as from Jerusalem [the land of Canaan rather] into Egypt, Gen. 12:10; 26:2, seq.; 46:3; into Philistia and the sea coast (**שְׁפֵלָה**) Gen. 38: ; 1 Sa. 13:20; 23:6, 8,

11; into Samaria 1 Kings 22:2; 2 Ki. 8:29; 10:13; those who go into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty, see Intpp. ad Virg. Georg. i. 240—43. Herod. i. 95. 1 Macc. 3:37; 2 Macc. 9:23), 1 Sam. 25:1; 26:2. Compare Chr. B. Michaëlis Diss. de Notione Superi et Inferi, reprinted in Commentt. Theol. a Velthusenio aliisque editis, v. p. 397, seq.

The place whither one goes down has prefixed to it the particle **אֵל** 2 Sa. 11:9, 10; **לְ** Cant. 6:2; or is put in the accusative (**הָ** paragogic either added or omitted). Ps. 55:16, **יֵרְדוּ שְׂאוֹל חַיִּים**, "let them go down alive into Hades." Job 7:9; 17:16; 33:24. Part. **יֵרֵד־יָבוֹר**, those who go down to the grave. Prov. 1:12.

It is often used also of inanimate things, as of a river flowing downwards, Deut. 9:21; of showers, Ps. 72:6; of a way and of boundaries which are in a direction downwards, or to the south, Nu. 34:11, 12; Josh. 18:13, seq.; of the day closing in, Jud. 19:11.

Like other verbs of flowing (see Liebr. Gramm. § 135, 1, note 2, ed. 10.), poet. it takes an accus. of the thing which is sent down in great abundance; and thus has the transitive signification of sending down, to *let fall down*. Lam. 3:48, **יִפְּלוּ מֵיַם תַּרְדֵּי**, "my eye pours down rivers of waters." Lam. 1:16; Jer. 9:17; 13:17; 14:17; Psalm 119:136. The same phrase is commonly used in Arabic **لَمِنَ**

وَرَدْتُ الْبُكَاءَ my eye pours out weeping (in great abundance), see Schult. Orig. Hebr. p. 99. There is a different turn of expression, Isa. 15:3, **יָרַד בִּבְכִי**, " (weeping) to flow down with weeping."

(2) to be cast down, to fall (as if to go down against one's will, compare **נָפַל**, **נָפַל**), used of men or beasts slain (fallen), Isa. 34:7; of those who from prosperity and affluence are cast down into poverty, Deu. 28:43; also of inanimate things, as of a wall, Deu. 28:52; of a wood cut down, Isa. 32:19; Zec. 11:2; of a city destroyed, Deu. 20:20.

הִפְחִיל הוֹרִיד to make some person or thing come down, in whatever way, Genesis 42:38; 44:29, 31; hence—

(1) when relating to persons, to bring down (sin abfütren, —bringen), Gen. 44:21; Jud. 7:4; to let down, as by a rope, Josh. 2:15, 18; to send down (to Hades), 1 Sa. 2:6; Eze. 26:20; and when done violently, to cast down, e. g. of God casting down a people, Ps. 56:8; to pull down (kings from their thrones), Isa. 10:13, compare Obad. 3, 4; to subdue (nations), 2 Sa. 22:48.

(2) when relating to things, to carry down, Gen

37:25; 43:11, 22; to send down (herunter nehmen), Gen. 24:18, 46; Nu. 4:5; to cause to flow down, 1 Sa. 21:14; Joel 2:23; and, when connected with force, to cast down, Hos. 7:12; Prov. 21:24.

HOPHAL הִפְּחַל pass. of Hiph. Gen. 39:1; Isa. 4:11, seq.

Derivatives, the following nouns and מוֹרֵד.

יָרַד ("descent"), [Jared], pr. n. m.—(1) Gen. 5:15. Gr. Ἰαπέδ, Luke 3:37.—(2) 1 Ch. 4:18.

יָרֵד in prose always with the art. הַיָּרֵד (as an appellative, river, so called from descending, flowing down; like the Germ. Rhein, from the verb rinnen, compare יָם a lake, sea), Jordan, Gr. ὁ Ἰορδάνης, the largest river of Palestine, rising at the foot of Antilibanus, and flowing into the Dead Sea, where it is lost, Gen. 13:10, 11; 32:11; 50:10. Arab. العُردُن el-Urdun, and also now it is called العُشْرِيَّة esh-Sheri'ah, i. e. the ford (as having been of old crossed by the Israelites), [or rather, the watering place]. אֶרֶץ יָרֵד the country near Jordan, Ps. 42:7.—Job 40:23, Jordan is put for any large river [?] (like Cicero, a Cicero, for a great orator); and this marks a writer as belonging to Palestine: [not necessarily, any more than such a use of the name Cicero would mark a writer to be a Roman].

יָרַד inf. יָרֵד, יָרוּת, and יָרוּא 2 Chron. 26:15, imp. יָרֵד, fut. יִירֵד [1 pers. pl. with suff. יָרֵד].

(1) TO CAST, Ex. 15:4; e.g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יָרֵד an archer, 1 Ch. 10:3.

(2) to lay foundations (compare Gr. βάλλεσθαι ὅσῳ, for to lay the foundations of a city; Syr. ܝܪܕܐ to cast, to place a foundation), to found. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar יָרֵדִי which I have founded," i. e. placed, or raised.

(3) to sprinkle, to water (pr. to throw water, to scatter drops, compare יָרַק), Hos. 6:3. Hence part. יָרֵד the former rain, see above, page CCCXLIII, B.

NIPHAL, pass. of No. 1, to be shot through with darts or arrows. Fut. יִירֵד Ex. 19:13.

HIPHIL הִפְּחַל, fut. יִירֵד, with Vav convers. יָוֹד.

(1) i. q. Kal, to cast, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. יִירֵד 2 Ki. 13:17. Part. מוֹרֵד an archer, 1 Sam. 31:3. Written by an Aramæism in the manner of verbs לָא, 2 Sam. 11:24, וַיִּרְאוּ הַמּוֹרֵדִים "and the archers shot," comp. 2 Ch. 26:15.

(2) to sprinkle, to water. Part. מוֹרֵד i. q. יָרֵד "the former rain," Joel 2:23; Ps. 84:7.

(3) to send out the hand (like יָרַד), especially for pointing out. Hence to show, to indicate, Gen. 46:28. Prov. 6:13, מוֹרֵד בְּאֶצְבָּעָיו "showing (i. e. giving signals) with his fingers;" followed by two accusatives, of the person and of the thing, Ex. 15:25.

From pointing out or shewing it is—(4) to teach, to instruct (comp. Gr. δεικνύω, ἀναφαίρω), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. to instruct any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by יָרַד of the thing (properly to instruct in something), Job 27:11; Ps. 25:8, 12; 32:8; more rarely followed by יָרַד (prop. to teach or conform to something) 2 Ch. 6:27; or מוֹרֵד (to instruct concerning) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12.

Derived nouns, מוֹרֵד, מוֹרֵדָה, מוֹרֵדָה [also יָרֵד, יָרֵדָה, יָרֵדָה].

יָרֵד ἄραξ λεγόμεν, in my judgment, kindred to the roots יָרַע, יָרָא, pr. TO TREMBLE; hence to be frightened, like the Arabic يَرع. Hence מוֹרֵדָה (2 Codd.

מוֹרֵדָה), Isa. 44:8, i. q. יָרַע. LXX. ὁμιλᾶσθε. All the other versions express the signification of fearing, as though it were the same as יָרֵדָה.

יָרוּשָׁלַם ("people," or "habitation of God," see יָרוּשָׁלַם ["founded by God"], [Jeruel], pr. n. ["of a town and"] desert, 2 Ch. 20:16.

יָרוּחַ (i. q. יָרַח "moon"), [Jaroah], pr. name, m 1 Ch. 5:14.

יָרוֹק m. that which is green, Job 39:8. Root יָרוֹק.

יָרוּשָׁה & יָרוּשָׁה ("possessed, sc. by a husband"), [Jerusha], pr. n. of the mother of king Jotham, 2 Ki. 15:33; 2 Ch. 27:1.

יָרוּשָׁלַם (as found sometimes, though rarely, in the books of Chronicles, 1 Ch. 3:5; also on some of the coins of the Maccabees, although others of them have the name spelled defectively, see Eckhel, Doctr. Numm. Vett. iii. page 466, seq.), commonly יָרוּשָׁלַם, anciently (Gen. 14:18) and poet. (Psal. 76:3) יָרוּשָׁלַם pr. n. Jerusalem (Gr. Ἰερουσαλὴμ and Ἰεροσόλυμα), a royal city of the Canaanites (Josh. 10:1, 5; 15:8) and from the time of David and onward the me

tropolis of the Hebrews, and the royal city of the house of David; situated on the borders of the tribes of Judah and Benjamin.

Interpreters differ as to the etymology and orthography. As to the first of its compounded parts, Reland (Palästina, p. 832, seq.), and lately, Ewald (Heb. Gramm. p. 332), consider that יְרוּשָׁלַם stands for יְרוּשָׁלַם the possession of peace, one ש being excluded; but this does not agree well with analogy: for, in Hebrew, the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Dagesh forte; as in יְרוּשָׁלַם for יְרוּשָׁלַם; besides the form יְרוּשָׁלַם with the meaning of possession (= יְרוּשָׁה) neither occurs separately nor yet in composition. I prefer regarding יְרוּ as a segolate

noun (of the form יְרוּ, i. q. Arabic *men*, and יְרוּשָׁלַם *men* or *people of peace*; or perhaps, *house* or *habitation of peace*; just as, on the contrary, יְרוּ and יְרוּשָׁלַם are transferred from the house to the inhabitants. The same word is found in the pr. n. of a desert, יְרוּשָׁלַם, which may be more suitably rendered *house of God* than *people of God*; and the same interpretation of this name is found in Saadiah, who translates *مدينة* and *دار السلام* *house of peace, city of peace*: [In Thes. Gesenius

takes the former part of this name יְרוּ from the root יְרוּ, signifying *foundation*, and thus יְרוּשָׁלַם the *foundation of peace*]. As to the latter of the compound parts of this name, some suppose יְרוּשָׁלַם and יְרוּשָׁלַם to be the dual of יְרוּשָׁלַם *quiet*, and they think that a city in two parts was designated by this name, referring to 2 Sam. 5:9 (Ewald, loc. cit.): but no mention is made in the cited passage of a double city; and it may be pretty certainly concluded that יְרוּ in this word is originally radical, not servile; as shewn by the forms יְרוּשָׁלַם, Arab. *شلم*, Chald. *شلم*, Gr. *Σόλυμα*, *Ἱεροσόλυμα*. It appears to me that whenever it is written defectively יְרוּשָׁלַם, it should be pronounced יְרוּשָׁלַם the dwelling of peace; and at length the later writers regarded יְרוּ as an ancient form of the Dual, and on this account every where have read יְרוּשָׁלַם, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently, *שֶׁמֶרֶן*, Ch. *שֶׁמֶרֶן*, and hence as if it were a dual, *שֶׁמֶרֶן*; compare Lehrs. page 538.

ירושלם & ירושלים Chald. id. Dan. 5:2; 6:11; Ezr. 4:8.

["*ירח* an unused root, probably (as noticed by Maurer), i. q. *יָרַק* to be yellow; ח and פ being interchanged." Hence]—

יְרוּ m. THE MOON; a word prob. primitive [but see above], Gen. 37:9; Deu. 4:19; Josh. 10:12, 13; Ps. 72:5, יְרוּ לְפָנַי "before the moon," i. e. as long as the moon shall shine.

יְרוּ m. (comp. Lehrs. p. 512, note 11); pl. יְרוּים, const. יְרוּי.

(1) *a month*, which amongst the Hebrews was lunar, (compare Germ. *Monat* and *Monat*, Gr. *μήνη* and *μήν*, a month), i. q. *חֹדֶשׁ*, but a rarer word, and one used by the older writers (Ex. 2:2), and by poets (Deut. 33:14; Job 3:6; 7:3; 29:2; 39:2; Zech. 11:8); see however 1 Ki. 6:37, 38; 8:2.

(2) [*Jerah*], a people and region of Arabia, of the race of the Joktanites, Gen. 10:26; Bochart (Phaleg. ii. 19) remarks, not unsuitably, that this name is Hebrew, but a translation from an Arabic name of the same signification. On this assumed ground he understands this people to be the *Alilaei*, living near the Red Sea in a district where gold is found (Agatharchides c. 49, Strabo xvi. p. 277); their true name he conjectures to have been *بنی هلال* children of the moon, so called from the worship of the moon, or Alilat (Herodot. iii. 8). As to a tribe bearing this name, near Mecca, see Niebuhr in Descr. of Arabia, p. 270. A more probable opinion, however, is that of J. D. Michaelis in Spicileg. ii. p. 60, understanding this to be *the coast of the moon* (*غيب القمر*) and *the mountain of the moon* (*جبل القمر*), near Hadramaut; for יְרוּ Gen. loc. cit. is joined with the country of Hadramaut.

יְרוּ Chald. *the moon* [*a month*, so expressly corrected in Thes.], Ezr. 6:15.

יְרוּ Num. 22:1; also יְרוּ Josh. 2:1, 2, 3, and יְרוּ 1 Ki. 16:34; *Jericho*, a well known city of Palestine, situated in the neighbourhood of the Jordan and the Dead Sea, in the territory of Benjamin, in a very fertile district; LXX. *Ἱεριχώ*, Strabo *Ἱερικου*, xvi. 2, § 41, Arabic *ريحا*, *Riha*, see Relandi Palästina, p. 383, and 829, seq. (If the primary form be יְרוּ, it may be rendered *city of the moon*, from יְרוּ and י, as in the words *עֵבֶר*, *שֶׁבֶר*, *שֶׁבֶר*; if יְרוּ, it signifies *a fragrant place*, from the root יְרוּ.)

יְרוּ ("who is loved" ["who will find mercy"]) [Jeroham], pr. n. m.—(1) 1 Sa. 1:1.—(2) 1 Chron

ן:12.—(3) 1 Ch. 27:22.—(4) 2 Ch. 23:1.—(5) Neh. 11:12 all.

יִרְחָמֵאל ("whom God loves"), [*Jerahmeel*], pr. n. m.—(1) 1 Ch. 2:9, 25, 26, 42.—(2) 1 Chron. 2:29.—(3) Jer. 36:26; From No. 1, there is patron. in יִרְחָמֵאל [Jerahmeelites], 1 Sa. 27:10.

יִרְחָה [*Jarka*], pr. n. of an Egyptian slave, 1 Ch. 2:34, 35. ["As to the etymology I can say nothing."]

יָרַט fut. יִרְט.—(1) TO THROW any one HEAD-
LONG, TO PRECIPITATE, TO CAST DOWN (Arabic
رط, II. id. رط, a precipice, destruction). Job 16:11,
עָלִי יָרַט "he has cast me into the hands
of the wicked." Well rendered by the Vulg. *manibus
infernorum me tradidit*, LXX. ἔρριψε. יָרַטְנִי (to be marked
with the line Metheg) for יָרַטְנִי. [Taken as Piel in
Thes.]

(2) Intrans. *to be destructive, perverse*, Num.
22:32. In the Samaritan Pentateuch there is given
an interpretation הִרַע (הִרַע).

[PIEL, Job 16:11; see above.]

Derivative מָרַט [in Thes. referred to מָרַט].

יִרְיָאֵל ("people of God" = יִרְיָאֵל ["founded, i. e.
constituted by God"]), [*Jeriel*], pr. n. m. 1 Chron.
7:2.

יָרִיב—(1) m. *an adversary*, from the root יָרִיב;
Ps. 35:1; Jer. 18:19; Isa. 49:25.

(2) [*Jarib*], pr. n. m.—(a) see יָרִיב No. 1.—(b)
Ezr. 8:16.

יִרְיָבִי (from יָרִיב with the adj. termination יָבִי),
[*Jeribai*], pr. n. m. 1 Ch. 11:46.

יִרְיָהוּ & יִרְיָהוּ "people of Jehovah;" see יִרְיָהוּ
["either 'founded by God,' (or else,) i. q. יִרְיָהוּ 'whom
Jehovah regards'"], [*Jerijah*], pr. n. m. 1 Ch. 23:19;
24:23; 26:31.

יִרְיָהוּ; see יִרְיָהוּ.

יִרְמֹת [*Jerimoth*]; see יִרְמֹת.

יִרְמֹת ("heights"), [*Jeremoth*], pr. n. m. 1 Ch.
7:8.

יִרְיָה f. *a veil, curtain*, so called from tremulous
motion (see the root יָרַע No. 1); specially of a tent,
Isa. 54:2; Jer. 4:20; 49:29; of the holy tabernacle,
Ex. 26:1, seq.; 36:8, seq.; of the palace of Solomon,
Cant. 1:5. (Syr. رَحْ the curtain of a tent, and the
tent itself).

יִרְעוֹת ("curtains"), [*Je ioth*] pr. n. f. 1 Ch.
2:18.

יָרַךְ an unused root, perhaps of the same or a
similar meaning as the cognate root יָרַךְ *to be soft,
tender*. Hence—

יָרֵךְ const. יָרַךְ, with suff. יָרֵכִי f. (Nu. 5:21); dual
יָרֵכַי.

(1) *the thigh*, perhaps so called from softness (see
the root), Gr. μηρός. (Arab. رُكْبَة, thigh, haunch,
buttocks.) Wherein it differs from יָרֵכַי *the loins*,
ῶσφυς, is seen both from the words, Ex. 28:42, "make
for them linen breeches to cover their nakedness
from the loins even to the thighs," and also from the general use of the word. For thus
יָרֵכַי signifies the lower part of the back, יָרֵךְ dual
יָרֵכַי the double thick and fleshy member extending
from the bottom of the spine to the legs (שׁוֹמֵרִים) i. e.
the two thighs with the buttocks. יָרֵךְ הַיָּד the socket
of the thigh, where the thigh is joined to the pelvis,
Gen. 32:26, 33. On the thigh (עַל יָרֵךְ) soldiers wore
their swords, Exod. 32:27; Jud. 3:16, 21; Ps. 45:4;
men smote their thigh in mourning and indigna-
tion, Jer. 31:19; Eze. 21:17 (compare Iliad xii. 162;
xv. 397; Od. xiii. 198; Cic. cl. Orat. 80; Quintil.
xi. 3), those who swore put the hand under the thigh;
Gen. 24:2, 9; 47:29; to have come forth from the
thigh of any one, is to be descended from him, Gen.
46:26; Ex. 1:5; Jud. 8:30 (comp. Kor. Sur. iv. 27;
vi. 98). The buttocks are to be understood, Num.
5:21, 27; in animals, the thigh, the haunch (Rente,
Schinken), Eze. 24:4.

(2) Figuratively applied to inanimate things (in
which sense however the feminine form יָרֵכָה is more
used; [query, the existence of such a form, see Thes.]),
it is—(a) *that part of the holy candlestick in which
the shaft (קֶנֶה) divided into three branches*, Ex. 25:31;
37:17.—(b) *the side of a tent*, Ex. 40:22, 24; of the
altar, Lev. 1:11; 2 Ki. 16:14.

Dual יָרֵכַי *both thighs*, Ex. 28:42 (see above),
Cant. 7:2.

יָרֵכָה [*Jerka* Thes.] f. i. q. יָרֵךְ No. 2, *the hinder
part, or side (of a country)*, Gen. 49:13. Compare
שָׂכָה.

Dual יָרֵכָה constr. יָרֵכָה, properly *both sides,
the haunches, the buttocks*, but always used of
inanimate things—

(1) *the hinder part, the back, the rear*, Exod.
26:23; of the temple, 1 Ki. 6:16; Eze. 46:19.

(2) *in the interior area, the parts farthest in, the
extremities, inmost recesses, as of a house*,

Ps. 128:3, of a *snip*, Jon. 1:5; of a cave, 1 Sam. 24:4; of a sepulchre, Isa. 14:15; Eze. 32:3 Hence יִרְכָּתִי the recesses of Lebanon, i. e. the extreme and inaccessible parts of that wood. Isa. 37:24; and Jud. 19:1, 18, יִרְכָּתִי הַרְאֲפָרִים "the inner recesses of the mountains of Ephraim." Hence—

(3) *the most remote regions*. [Is not this meaning wholly needless?] יִרְכָּתִי צִפּוֹן the extreme regions of the north, Isa. 14:13. [But see Ps. 48:3, where the same phrase is applied to Jerusalem, and belongs to the description of its site; although Gesenius contradicts this in Thes., applying it to some other place.] יִרְכָּתִי the extreme regions of the earth, Jer. 6:22; 25:32 (comp. הַנְּפֹת הָאָרֶץ).

יִרְכָּה f. Chald. *the thigh, the haunch*, Dan. 2:32.

יִרְם an unused root, probably i. q. יָרַם and אָרַם *to be high, lofty*. Hence—

יִרְמוֹת ("high"), [Jarmuth], pr. n. of a town in the plain country of the tribe of Judah; formerly a royal city of the Canaanites, Josh. 10:3; 12:11; 15:35; Neh. 11:29. [Prob. now Yarmūk, יִרְמוֹת Rob. ii. 344.]

יִרְמוֹת ("high places"), [Jeremoth], pr. n. m. —(1) 1 Chron. 8:14. —(2) Ezra 10:26. —(3) Ezra 10:27. —(4) 1 Ch. 23:23; for which there is יִרְמוֹת 44:30. —(5) 25:22; for יִרְמוֹת verse 4. —(6) Ezra 10:29 כְּחֵיב קְרִי, יִרְמוֹת.

יִרְמִי ("dwelling in high places"), pr. n. m., Ezr. 10:33.

יִרְמִיָּה & יִרְמִיָּהוּ (יהו) יִרְמִיָּה probably "whom Jehovah has appointed," from רָמָה in the Chald. usage), Jeremiah. LXX. Ἰερემίας, pr. n. —(1) of a very celebrated prophet, son of Hilkiah the priest, Jer. 1:1; 27:1; Dan. 9:2, etc. —(2) 1 Chr. 12:13. —(3) 2 Ki. 23:31; comp. Jer. 35:3. —(4) 1 Ch. 5:24. —(5) 12:4. —(6) 12:10. —(7) Neh. 10:3; 12:1.

יִרַע —(1) properly TO TREMBLE. (This signification lies in the primary syllable רַע, compare the roots רָעַד, רָעַל, רָעַם, רָעַשׁ, and the remarks made under the root רָעַד.) Once, thus, in the verb, Isaiah 15:4, נִפְשׁוֹ יִרַעָה "his soul trembles for him (Moab)," for fear, terror. (The same signification of fearing, being terrified, belongs to the Arabic يَرع, رَوَعَ. In the same sense in Hebrew יָרַא is commonly used, which is formed from this root, the letter ע being somewhat softened. Compare also יָרַח).

(2) i. q. רָעַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous*, see the root רָעַע). It occurs

only in fut. יִרַע (the other forms, as pret. רָע, Hiphil הָרַע are from רָעַע, from which also the fut. itself of יִרַע may be taken, as יָרַע from יָרַע, but comp. pret. טוֹב fut. יִטֵּב). [The fut. is taken from יִרַע expressly in Thes.] These phrases are especially to be observed — (a) יִרַע לִי it will be ill for me, will go ill, Ps. 106:32. — (b) וַיִּרַע בְּעֵינַי and it displeased me, Gen. 21:11; 38:10; 48:17; 1 Sa. 8:6; also followed by ? Neh. 13:8; and with the addition of רָעָה גְדוֹלָה, to increase the force of the sentence, Neh. 2:10; Jon. 4:1. Impers. used 1 Ch. 21:7, וַיִּרַע בְּעֵינַי הָיָה הָאֱלֹהִים עַל הַדָּבָר הַזֶּה "and God was displeased because of this thing." Farther, *to be evil* is also i. q. *to be injurious*, 2 Sa. 20:6, followed by ?; used of the eye, i. q. *to be envious, malignant*, Deu. 28:54; of the face, i. q. *to be sad, morose*, Neh. 2:3; of the heart, id. 1 Sa. 1:8; Deut. 15:10, לֹא יִרַע לְבָבְךָ "let it not go ill with thee (be grievous to thee) to give to him."

יִרְפָּאֵל ("which Jehovah heals"), [Irpeel], pr. n. of a town of the Benjamites, Josh. 18:27.

I. יִרַק —(1) TO SPIT, i. q. רָקַק. (Ch. רִיק, Æth. Ῥῥῑ; id.). Pret. Num. 12:14; Deut. 25:9. Inf. absol. Nu. loc. cit. The fut. is taken from רָקַק.

II. יִרַק an unused root; *to be green*, as an herb, a plant. Arab. وَرَقَ to come into leaf, as a tree. IV. to shoot forth; both ideas arising from that of verdure. Hence the following words [also יִרֹק].

יִרֹק, masc. adj. *green*, neutr. *that which is green, verdure*, 2 Ki. 19:26; Isaiah 37:27. Specially an herb. הַיִּרֹק אֶת הַגַּדִּין a garden of herbs, Deu. 11:10; 1 Ki. 21:2. אֶתְרֹת יִרֹק a portion of vegetables, Pro. 15:17. (Syr. ܝܪܝܩ herb.)

יִרְקָ m. *greenness*. כָּל-יִרְקָ עֵשָׂב all greenness of herb, Gen. 1:30; 9:3. יִרְקָ רִשָּׁא greenness of grass, i. e. green grass, Ps. 37:2. Elsewhere concr. *anything green* (das Grüne), of the fields and trees, Ex. 10:15; Nu. 22:4; Isa. 15:6.

יִרְקוֹן m. χλωρότης, ὡχρότης—

(1) of persons, *palleness of face; that lurid greenish colour in the countenance of men when smitten with great terror*, Jer. 30:6.

(2) of grain, *yellowness, palleness, mildew*, Deu. 28:22; 1 Ki. 8:37; Am. 4:9. (Arab. يَرْقَان id.)

["יִרְקָעַם" ("palleness of the people?"), Jorkcam, pr. n. of a town of Judæa, 1 Ch. 2:44.]

ירקק plur. fem. **ירקקות** (1) adj. *greenish, yellowish*, *χλωρίζων*, used of the colour of leprosy seen in garments, Lev. 13:49; 14:37.

(*) subst. *yellowness, paleness, tawnyness* (of gold), Ps. 68:14. (Aeth. **፬ረቅ**: denotes gold itself. Arab. **مِرْق**, money, coins.)

ירש (Jer. 49:1) & **ירש** fut. **ירש** imp. **ירש** Deu. 1:21; **ירש** ib., 2:24, 31; and fully **ירש** with ה parag. **ירשה** 33:23; inf. **ירשה** suff. **ירשה**.

(1) TO TAKE, TO TAKE POSSESSION OF, TO OCCUPY, especially by force, 1 Ki. 21:16. (This, and not to *inherit*, is shewn to be the primary signification, by the derivatives **רשת** a net, so called from taking or catching; and **תירוש** must, new wine, from its affecting (taking possession of) the head. This root is kindred to other verbs of seizing, ending in **רם**, **רץ**, such as **הרם** which see. In Arabic and Syriac there is

a secondary sense of inheriting in the verbs **رَسَّ**, **رَسَّ**; and perhaps the Lat. *heres, heredis*, is of the same stock, unless, indeed, it be from *αἰρέω*, *capiō*). Constr. — (a) followed by an acc. of thing, and used most commonly of the occupation of the Holy Land, Lev. 20:24; Deut. 1:8; 3:18, 20; Ps. 44:4; 83:13. — (b) followed by an acc. to take possession of any one, i. e. to take possession of his goods; to expel, to drive him out from the possession, to succeed in his place. Deu. 2:12, **וַיִּשְׁמְדוּם מִפְּנֵיהֶם**, “and the Edomites expelled them (the Horites) and destroyed them before them.” Verses 21, 22. 9:1; 11:23; 12:2, 29; 18:14; 19:1; 31:3; Pro. 30:23, “a handmaid when she expels her mistress,” succeeds in her place; Isaiah 54:3; Jer. 49:2. The following passages exhibit the proper force of this verb, Deu. 31:3, “the Lord will destroy those nations before thee, **וַיִּרְשָׁתָם** and thou shalt occupy their possession.” Jud. 11:23, “Jehovah drove out the Amorites before his people, **וַיִּרְשָׁנִי** and wilt thou occupy their land?”

(2) to possess, Lev. 25:46; Deu. 19:14; 21:1; and frequently. The phrase is of very frequent occurrence, **יִרְשָׁךְ אֶרֶץ** to possess the (holy) land, spoken of a quiet occupancy in that land, which had been promised of old to the Israelites, and was regarded as the highest happiness of life, Ps. 25:13; 37:9, 11, 22, 29 (Matt. 5:5).

(3) Specially to receive an inheritance, with an acc. of the thing, Num. 27:11; 36:8; also with acc. of pers. (compare No. 2), to inherit any one's goods, Gen. 5:3, 4. Absol. Gen. 21:10, “the son of the

bond-woman shall not inherit with my son, even with Isaac.” Part. **יִרְשָׁה** an heir, Jer. 49:1.

NIPHAL, to be dispossessed of one's possessions (pass. of Kal No. 1, b); reduced to poverty, Gen. 45:11; Pro. 20:13. In this signification it is kindred to **רש** to be poor.

PIEL **ירש** i. q. Kal No. 1, with an acc. of the thing. Deu. 28:42; with an acc. of the pers. i. q. to cast out of possession, to make poor. Jud. 14:15, where there is **יִרְשָׁנִי** which I prefer placing here rather than under Kal. Inf. Kal would be **יִרְשָׁנִי**.

HIPHAL **הוריש** — (1) to give the possession of any thing to any one, followed by two acc. Jud. 11:24; 2 Chr. 20:11; Job 13:26, **וְתוֹרִישֵׁנִי עֲוֹנוֹתַי**, “and makest me to possess the sins of my youth,” i. e. now imputest them to me. Followed by **ל** of the pers. Ezr. 9:12.

(2) i. q. Kal No. 1, to occupy — (a) followed by an acc. of the thing, e. g. land, Nu. 14:24; a city, Josh. 8:7; 17:12; mountain-land, Jud. 1:19. — (b) followed by an acc. of pers. to possess the property of any one, i. e. “to expel him from possession.” Ex. 34:24; Nu. 32:21; 33:52; Deu. 4:38. Figuratively applied also to inanimate things, Job 20:15, “God shall drive them out from his belly” (the riches swallowed up). Hence to dispossess of goods, to reduce to poverty; 1 Sa. 2:7. Comp Niph.

(3) to blot out, to destroy, Nu. 14:12.

Derivatives, **תירוש**, **מורש**, **רשת**, **ירשה**, **ירשה**, and pr. n. **ירושא** or **ירושא** [מוֹרְשָׁתָא].

ירשה f. Nu. 24:18, and —

ירשה f. a possession, Deut. 2:5, 9, 19; Joshua 12:6, 7.

[“(2) inheritance, Jer. 32:8.”]

ירשה see **ירשה**.

ישימאל (“whom God makes,” i. e. creates), [Jesimiel], pr. n. m. 1 Ch. 4:36.

ישם — (1) i. q. **שם** to SET, or PLACE. Hence **וַיִּשְׁמָה** Jud. 12:3 **בְּחַיִּב**.

(2) intrans. to be set, placed (compare **יצר** and **צור**). Fut. **וַיִּשְׁמָה** Genesis 50:26, and 24:33 **בְּחַיִּב**, where the **קרי** is **ישם**, Hoph. from **שם**.

ישראל (“contender,” “soldier of God,” from **שר** to fight, and **אל**, Gen. 32:29; 35:10; comp. Ho. 12:4), *Israel*, pr. n. given by God to Jacob the patriarch (Gen. locc. cit.), but used more frequently of his descendants, i. e. of the Israelitish nation (comp. **ישראל**). — **ישראל** or **ישראל** signifies —

(1) all the descendants of Israel, or Israelites

Gen. 34:7; 49:7. אֶרֶץ יִשְׂרָאֵל 1 Sa. 13:19; 2 Kings 6:23; Eze. 27:17; and יִשְׂרָאֵל f. Isa. 19:24, the land of Israel, i. e. Palestine. Eniphatically יִשְׂרָאֵל is sometimes used of those really worthy of the name of Israelites (ἀληθῶς Ἰσραηλίται, John 1:48), as being righteous, Isa. 49:3; Ps. 73:1; according to Romans 9:6, οὐ γὰρ πάντες οἱ ἐκ Ἰσραὴλ, οὗτοι Ἰσραὴλ; also lovingly, as elsewhere יִשְׂרָאֵל (which see). Hos. 8:2, יָדַעְנוּ יִשְׂרָאֵל "we know thee, we (are thy) Israel," compare Ps. 24:6.

(2) From the time of the dissensions, after the death of Saul, between the ten tribes and Judah, the ten tribes, following Ephraim as their leader, took to themselves this honourable name of the whole nation (2 Sa. 2:9, 10, 17, 28; 3:10, 17; 19:40—43; 1 Ki. 12:1); and this after the death of Solomon was applied to the kingdom founded by Jeroboam, so that from that time the kings of the ten tribes were called מַלְכֵי יִשְׂרָאֵל, while David's posterity, who ruled Judah and Benjamin, were called מַלְכֵי יְהוּדָה. Other names of the ten tribes were אֶפְרַיִם (which see), taken from the more powerful tribe, and שֶׁמְרוֹן (which see), from the capital city. The prophets of that period, principally of Judah, occasionally use both names, Judah and Israel, in poetical parallelism of the kingdom of Judah [?], see Isa. 1:3; 4:2; 5:7; 10:20; Mic. 1:14.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name most delighted in by the nation when flourishing, (1 Macc. 3:35; 4:11, 30, 31; and on the coins of the Maccabees, which are inscribed מַלְכֵי יִשְׂרָאֵל): whence it is, that in the Chronicles יִשְׂרָאֵל is even used of the kingdom of Judah, 2 Chron. 12:1; 15:17; 19:8; 21:2, 4; 23:2; 24:5.

The Gentile noun is יִשְׂרָאֵלִי 2 Sam. 17:25; fem. יִשְׂרָאֵלִית Lev. 24:10. *Israelite*.

[יִשְׂרָאֵלִה, pr. n. m. 1 Ch. 25:14, see יִשְׂרָאֵל.]

יִשְׂשַׁכָּר [Issachar], pr. name of the fifth son of Jacob by Leah, Genesis 30:18; whose descendants (בְּנֵי יִשְׂשַׁכָּר) dwelt in the region near the sea of Galilee, Josh. 19:17—23. — This name, as it now stands in the editions (לי-י-י, יִשְׂשַׁכָּר, etc., see Simonis, *Analys. Lect. Masoreth.* in Pref.), takes the vowels belonging to a continual קָרִי, יִשְׂכָּר, (bought with wages or price, see Gen. 30:16). The more full reading in כחב may be read in two ways, either יִשְׂכָּר *he is wages*, or יִשְׂשַׁכָּר (for יִשְׂשַׁכָּר) *he brings wages*, *er bringt den Lohn*.

יִשְׂ followed by a Makkaph, יִשְׂ—(1) prop. subst.

esse, being, existence (see יִשְׁה) whence *that which is present, ready*; *ousia*, wealth (compare עֲתִידוֹת). So prob. Prov. 8:21, יִשְׁה לְהִנְחִיל אֲהָבִי יִשְׁ "to cause those who love me to inherit substance."

(2) By far the most common use of the word is its being put for *the verb substantive*, without distinction of number or tense (Aram. אִישׁ, אִישִׁי, which see, id.; Arab. أَيْس. Opposed to אִישׁ, אִישִׁי, there is not).

Specially, therefore, with a sing. *is, was, will be, may be*. Gen. 28:16, יִשְׁה יְהוָה בְּמָקוֹם הַזֶּה "Jehovah is in this place." 2 Ki. 10:15, יִשְׁה יִשְׁ "truly it is so." Nu. 22:29; Jer. 31:6. With plur. *are, were, will be*, 2 Ki. 2:16; Ezr. 10:44; 2 Chron. 16:9. יִשְׁ אֵשֶׁר *there are those who, there will be those who* (Syr. ? אִישׁ, Neh. 5:2, 3, 4. יִשְׁ there is to me, I have, Genesis 43:7; 44:20; hence יִשְׁ אֵשֶׁר יִשְׁ לוֹ whatsoever he had, Gen. 39:5.

(3) especially, *to be present, ready, to exist*, Ru. 3:12; Jer. 5:1. Ecc. 1:10, יִשְׁ דָּבָר שֶׁאֵינֶנּוּ "there is anything of which it may be said." Ecc. 2:21; 7:15; 8:14. Pro. 13:7, יִשְׁ מִתְעַשֵּׂר "there are those (who) feign themselves rich." Pro. 11:24; 18:24. Comp. Num. 9:20, יִשְׁ אֵשֶׁר יְהִיָּה "there was, when there was," etc., i. e. there was sometimes, like Ch. אֵית רְהוּ.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as יִשְׁךָ thou art, Jud. 6:36; יִשְׁכֶּם ye are, Gen. 24:49; יִשְׁנִי he is, Deut. 29:14. The verb substantive, when thus expressed, stands often in conjunction with a participle for the finite verb, Jud. 6:36, אִם יִשְׁךָ מוֹשִׁיעַ "if thou savest." Gen. 24:42, 49.

יִשְׁ fut. יִשְׁב, inf. abs. יִשְׁב (1 Sa. 20:5), constr. יִשְׁבָּה, with suff. יִשְׁבָּחִי, imp. יִשְׁב, שְׁבָה.

(1) TO SIT, TO SIT DOWN; absol. Gen. 27:19; followed by לְ of place, Ps. 9:5; Pro. 9:14; Job 2:13; and with a dative pleon. Gen. 21:16, לָהּ וַתֵּשֶׁב "and she sat down." Also, *to be seated, to be sitting*, followed by לְ (Gen. 19:1; 2 Sa. 7:1); לָ (1 Ki. 2:19), and poet. also with an acc. of the place on which any one sits. Ps. 80:2, יִשְׁב הַכְּרֻבִים "he who sits upon the cherubim," i. q. sits on a throne upborne by cherubim. Ps. 99:1; Isa. 37:16. Ps. 122:5, בְּיִשְׁבָּהּ "for there they (judges) sit on for judging;" commonly, but incorrectly, taken as, *there sit*, i. e. are placed, *thrones*; (Aram. יִתָּב, id. Arab. verb تَب, has the signification of *sitting* only in the dialect of the Himyarites; see the amusing story in Pococke, in *Spec. Hist. Arab.* page 15, edit

White; but this sense is found in the substantives

ثَاب, a sitting down, habitations, places, ثَاب, a throne, a bed. In the vulgar Arabic the verb is commonly used in the sense of lying in wait, springing on the prey, and leaping in general).

Specially, to sit is used of—(a) judges, where they sit to give judgment, Ps. 9:5; kings sitting on their thrones, Ps. 9:8; 55:20. Hence, Isa. 10:13, יושבים "those who sit on (thrones)," i. e. kings.—(b) of those who *lie in wait* for others, Psal. 10:8; 17:12; Job 38:40. Followed by ל Jer. 3:2. Comp. Gr. *λόχος*, ambush; *λοχεύω*, *λοχίζω*, to lie in ambush, from *λέγω*, to sit down; *sidh* *legen*, and Arabic ثَاب, (see above).—(c) of an army, which sits down in a place, and holds possession of it (einen Ort besetzt haben), 1 Sa. 13:16.—(d) of mourners, Isa. 47:5; Job 2:13.—(e) of those who sit down idly, do nothing, are slothful, Isa. 30:7; Jer. 8:14.—(f) *To sit with any one*, followed by עם is to associate with him, Ps. 26:4, 5; compare Psal. 1:1, and בוא עם, הלך עם.—As to the phrase, "to sit at the king's right hand," see above, page CCCLI, B [and see the note added there].

(2) *to remain, abide*, Gen. 24:55; 29:19. Followed by an accus. of place, Gen. 25:27, ישב אהלים "remaining in the tents," i. e. staying at home. With a dative pleonast. Gen. 22:5, שבו לכם פה "remain here." Followed by a dat. of pers. *to remain for some one*, i. q. to expect him, Ex. 24:14. Also used of inanimate things, Gen. 49:24, וישב בראיתו "but his bow remained strong."

(3) *to dwell, to dwell in, to inhabit*, Gen. 13:6, 7, 12; 19:29; followed by ל Deut. 17:14, and על of the place or land which one inhabits, Levit. 25:18; also followed by an acc. Gen. 4:20. Poet. Ps. 22:4, יושב תהלות ישראל "dwelling amongst the praises of Israel," in the temple, where the hymns of Israel from around sound in thy ears. Ps. 107:10. Part. יושב *an inhabitant, a dweller*, Gen. 19:25; Jud. 1:21; 3:3. But יושב followed by an accus. is also to dwell *near, by* anything, to be neighbour (comp. נדר). יושביה those who dwell near her, sc. the city, Eze. 26:17. Gen. 4:20, יושב אהל ומקנה "those who dwell in tents and amongst flocks."

(4) *pass. to be inhabited*, as a place, city, country, Isa. 13:20; Jer. 17:6, 25; Ezek. 26:20. In like manner נצח and Greek *vaiw*, *vaueraw*, signify both *to inhabit* and *to be inhabited*.

NIPHAL נצח *to be inhabited*, Exod. 16:35, and often in other places.

PIEL נשב *to place, to make to sit down*, Ezek. 25:4

HIPHAL הלישב (1) *causat. of Kal* No. 1, *to cause to sit down*, 1 Sa. 2:8; 1 Ki. 21:9.

(2) *causat. of Kal* No. 3, *to cause to inhabit*, Psal. 68:7; 113:8; followed by ל of place, Gen. 47:6; 2 Ki. 17:26. Also, *to cause a woman to dwell with one*, i. e. to take in marriage (compare Kal, Hos. 3:3; Æthiop. ብሐ: Conj. IV. to take a wife), Ezr. 10:2, 10, 14, 17, 18; Neh. 13:27.

(3) *causat. of Kal* No. 4, *to cause a land to be inhabited*, Eze. 36:33; Isa. 54:3.

HOPHAL.—(1) *to be made to dwell*, Isa. 5:8.

(2) *to be inhabited*, Isa. 44:26.

Derivatives, שבה (for ישבה), מושב, and the pr. names which follow.

ישב בשבת ("dwelling tranquilly" ["sitting on the seat"]), pr. n. of one of David's captains, 2 Sa. 23:8; in the parallel passages ישבעם.

ישבאב ("father's seat"), [Jeshebeab], pr. n. m. 1 Ch. 24:13.

ישבח ("praising"), [Ishbak], pr. n. m. 1 Ch. 4:17.

ישבונוב ("his seat is at Nob"), pr. n. m. 2 Sam. 21:16 כחבינוב, קרי יושבינוב ("my seat is at Nob"), [Ishbi-benob].

ישבי להם [Jashubi-lehem], pr. n. m. 1 Ch. 4:22.

ישבעם 1. Yashov'am, like ירבועם ("to whom the people turn"), [Jashobeam], pr. n. m. 1 Ch. 11:11; 27:2.

ישבק ("leaving behind"), [Ishbak], pr. n. of a son of Abraham and Keturah, Gen. 25:2.

ישבקשה ("a seat in a hard place"), [Jashbekashah], pr. n. m. 1 Ch. 25:4, 24.

ישא, a root unused in Hebrew, but found very widely spread through ancient languages, whence the noun יש *esse, being*, and מושיטה *a setting upright* (aid), *uprightness*, truth. Prop. *to stand, to stand out, to stand upright*; hence *to be*. (With this agree Sanscr. *as*, to be, Pers. هستی, Latin *esse*.) Kindred in signification is כח to stand, whence כח *to be*. Other traces of this root are found in the pr. names ישה, ישי.

ישוב ("turning oneself"), [Jashub], pr. n.—(1) of a son of Issachar, Nu. 26:24.—(2) Ezr. 10:29. From No. 1 is the patron. ישובי Nu. loc. cit.

ישוא ("even," "level"), [Ishua, Isua], pr. n. of a son of Asher, Gen. 46:17.

ישן (id.), [*Isui, Ishui, Jesui*], pr. n.—(1) of a son of Asher, Gen. 46:17.—(2) of a son of Saul, 1 Sa. 14:49.

ישוהיה ("whom Jehovah casts down"), [*Jeshohai*], pr. n. m. 1 Ch. 4:36.

ישוע [*Jeshua*], a contracted form of the pr. n. **יהושע** used in the later Hebrew, Gr. *Iησοῦς*.—(1) of Joshua, the leader of the Israelites, Neh. 8:17.—(2) of a high priest of the same name; see **יהושע** No. 2, Ezr. 2:2; 3:2; Neh. 7:7.—(3) pr. n. of other men, mentioned in the books of Chronicles, Ezra, and Nehemiah.

[“(4) a city of Judah, Neh. 11:26.”]

ישועה f. with ה parag. poet. **ישועה** Ps. 3:3; 80:3 (from the root **ישע**).

(1) Verbal adj. f. *that which is delivered, safe*, Isa. 26:1, 18.

(2) Subst.—(a) *deliverance, help*; **ישועת יהוה** “aid vouchsafed by God,” Ex. 14:13.—(b) *welfare*, Job 30:15.—(c) *victory*, 1 Sa. 14:45; 2 Ch. 20:17; Hab. 3:8.

ישח an unused root. Arab. transp. **وحش** to be void, empty, used of a desert and desolated region, and of a famishing belly. Conj. IV. to be famished, hungry, **وحش**, fasting, having taken no food. Hence—

ישח m. found once Micah 6:14; *hunger*, prop. emptiness of stomach.

ישח only found in HIPHIL **הושיט** TO STRETCH OUT, Est. 4:11; 5:2; 8:4. (Syr. and Ch. **أشط**, **أشط** id.)

יש (perhaps “wealthy,” see **יש** No. 1). pr. n. **Jesse**, a shepherd of Bethlehem, the father of King David, who, as being of humble birth, was called contemptuously by his enemies **בְּרִי־יש** 1 Sa. 20:27, 30, 31; 22:7, 8; 2 Sam. 20:1; 1 Ki. 12:16 (1 Sam. 16:1, seq.); *the stem of Jesse*, Isa. 11:1; poet. used of the family of David, and *the root*, i. e. the shoot of Jesse, ib. ver. 10, used of the Messiah. [Compare Rev. 22:16, “I am the root and offspring of David;” *root* can never be put for *shoot* as suggested by Gesenius, but the Lord Jesus Christ, son of God and son of David, was both.] LXX. *Iessai*.

ישיה (“whom Jehovah lends”), [*Ishijah, Ishaiah*], pr. n.—(1) 1 Ch. 7:3.—(2) Ezr. 10:31; also the name of several Levites.

ישירה (id.), [*Jesai*], pr. n. m. 1 Ch. 14:6

ישמון m. *a waste, a desert*, Ps. 68:8; 78:40 106:14. Root **ישם**.

ישמוח pl. f. *desolations, destruction*, Psalm 55:16 כתוב. Root **ישם**; compare pr. n. of the town **בית-ישמוח** p. cxvii, B.

ישש m. *an old man*, properly hoary, (from the root **ישש**); a word altogether poetic, Job 12:12; 15:10; 29:8; 32:6. In the cognate languages these correspond to this **شيس**, **شيس**, the letter ‘ being changed into the hardest of the palatals (see under the letter כ).

יששאי (“descended from an old man”), [*shishai*], pr. n. m. 1 Ch. 5:14.

ישם i. q. **שָׁמָּה** TO BE LAID WASTE, DESOLATED Hence fut. **ישם** Genesis 47:19; Ezek. 12:19; 19:7 (which however may come from **שָׁמָּה** itself, like **שָׁמָּה** from **שָׁמָּה**, see Hebrew Grammar § 66, note 3); plur. **ישמונה** Eze. 6:6.

Derived nouns, **ישמוח**, **ישמוח**, and—

ישמא (“wasteness”), [*Ishma*], pr. n. m. 1 Ch. 4:3.

ישמעאל (“whom God hears”), *Ishmael*, pr. n. borne by—(1) the son of Abraham, by Hagar his concubine, the ancestor of many Arabian tribes, Gen. 25:12—18. Hence patron. **ישמעאלי** 1 Chron. 2:17; 27:30; pl. **ישמעאלי** Arabs descended from Ishmael, trading with Egypt (Gen. 37:25, 27; 39:1), wandering as nomades from the east of the Hebrews, and from Egypt as far as the Persian gulf and Assyria (i. e. Babylonia), Gen. 25:18, which same limits are elsewhere (1 Sa. 15:7) assigned to the Amalekites, Jud. 8:24 (compare verse 22); Ps. 83:7.—(2) the killer of Gedaliah, Jerem. 40 and 41.—(3) several others, 1 Ch. 8:38; 2 Ch. 23:1; Ezr. 10:22.

ישמעיה (“whom Jehovah hears”), [*Ismahai*], pr. n. m. 1 Ch. 12:4. A different person is **ישמריה** 1 Ch. 27:19.

ישמרי (for **ישמריה**, “whom Jehovah keeps”), [*Ishmerai*], pr. n. m. 1 Ch. 8:18.

ישן & **ישן** fut. **ישן**, inf. **ישן** Ecc. 5:11, pr. TO BE LAQUID, WEARY (*šāḥaḥ*, *mūde* *šayn*), hence—

(1) of persons, *to fall asleep*, Gen. 2:21; 41:5; Ps. 4:9; *to sleep, to be sleeping*, Isa. 5:27; 1 Ki. 19:5. (Arab. **وسن** to begin to sleep, to slumber,

šāḥḥumern; **سنة** the beginning of sleep. As to *sleep*

itself, they commonly use the verb שָׁם, which on the contrary is used in Hebrew of slumbering, see נָסָם. Persons are said, poetically, to sleep who are—(a) idle, doing nothing, whence ἀνθρωπομόρφως, Psalm 44:24, "why sleepest thou, O Jehovah?" Psalm 78:65.—(b) dead. Job 3:13; concerning whom the idea is more fully expressed with an accus. following, יָשָׁן עֲלֵה, Jer. 51:39, 57, and יָשָׁן כְּנֹחַ, Ps. 13:4.

(2) used of inanimate things, to be flaccid, dried, hence to be old (opp. to fresh or new), compare נָבֵל, נָבֵלָה. So adj. יָשָׁן, and—

NIPHAL נִשְׁאָן—(1) to be dry, used of old [last year's] corn, opp. to what is fresh. Lev. 26:10.

(2) to be old, inveterate, of leprosy, Lev. 13:11; of a person who has long dwelt in any country, Deu. 4:25.

PIEL, causat. of Kal No. 1, to cause to sleep, Jud. 16:19.

Derivatives, שָׁנָה, שָׁנָה and those which follow immediately.

יָשָׁן m. יָשָׁנָה f. adj. old, opp. to recent, fresh, used of corn of the past year, Levit. 25:22; Cant. 7:14. (Luth. firme), of an old gate (opp. to a new), Neh. 3:6; 12:39; of the old pool, Isa. 22:11.

יָשָׁן f. יָשָׁנָה. Pl. const. יָשָׁנִי Dan. 12:2.—(1) part. and verbal adj. sleeping, 1 Sa. 26:7; Ps. 78:65. It serves in the same manner as participles in periphrastic expressions for the finite verb. 1 Ki. 3:20, אֲכַתְּחָד יָשָׁנָה "thy handmaid was sleeping." Cant. 5:2.

(2) [Jashen], pr. n. m. 2 Sa. 23:32; for which 1 Ch. 11:34, there is הַיָּשָׁן.

יָשָׁנָה ("old"), [Jeshanah], pr. n. of a town of the tribe of Judah, [in the kingdom of Samaria rather]. 2 Ch. 13:19.

יָשָׁע unused in Kal, Arab. سَع. TO BE SPACIOUS, AMPLE, BROAD, figuratively to be opulent, kindred to שָׁשׂ. See Jauhari in A. Schultens, Orig. Heb. tom. i. p. 20. The signification of ample space is in Hebrew applied to liberty, deliverance from dangers and distresses (compare רָחֹב, רָחֹב), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. צָרָה, צָרָה). Hence—

HIPHAL הוֹשִׁיעַ fut. יוֹשִׁיעַ, the ה rarely retained הוֹשִׁיעַ Ps. 116:6, apoc. יוֹשִׁיעַ, יוֹשִׁיעַ.

(1) to set free, to preserve, followed by מִן Ps. 7:2; 34:7 44:8; מִיֵּדָה Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36

(2) to aid, to succour. Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and ? Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is i. q. to give victory, followed by a dat. Deu. 30:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, הוֹשִׁיעָה לִי יְדִי "my own hand has helped me," [saved me] or, הוֹשִׁיעָה לִי זְרָעִי "my own arm has helped me," i. e. "by my own valour (without the aid of any one) have I gained the victory." Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, הָיָה לִי הוֹשִׁיעַ "to help thyself with thy own hand," i. e. to take private vengeance, 1 Sa. 25:33. יָדִי and יָדִי 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 108:7); with regard to which see Heb. Gramm. ed. 10, § 135, 1, note 3.

NIPHAL—(1) to be freed, preserved, followed by מִן Nu. 10:9; Ps. 33:16.

(2) to be helped, Isa. 30:15; 45:17; to be safe, Ps. 80:4, 8; also to conquer, [Is it not saved in the alleged passage?] Deu. 33:29. Part. נִשְׁעָה conqueror, Zec. 9:9 [In this passage of course it refers to Christ as bestowing salvation]; Ps. 33:16.

Derivatives, besides those which immediately follow, הוֹשִׁיעַ, מוֹשִׁיעוֹת, and the pr. n. הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ [also מוֹשִׁיעַ and מוֹשִׁיעַ].

יָשָׁע & יָשָׁע with suff. יָשָׁעִי Ps. 85:8.

(1) deliverance, aid, [salvation], Ps. 12:6; 50:23. Used like verbals with the case of the finite verb, Hab. 3:13, הוֹשִׁיעַ אֶת־מִשְׁחָהּ "to deliver thine anointed." יְיָ אֱלֹהֵי יָשָׁעִי God of my help [salvation], i. e. my helper [saviour]. Ps. 18:47; 25:5; 27:9; Mic. 7:7; Isa. 17:10.

(2) safety, welfare, Job 5:4, 11; Ps. 132:16; Isa. 61:10 [in these two last cited passages, salvation].

יָשָׁעִי ("salutary"), [Ishi], pr. n. m.—(1) 1 Ch. 2:31.—(2) 1 Ch. 5:24.—(3) 1 Ch. 4:20, 42.

יְשַׁעְיָהוּ ("the salvation of Jehovah"), [Isaiah, Jeshaiiah], LXX. Ἰσαΐας, Vulg. Isaias, pr. n. borne by—(1) a very celebrated prophet who flourished, and had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, see Isaiah 1:1; 6:1, seq.; 7:1, seq.; 20:1, seq.; 22:15, seq.; chaps. 36—39.—(2) 1 Chron. 25:3, 15.—(3) 1 Ch. 26:25.

ישעיה (id.) [*Jeshaiah, Jesaiah*], pr. n. m.—
(1) 1 Ch. 3:21.—(2) Ezr. 8:7.—(3) Ezr. 8:19.—
(4) Neh. 11:7.

["**ישף** an unused root, kindred to the roots **שפה** to make smooth, and **שפי**, **שפי** to shine, to be bright, which appears also to have been the signification of this root. Hence may be derived"—]

ישפה (read *Yah-sh'p'heh*), Ex. 28:20; 39:13, and—

ישפה Eze. 28:13, *a jasper, a precious stone of different colours.* (Arab. **يشب**, **يشم**, **يشف**, also **يشب**, **يشف**, id.) If an etymology is to be sought in Hebrew, it may be from the root **שפה** to be smooth [but see **שף** above]. But the form of the word appears strange, as if it were foreign.

ישפה (perhaps "bald," from **שפה**), [*Ispah*], pr. n. m., 1 Ch. 8:16.

ישפן (prob. id.), [*Ishpan*], pr. n. m., 1 Ch. 8:22.

ישר fut. **ישר** (once **ישר** 1 Sa. 6:12).

(1) i. q. **ישר** (kindred roots are **ישר**, **ישר**) to be STRAIGHT, especially of a way, 1 Sa. 6:12, **ישרוהו** prop. "and the kine were straight in the way," i. e. they went in a straight, direct way. (As to the grammatical form, see Gramm. § 47, note 3.) Metaphorically in this one phrase, **ישר בְּעֵינַי** *to be straight in my eyes*, i. e. "it is pleasing to me," I approve it, Nu. 23:27; Jud. 14:3, 7; 1 Sa. 18:20, 26; 2 Sa. 17:4; 1 Ki. 9:12.

(2) *to be even, level*, metaphorically used of an even mind, i. e. tranquil (compare **נִיחָה** Isa. 38:13), or composed, opp. to inflated, proud, Hab. 2:4, **הִגְדָה עֲפָלָה לִאֲדֹנָיָהּ וַיִּפְּשֵׁן בּוֹ** "behold the puffed up, his soul is not tranquil in him."

PIEL—(1) *to make a way straight*, Pro. 9:15, "those who make their ways straight," i. e. those who go on in a straight way, the upright. **יֵשֶׁר לְלֶכֶת** to go straight forward. Prov. 15:21, "God makes straight the ways of any one," i. e. causes that his affairs may prosper; Prov. 3:6; 11:5. Hence *to direct*, as a water course, 2 Chr. 32:30; poetically applied to thunder, Job 37:3.

(2) *to esteem as right, to approve*, Ps. 119:128.

(3) causat. of Kal No. 2, *to make even, level*, as a way, Isa. 40:3; 45:13; followed by ? for any one.

PUAL, pass. of Piel No. 3. Part. **מֵיֶשֶׁר** *gold made even, spread out*, 1 Ki. 6:35.

HIFIL **הִיִּשֵׁר** and **הִשְׁיִר** (Ps. 5:9; Isa. 45:2 **כְּחִיב**—(1) *to make a way straight*. Ellipt. Pro. 4:25, "let thy eyelids **יִשְׁרִי** **נִגְרְדֶה** make straight (sc. a way) before thee," i. e. let them look straight.

(2) *to make a way even*, Ps. 5:9; high places, Isa. 45:2.

Derived nouns, **מֵיֶשֶׁר**, **מִישֹׁר**, pr. n. **שְׂרֹן** and those which immediately follow.

יֵשֶׁר adj. f. **יִשְׁרָה**—(1) *straight*. Eze. 1:7, 23; Job 33:27, **יֵשֶׁר הָעֵינַי** "I have made the straight crooked;" I have acted perversely. Figuratively **יֵשֶׁר בְּעֵינַי** that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17:6, "every one did **יֵשֶׁר בְּעֵינָיו** what was right in his own eyes," what was pleasing to himself. Deu. 12:25, 28, **יֵשֶׁר בְּעֵינַי הַיְּהוָה** "that which is pleasing to God." Followed by **לְפָנַי** id., Pro. 14:12; 16:25. Often used of persons—(a) *upright, righteous*, Job 1:1, 8; Ps. 11:7. More fully expressed **לֵב יֵשֶׁר** Ps. 7:11, and **יֵשֶׁר יְרֵךְ** 37:14. **יִשְׂרָאֵל** *kar' êloxam*, are the Jews, Daniel 11:17. **סֵפֶר הַיֵּשֶׁר** [the book of Jasher] *the book of the upright*, either sing. or collect. is an anthology of ancient poems, to which reference is twice made in the Old Test., Josh. 10:13; 2 Sam. 1:18. (If it could be proved that **יֵשֶׁר** is also used of military valour, the title of that book might not be ill rendered *the book of valour*; comp. the name of the celebrated Arabic anthology, called *حسانة* i. e. valour.) Neutr. **יֵשֶׁר** *uprightness, integrity*, Ps. 37:37; 111:8.—(b) *just, true*, of God, and the word of God, Deu. 32:4; Ps. 33:4; 119:137.

(2) *even*, used of a way, Jer. 31:9; hence **יְרֵךְ יִשְׁרָה** an even (unobstructed) way, i. e. fortunate, Ezr. 8:21. **יֵשֶׁר לֵב** ready-minded, prompt for doing any thing; followed by a gerund, 2 Ch. 29:34. Compare Arabic **يسر** to be ready, obsequious. Conj. III. to make oneself of easy access to any one.

יֵשֶׁר ("uprightness"), [*Jesher*], pr. n. masc., 1 Ch. 2:18.

יִשְׁרָה m.—(1) *straightness, of way*, Pro. 2:13; 4:11.

(2) Figuratively—(a) *what is right, what ought to be done, that which is just and meet*. Prov. 11:24, "who withholds **מֵיֶשֶׁר** more than is just and meet." With suffix **יִשְׁרֵהוּ** what he ought to do, his office, Job 33:23; Prov. 14:2; 17:26. Also, *what we ought to speak, that which is true or right*, Job 6:25.—(b) used of persons; *uprightness, integrity*, often with the addition of **לֵב**, **נֶקֶב**, Deut. 9:5; Ps. 25:21; 119:7; Job 33:3.

יְשָׁרָאֵל ("right before God"), [*Jesharelah*],
Dr. N. M. 1 Ch. 25:14.

יִשְׂרָהּ, or **יִשְׂרָהּ**; constr. **יִשְׂרָהּ** f. i. q. **יִשְׂרָהּ** *upright-
ness, integrity*, 1 Ki. 3:6.

יִשְׁרֹן, m. *Jeshurun*, *Jesurun*, a poetical and (at the same time apparently) a tender and loving appellation of the people of Israel; found four times, Deu. 32:15; 33:5, 26; Isa. 44:2. Interpreters are not determined as to its origin. To me it appears probable [but see below] that יִשְׁרֹן was a diminutive of the name יִשְׂרָאֵל, used among the people and in common life for the fuller form יִשְׂרָאֵלִין (as to the syllable ן added to diminutives, see Lehrgeb. p. 513, and Hoffmann, Syr. Gr. page 251); but, like other words of this sort in frequent use, more freely inflected and contracted (compare Syriac *Aristot*, for Aristotle; Arab. *Bokrat*, for Hippocrates; and the German diminutive names, such as *Grüß* for *Griedrich*); and thus, at the same time, an allusion was made to the idea of *rectitude, uprightness*, as found in the root יָשַׁר; compare יִשְׂרָיִם Nu. 23:10. So Gr. Venet. Ἰσραηλίσκος. Others regard יִשְׁרֹן as a diminutive from יָשַׁר (as if יִשְׂרָיִם), as though *rectulus, justulus* [the righteous little people], das ließe, fromme Bölchen (Aqu., Symm., Theod. εὐθύς); but the passage in Isaiah appears to hinder this, where it stands for יִשְׂרָאֵל, parall. יַעֲקֹב: [Yet this was Gesenius' corrected judgment].

יָשַׁן, an unused root; cogn. to **יָשַׁן** to be white, hoary; hence to have hoary hairs, i. e. to be an old man; comp. **שִׁיבָה**.

Hence שׁוֹשֵׁב , pr. n. שׁוֹשֵׁב , and—

𐤎𐤓𐤕 m. *an old man*, prop. *hoary*, 2 Ch. 36: 17.

יְ Chald. i. q. Heb. אֵת, the mark of the acc. With pron. יִתְּהֵן *them*, Dan. 3:12.

יָתַב; Chald. i. q. Heb. יָשַׁב—(1) TO SIT, TO SIT DOWN, Dan. 7:9, 10, 26.

(2) *to dwell*, Ezr. 4:17.

APHEL הִתְבּ to cause to dwell, Ezr. 4:10.

יָתַד, an unused root. Arabic **يَدَد** and **وَدَد** to *make firm, to fix firmly*. Hence—

יָתֵד, const. יֵתֵד, plur. יֵתֵדוֹת, m. Ezek. 15:3, f. Isa. 22:25; Deu. 23:14.

(1) *a pin, a nail*, which is fixed into a wall, Eze. 15:3; Isa. loc. cit.; specially *a pin of a tent*, Exod. 27:19; 35:18; 38:31; Jud. 4:21, 22. *To drive in a pin or nail*, is in Hebrew (as in Arabic, see Vit.

Tim. i. p. 134, 228, edit. Manger.), an image of a firm and stable abode, Isa. 22:23; in which sense יִסְדִּי is used Ezr. 9:8; comp. יָסַד verse 9, and the roots יָסַד, יָסַד. Also, a nail or pin is used metaphorically of a prince, from whom the care of the whole state hangs as it were, Zec. 10:4; the same person is also called יָסַד or corner stone, on whom the state is builded.

(2) *a spade, paddle*, Deu. 23:14. יְתִירָאָרְנָן Juu.
16:14, *a weaver's spatha*. [In Thesaur. this last
passage is not put under this head.]

יָתוֹם, *m. an orphan*, from the root יָתַם, **Ex. 22: 21, 23**; **Deu. 10: 18**; **14: 29**. Used of a child who is bereaved of his father only, **Job 24: 9**.

יָתוּר m. (from the root **יָתַר**, of the form **יָקַם**), *searching out*; meton. that which is found by searching, Job 39:8.

יִתַּח, an unused root. Arab. **يَتَح**, to beat with
a club, **مِيتَحَة** a club. Hence **מִתְחָה** a club, which
see.

יָתִיר ("height"), [*Jattir*], pr. n. of a town in the mountains of Judah, inhabited by the priests, Josh. 15:48; 21:14; 1 Sam. 30:27; 1 Chron. 6:49 [Perhaps 'Attir, عتير Rob. ii. 194.]

יָתִיר Ch.—(1) adj. *very great, excellent, pre-
eminent*, Dan. 2:31; 5:12, 14.

(2) f. יתירה *adv. abundantly, very*, Dan. 3:22;
7:7, 19.

יֶתְלָח ("height," "lofty place," root **תָּלַח**),
[*Jethlah*], pr. name of a town of the Danites, Josh
19:42.

יָתֵם, an unused root. Arabic **يَتِيم** and **يَتِيم** to be solitary, bereaved. The signification of solitariness appears to have sprung from that of *silence*, so that it is kindred to the roots **שָׁמַם**, **שָׁמַם**. Hence **יָתֵם** an orphan.—**יָתֵם** Psa. 19:14, is from **יָתֵם** see Analyt. Ind.

יְתִמָּה ("bereavedness"), [*Itmah*], pr. n. m.
 1 Ch. 11:46.

יָתִי, an unused root, i. q. וָתִי *to be constant, perennial*, used of water (comp. יָתִי); hence *to be firm, stable*.

Derivative, אֵיתָן.

יְתִיאל ("whom God gives"), [*Jathniel*]
pr. n. m. 1 Ch. 26:2.

יִתְּנָן ("given"), [*Ithnan*], pr. n. of a town in the tribe of Judah, Josh. 15:23.

יָתֵר—(1) pr. TO BE REDUNDANT (*drüber hinausgehen*), see **יָתֵר** No. 1, and **מִיָּתֵר**; hence—

(2) to abound (*überflüssig sein, περισσεύειν*).

(3) to be over and above, to be left (*übrig sein*).

(4) to be beyond measure, to exceed bounds; hence to be preeminent, to excel.

In Kal there only occurs part. **יָתֵר** that which is left, the rest, 1 Sa. 15:15; whence gain, and adv. more, farther, see page CCCXLIV, A.

HIPHAL הוֹתִיר—(1) to cause some one to abound with something; followed by an acc. of pers. and ־ of the thing, Deu. 28:11; 30:9.

(2) to let remain, to leave, Ex. 10:15; 12:10; Isa. 1:9. Ps. 79:11, הוֹתִיר בְּנֵי חַמּוּתָה "let remain (i.e. keep alive) the sons of death," i.e. those doomed to die.

(3) to make profit (like Syr. **لأ** Pe. and Aph.). Gen. 49:4, אַל תוֹתֵר "thou shalt not lay up gain" [in Thes. "thou shalt not excel," shalt not be superior to thy brethren"].

NIPHAL נוֹתֵר—(1) to be left, to be left to remain, Ex. 10:15; also, to remain, Gen. 32:25. Part. נוֹתֵר, fem. נוֹתֶרֶת rest, remainder, Gen. 30:36; Ex. 28:10; 29:34.

(2) to excel, to be superior to the rest; hence to gain a victory. (Syr. Ethpa. to excel, to be pre-eminent.) Dan. 10:13, וְאֲנִי נוֹתֵרִי שָׁם אֶצֶל מַלְכֵי פָרָס "and I there obtained the victory with the kings of Persia." [This sense is in Thes. spoken of very doubtfully, and in this passage the meaning given in the Engl. Vers. is preferred.]

Derived nouns, **יִתְרָה**, **יִתְרָת**, **יִתְרִי**, **מוֹתֵר**, **מִיָּתֵר**, and those which immediately follow.

יָתֵר with suff. **יָתֵרוֹ** m.—(1) a cord, a rope, prop. something hanging over, redundant, so called from hanging over, hanging down; see the root No. 1.

(Arab. **نار**, id. a bow string, harp string), Jud. 16:7, seq. Specially—(a) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4:21, נִסְעוּ יִתְרֵם בָּם "their cords are torn away," their tents are removed, i.e. they die (comp. the metaphor of a tent, verse 19; Isa. 38:12).—(b)

of the string of a bow, Ps. 11:2—(c) of a cord used as a bridle; Job 30:11, יָתֵרוֹ פָּתַח, כְּחִיב "he looses his bridle," or coll. "they loose their bridle," i.e. they are unbridled, unrestrained; **יָתֵרִי** קרי they loose my bridle, i.e. the rein which I put on them, or the reverence owed to me.

(2) abundance, Psalm 17:14; Job 22:20; adv. abundantly, very, Isa. 56:12; Dan. 8:9; **יָתֵר** על abundantly, enough and more, Ps. 31:24.

(3) remainder, rest, residue; **יָתֵר הָעָם** the rest of the people, Jud. 7:6; 2 Sa. 10:10, **יָתֵר דְּבָרֵי ש'** the rest of the acts of Solomon, 1 Ki. 11:41; compare 1 Ki. 14:19. But Joel 1:4, **יָתֵר הָאֲרָבֶה** "that which the locust has left."

(4) that which exceeds measure or limit, whence adv. besides (i. q. **יָתֵר** 2, c); hence eminence, excellence, Pro. 17:7. Concr. that which is excellent, or first, Gen. 49:3.

(5) [*Jether, Jethro*], pr. n. m.—(a) Jud. 8:20.—(b) 1 Ch. 2:32.—(c) 1 Ch. 4:17.—(d) 1 Ch. 7:38, for which there is **יָתֵרֵן** verse 37.—(e) the father-in-law of Moses, elsewhere called **יָתֵרוֹ** Ex. 4:18.—(f) 1 Kings 2:5, for which there is **יָתֵרָא** 2 Sam. 17:25. Patron. **יָתֵרִי** 2 Sa. 23:38.

יָתֵרָה i. q. **יָתֵר** No. 3, f. that which is left, residue, Isa. 15:7; Jer. 48:36.

[In Thes. abundance, riches, i. q. **יָתֵר** No. 2.]

יָתֵרוֹ (i. q. **יָתֵרוֹן**), [*Jethro*], pr. n. of the father-in-law of Moses; compare **יָתֵר** and **תִּקְבָּב**; Exod. 3:1; 4:18.

יָתֵרוֹן m.—(1) gain, profit, emolument, what one has over and above, Ecc. 1:3; 2:11; 3:9; 5:8, 15; 10:10 [*Syriac* **لأ** gain"].

(2) pre-eminence, followed by **בִּן** Ecc. 2:13.

יָתֵרָן [*Ithran*], pr. n. m. Gen. 36:26; 1 Ch. 1:41; 7:37.]

[**יָתֵרָת**; see **יָתֵרָת**.]

יָתֵרָעַם ("abundance of people," ["rest of the people"]), [*Ithream*], pr. n. m. 2 Sam. 3:5; 1 Ch. 3:3.

יָתֵת (according to Simonis for **יָתֵת** "a nail") [*Jetheth*], pr. n. of an Edomite prince, Gen. 36:40.

ב

Caph, the eleventh Hebrew letter as a numeral, standing for twenty. Its name (**כַּף**) signifies a wing ["hollow of the hand, palm"], to which the

figure of the letter in the Chaldee alphabet now in use refers.

It takes a middle place among the palatal letters,

and is interchanged—(a) with the softer ones נ (see p. CL, A); and also י, as יִשָּׁר and יִשָּׁר (compare also יִשָּׁש and יִשָּׁש an old man).—(b) with the harder palatal P; see דָּבָר and דָּבָר, דָּבָר and דָּבָר, דָּבָר and דָּבָר, דָּבָר and דָּבָר, and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskie, p. 196. It more rarely passes into the somewhat harsher gutturals ח (ח) and ע (ע), as חֶלֶד, חֶלֶד a mole; חֶבֶר and חֶבֶר the river Chebar; חֶרֶס cheese; חֶרֶס a young lion, חֶרֶס and חֶרֶס to surround.

כּ, before monosyllables and barytones often כּ (Lehrg. § 151, 1); with suff. כֶּכֶם, כֶּהֶם, כֶּהֶם (with the other pers. pronouns there is put כֶּמוֹ, which see).

(A) adv. of quality, abbreviated from כֵּן (like אֵת for אֵת and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb כּ as having sprung from כֵּן properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beſtaffen), like *ὡς* from the relative *ὅς*, also *ὅσον, ὅλον* adv. from the relatives *ὅσος, ὅλος*; *ut, uti*, from *uti*. If this etymology be adopted the *power* of the word would be *properly* relative, and the signification A, 2 must stand first.)

(1) demont. pron. *thus, so, in this manner*, Gr. *ὡς*. Hence repeated כּ...כּ *as...so; how...thus*; when two things are compared with each other (old Germ. *so...so*, for the common *wie...wie*). Lev. 7:7, כִּתְּפֹאֶת כִּתְּפֹאֶת “as the sin-offering, so the trespass-offering;” Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus...how*, Gr. *ὡς...ὡς*; Gen. 44:18, כִּמְוֹד פַּרְעֹה “so art thou, as Pharaoh;” Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam*; Lev. 24:16, “all the congregation shall stone him כִּגֵּר כִּתְּפֹאֶת as well the foreigners as the natives;” Deu. 1:17; Eze. 18:4; *how great, so great, quantus, tantus; qualis, talis* (*ὅσος, ὅσος...ὅλος...ὅλος*); Josh. 14:11, כִּבְחִי כִבְחִי “as great as my strength was then, so great is my strength now;” 1 Sam. 30:24; *as soon as...so or then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. *ὡς...ὡς*, Il. i. 512. More fully expressed כֵּן...כּ Ps. 127:4; Joel 2:4; also in the later [?] Hebrew יִכְּ...יִכְּ Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how, auf welche Weise*, after the verb *ידע* (as elsewhere אֵת Ru. 3:18); Ecc. 11:5, “as thou dost not know what is the course of the

wind, *ידעוּצִמִּים בְּבֶטֶן מְלֵאָה* and how the bones (grow) in the pregnant womb, so,” etc.

(3) indefinitely, *in some way, some measure* (*nigermassen*), hence, when numbers, or measure of space or time are expressed in round numbers—*about*, Gr. *ὡς (ὡς περὶ τήναια)*, *ὡσεύ, ὅσον*; German *ungefähr, etwa*. 1 Ki. 22:6, כִּאַרְבַּע מֵאוֹת אִישׁ “about four hundred men.” Ex. 12:37; Ruth 2:17, כִּאַיִסָּה “about an ephah of barley.” Nu. 11:31, כִּדְרֹךְ יוֹם “about one day’s journey.” Ruth 1:4, כִּעֶשְׂרִי שָׁנִים “about ten years.”—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, כִּפְתֹּחַת הַלַּיְלָה “about midnight.” Ex. 9:18, כִּעֵת מָחָר “to-morrow about this time.” Dan. 9:21, כִּעֵת מִנְחַת עֶרֶב “about the time of the evening sacrifice.” (In these examples כּ may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, “thy teeth (are) כִּעֵדֵי הַרְהָלִים like a flock of sheep.” Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, “for Gibeon was a great city, כִּפְתֹּחַת עָרֵי מְמִלְכָּה like one of the royal cities,” i. e. “as great as one of those cities”); or of time (Job 10:5; Ps. 89:37, כִּכְסֹּא בִּשְׁמֶשׁ “his throne shall stand like the sun,” i. e. as long as the sun shall shine; compare Ps. 72:17); or of lot (compare כּ to experience the same as—p. CCXXII, A, and כּ under the word נָתַן); often used in such a manner that what is called a third comparison is added, Job 34:7, “who is like Job, (who) drinketh iniquity like water?” Specially should be noted—(a) A substantive with כּ prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, כִּמְרֹאֶה אָדָם “(an appearance) like the appearance of a man, (something) like a human form,” (εἶδος) wie eine Menschengestalt. Deut. 4:32, “has there been הִגְדֹּל הַגָּדוֹל anything like this great thing?” Gen. 41:38, אֵיךְ נִמְצָא כֵּן אִישׁ “can we find (a man) like this man?” such a man. So כִּפְתֹּחַת may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, מִי שָׁמַע כִּזֹּאת מִי “who has heard such a thing, who has seen such things?” Job 16:2; also כִּזֹּאת (what) *is like this, the same, in like manner*, Jud. 8:8; 2 Ch. 31:20. כִּזֹּאת כִּזֹּאת *such and such, so and so*, Jud. 18:4; 1 Ki. 14:5; כִּזֹּאת כִּזֹּאת id. 2 Sam. 17:15.—(b) כּ may be added pleonastically to verbs of similitude, כִּנְשֵׁל like the Germ. *ähnlich sein wie jem.*—

(c) As to the article being frequently put after כִּי denoting comparison, see above, ח art. 2, c, p. CCXII, A.

(2) according to, after, secundum (*κατά*), denoting agreement with some rule, standard, or model. Gen. 1:26, כְּדְמוּתִי "according to our likeness." 4:17, "and he called the name of the city כְּנוֹחַ after the name of his son Enoch." Joshua 6:15, $\text{כְּכַשְׁפֹּט הַזֶּה}$ "after this manner." 2 Ki. 1:17, כְּדָבַר "according to the word of the Lord." 1 Sa. 13:14, אִישׁ כְּלִבּוֹ "a man according to his heart," as it pleases him. Ps. 7:18, "I will praise Jehovah according to the degree that his righteousness demands;" 2 Sa. 3:39; Jer. 17:10; Pro. 24:12. Compare כִּי according to the hand of, i. e. bounty, under לֵךְ let. cc. Also in this signification in the apodosis there follows כִּי . Gen. 6:22, $\text{כִּי עָשָׂה אֱלֹהִים כֵּן עֲשֵׂה}$.

(3) from its adverbial use above explained (A, No. 3), arises that usage of this particle in which it becomes a mere *particle of time*, like the Germ. *um*, in the phrase *um drei Uhr*, which, not only means about three o'clock, but also three o'clock itself. So $\text{בְּתָמוּל שְׁלֹשֹׁם}$ = $\text{בְּתָמוּל שְׁלֹשֹׁם}$ yesterday, and the day before yesterday, formerly, 1 Sa. 14:21; 21:6; בְּיָוֶם to day, at this time, now (see יֹם lett. d. e); בְּרֵנֶע at one moment, Nu. 16:21; כְּמַעֲט for a little while.

(4) On the other hand, from the idea of likeness, there arises a singular idiom, which no one as far as I know has rightly explained, although common to Gr. and Latin, as well as to Hebrew; this idiom is that, when כִּי stands before predicates expressing quality, it denotes any thing to be so, as much as possible, and therefore to be so in a very high degree. (Caph veritatis was the name formerly given to this by grammarians, it might be more correctly called *Caph intensitive*.) The Greeks and Romans use in this sense the particles $\omega\varsigma$, $\delta\sigma\sigma\omega$, *quam* prefixed to the superlative, $\omega\varsigma$ $\beta\acute{\epsilon}\lambda\tau\iota\sigma\tau\omicron\varsigma$, $\omega\varsigma$ $\tau\acute{\alpha}\chi\iota\sigma\tau\alpha$, $\delta\sigma\sigma\omega$ $\tau\acute{\alpha}\chi\iota\sigma\tau\alpha$, *quam excellentissimus*, *quam celerrime*, but also, more rarely to the positive, $\omega\varsigma$ $\alpha\lambda\eta\theta\omega\varsigma$, Germ. *wie* (nur *irgend möglich*) σοφία , so *so* $\alpha\lambda\delta$ μόγλις , $\omega\varsigma$ $\mu\eta\eta\mu\omicron\nu\kappa\omicron\varsigma$ δ Κύρος (it is wonderful what a memory Cyrus had). Xen. Cyrop. v. 3, 17. Lat. *quam magnus numerus* for *maximus*, Cæs. B. Civil., i. 55; *quam latè* for *latissimè*, Cic. Verr. vi. 25 (see Passow, under the words $\omega\varsigma$, $\delta\sigma\sigma\omega$, Fischer. ad Wellerum, ii. 136. Viger Herman, p. 563): and the Hebrew idiom accurately answers to this, since it has no superlative form. — (a) when it is prefixed to adjectives or participles depending on the verb substantive [whether expressed or understood]. Neh. 7:2, $\text{כִּי הוּא בְּאִישׁ אֱמֶת וְיִרָא אֶת־הָאֱלֹהִים מְרַבִּים}$ "for he was a man faithful to the highest degree (so

trou als möglich) and fearing God more than many."

1 Sa. 10:27, $\text{וַיְהִי כְּמִתִּישׁ}$ "he was so quiet," *er benahm sich ganz ruhig*. Num. 11:1, $\text{וַיְהִי הָעָם כְּמִתְאָנְנִים רַע}$ "and the people were so complaining of evil," *wie Leute nur thun können, die ein großes Unglück beammern*, i. e. complained most bitterly, Hos. 11:4. — (b) it is prefixed to adverbs כְּמַעֲט how very little ($\delta\sigma\sigma\omega$ $\delta\lambda\iota\gamma\omega\varsigma$), Pro. 10:20; שְׂרִיר כְּמַעֲט a remainder so small, Isa. 1:9; in like manner כְּרֵנֶע Ps. 73:19; כְּמַעֲט רַנֵּע Isa. 26:20, how very speedily. — (c) to substantives Isa. 1:7, $\text{שְׁמָמָה כְּמִהַפְכַת}$ "a desolation such as ever was wrought by enemies," *wie nur irgend Feinde verheeren können*. It is once thus prefixed to the subject. Lam. 1:20, $\text{מִחוּץ שְׁפָלָה חָרַב כְּמָנוֹת}$ "without, the sword destroys; within, the pestilence;" i. e. the pestilence destroys with the utmost virulence. Compare Eze 7:15, where there is a similar expression without כִּי intensive. Some other examples which I would not bring under this head, are, Job 24:14, וַיְהִי כְּגַנֵּב "and by night he is as a thief," he acts the thief. Ex. 22:24, $\text{לֹא תִהְיֶה לוֹ כְּנִשְׂיָהּ}$ "thou shalt not be to him as an usurer." Isa. 13:6, $\text{כְּשֶׁר מִשְׁדֵּי יָבוֹא}$ "as a storm cometh from the Almighty," i. e. suddenly, as tempests usually rise. The letter כ is radical in כְּמִירָי Job 3:5.

(5) כִּי prefixed to an inf. is — (a) as, like as (comp. No. 1, 2), Isa. 5:24; iron. as if ($\alpha\lambda\delta$ ob); Isa. 10:15, $\text{כִּי הִנֵּה שֹׁבֵט אֶת־מִרְמִיּוֹ}$ "as if (indeed) a staff should take up him who lifts it up." — (b) as = often, when, as soon as, like the Gr. $\omega\varsigma$ $\text{für } \epsilon\pi\epsilon\iota$ (Passow v. $\omega\varsigma$ B. ii. 5), a particle of time (comp. No. 3), when the period of two actions is compared, (compare above, Ps. 89:37, 38); Gen. 39:18, $\text{וַיִּנְעֹב... כְּהִרְמִי קוֹלִי}$ "as I lifted up my voice... (so wie ich meine Stimme erhob), he left," etc.; 1 Sam. 5:10, $\text{וַיִּנְעֹקוּ אֱלֹהִים וַיִּנְעֹקוּ}$ "as the ark of God came, (immediately) they cried out;" 1 Ki. 1:21. Also used of future time in a conditional sense; Gen. 44:30, $\text{אֲבִי... וְהָיָה כְּרָאֲתוֹ... וְהוֹרִידוֹ}$ "and it will be as (if, when) I go to my father... and as soon as he sees... immediately he will go down," etc.; comp. Deu. 16:6; Jerem. 25:12. It properly implies both time and condition; also in Isa. 28:20, $\text{הַמִּצָּע מִהֵיטָרֵעַ}$ "the bed is shorter than that any one can stretch out upon it, and the covering is (too) narrow if one would wrap himself in it."

כִּי is also prefixed to verbal nouns in the same sense; 2 Chron. 12:1, כִּי חֲזָקָתוֹ "as his strength increased;" Isa. 23:5, כִּי יִשְׁמַע זֶר "when they hear the rumour of Tyre;" Isa. 18:4, 5; rarely also to a participle, Gen. 38:29, $\text{וַיְהִי כְּמֹשִׁיב יָדוֹ}$ "as he drew back his hand;" Gen. 40:10.

(C) **כִּי** is also rarely a conj. i. q. **כִּי־אֵלֶּךָ** so that it is prefixed to a whole sentence; Isa. 8:23, **כִּי־עַתָּה יִשְׁאוֹן הָאָרֶץ וְזָכְלוּ... וְהִתְעַרְרוּ הַכְּבִיר וְנוֹ** “as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable,” etc.; for **כִּי־אֵלֶּךָ**; **הָעֵת**; Isa. 61:10. As to prepositions changed into conjunctions by their being added to the relative conjunctions **אֲשֶׁר** or **כִּי** (which, by ellipsis, may also be omitted) see Lehrs. p. 636, Hebr. Gramm. § 102, 1; comp. as to the above example, Ewald, Hebr. Gramm. p. 614.

As to the ellipsis of the prefix פ after פ , which many have unnecessarily laid down, see my remarks, *Hebr. Gramm.* ed. 10, § 116, note.

כְּ Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:1.
כִּדְּנָה Hebr. כִּדְּנָה *as if this*, i. e. *so, thus*, Jer. 10:11;
Ezr. 5:7; *such*, Dan. 2:10. כִּדְּנָה = כִּדְּנָה *as, when*,
see יִדְּנָה

כַּאֲשֶׁר (Aram. כְּ, כְּרִי) pr. *as who, as one who*, Job 29:25; according to the different significations of each particle, it means—(1) *according to* (that) *which*, hence—(a) *according as*, as much as. Gen. 34:12, “and I will give **כַּאֲשֶׁר תִּשְׁאַל** **מִמֶּנִּי** as much as ye shall ask from me;” 1 Sa. 2:16.—(b) *according to what manner*, i. q. *as, like as*, i. q. כִּי A. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, **כַּאֲשֶׁר צִוָּה אֱלֹהִים** “as God had commanded him;” Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, “they flee **כַּאֲשֶׁר בָּרְחוּ** **לְפָנָיו** as they fled formerly”);—(c) *because* (bemgemäß daß). Num. 27:14, **כַּאֲשֶׁר מָרִיתֶם** **פִּי** “because ye have rebelled against me;” 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix כִּי in such phrases as **כִּי־כִי** corresponds with this. Very often **כִּי...כִּי** answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis **כִּי...כִּי...כִּי**, Isaiah 10:10, 11.

(2) *as if, as though* (wie wenn, compare אִם־כִּי Conj. No. 4); Job 10:19, הָיִיתִי אֶלֶּה "I should be as though I had not been;" Zec. 10:6.

(3) *as, so as*, of time, i. q. כִּי prefixed to infinitives, Germ. *wie, sowie, als*, followed by a pret. i. q. *after that, when*. Ex. 32:19, $\text{וַיֵּרָא כִּי בָאֵרְךָ לַחֵמֶר}$ "and when he drew near to the camp." (Gen. 29:10; 1 Sam. 8:6; Exodus: 7:11; Est. 4:16, $\text{בְּאֵשֶׁר אֶבְרָתִי אֶבְרָתִי}$ "when I shall perish, I perish," wenn ich zu Grunde gegangen bin, so bin ich es, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional

power. Ecc. 4: 17, "when (if) thou shalt go to the house of God." 5:3, "when thou shalt vow a vow."

פָּאַב or **פָּאַב** (see Syr. and Arab.) fut. **יָאַב**
TO HAVE PAIN, TO BE SORE, Gen. 34:25; figuratively
applied to a sorrowing soul, Pro. 14:13; Psa. 69:30;
Job 14:22; pain is attributed to a corpse, followed by
עַל of cause. (Syr. **ܠܗܒ** to be in pain, to be sorrow-
ful. Arab. **كَب** to be sorrowful).

ΠΙΠΗΛ — (1) *to cause pain*, Job 5:18; Eze. 28:24; followed by an acc. of person, Eze. 13:22.

(2) to afflict, i.e. to mar, to destroy. 2 Kings 3:19, וְלִבְלִי תִהְיֶה הַטּוֹבָה תִּמְאָלוּ בִּפְאֲבָנִים "and ye shall mar every good piece of land with stones" cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. ἀφραίσσετε. By a similar figure an untilled field is called dead (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers תִּמְאָלוּ to be put by a Syriacism for תִּכְרִיבוּ from the root כָּרַב Syriac כַּר to harm, which, however, it is not necessary to suppose.)

Derived nouns, מִכְאֹב and—

פַּאב m. (Tzere impure) constr. **פְּאֵב** (Isa. 65:14), *pain* of body, Job 2:13; 16:6; and *sorrow* of mind (with the addition of **לֵב**), Isa. loc. cit. (Germ. *Serzleid*).

פָּחַהּ unused in Kal, properly TO REPROVE, TO REBUKE, like the Syr. **ܦܚܐ**, hence *to become fearful, faint-hearted, to be sad*, compare **פָּחַהּ** **עָבִי**

to be faint-hearted, Arabic خائف to be sad, حزين
faint-hearted, مخيف to terrify, to *restrain*, intrans.
Med. E. to be fearful, faint-hearted.

HIPHL, to make sad, faint-hearted, to afflict,
with the addition of **בָּ** Eze. 13:22.

NIPHAL—(1) to be rebuked, followed by נִפְּחוּ to be cast out, expelled. Job 30:8, נִפְּחוּ מִן־הָאָרֶץ "they are cast out of the land." (Dagesh euphon. in Caph.) [In Thes. this passage is referred to נִפְּחָה, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan. 11:30; Ps. 109:16. Hence—

כָּאָה m. *sad, unhappy*. Plur. **כָּאִים** Ps. 10:10
קרי. But the **כְּחִיב** is preferable, see **חִלְכָּה**.

[.פֿור see פֿאַר]

נבג an unused root, see **נבג**; see also **נבג**

Hiph'l. [“Arabic **نَبَّ**, Æth. **ከበበ**: to roll up, round, **ከበ-በ**: globe, Syr. **فَحَا** a ball.”] [Derivatives, **נבג**, and pr.n. **נבג**.]

נבג & **נבג** (Jud. 20:34) fut. **נבג**.

(1) TO BE HEAVY (Æthiop. **ከበበ**: id. In Arabic there is but one trace of this signification in **كَبَد** Conj. III. to bear up under any thing, to endure adversity [“and so in Syr. **أَلَحَبَّ** to be indignant, angry”]). Prop. used of weight, Job 6:3. Mostly used figuratively, thus—

(2) to be heavy, to be honoured (Gr **βαρύς**, Germ. gewichtig), Job 14:21; Eze. 27:25; Isa. 66:5. Compare **נבג**.

(3) i. q. to be great, vehement, plentiful, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense—(4) to be troublesome, burdensome, followed by **על** Isa. 24:20; Neh. 5:18; 2 Sam. 13:25; **וְלֹא נִבְּגַר עָלֶיךָ** “lest we should be burdensome to thee;” compare 14:26. **כְּבִדָּה יְיָ** “the hand of God is heavy upon” any one, i. e. God afflicts some one heavily (compare **βαρύνει** **χρῖστος**, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by **אֶל** 1 Sa. 5:6. Job 23:2, **כְּבִדָּה עַל אֲנַחֲתִי** “the hand of God which presseth on me is heavier than my sighing,” i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare **יָר** letter *f*. (In Arabic also verbs of weight, such as **كَبَر**, **ثَقَلَ** followed by **على** denote trouble.) From heavy things not being easily moved, this verb is applied—

(5) to indolence, dullness (**Schwermüßigkeit**), and to any hindrance of the use of the senses; hence to be dull, sluggish, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (**schwerhörig**); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare **קָשָׁה**). In like manner verbs of fatness are applied to indolence; compare **הָקֵב**, **הָקֵב**.

PIEL **נבג**—(1) causat. of Kal No. 2, to honour, to do honour to persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by **?** of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23, **וְהָיָה לֹא כְבִדְתָּנִי** “thou hast not honoured me with thy sacrifices.”

(2) causat. of Kal No. 5, to harden the heart, or mind, 1 Sa. 6:6.

PUAL **נבג** to be honoured, Prov. 13:18; 27:18. Isa. 58:13.

HIPHI'L—(1) to make heavy, e. g. a yoke, 1 Ki. 12:10; Isa. 47:6; a chain, Lam. 3:7. Ellipt. Neh. 5:15, “the former governors **עַל הָעָם** sc. **על**, laid a heavy (yoke) upon the people,” greatly oppressed the people.

(2) causat. of Kal No. 2, to honour, to increase with honours, to render illustrious, Isa. 8:23; Jer. 30:19. Also, to acquire honour or glory (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, to make dull the ears, Isa. 6:10; Zec. 7:11; to harden the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, to be honoured, to be held in honour, Gen. 34:19; 1 Sa. 9:6; 2 Sa. 23:19, 23. **שֵׁם נִבְּגָר** a glorious name, Deut. 28:58. Pl. **נִבְּגָרוֹת** things done gloriously, Ps. 87:3.

(2) reflect. to shew oneself great or glorious, Hag. 1:8; followed by **?** in any thing, Exod. 14:4, 17, 18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. abundant, to be rich, see Kal No. 3. Pro. 8:24, **כַּעֲשֵׂנוֹת נִבְּגֵי מַיִם** “heavy (i. e. copious) fountains of water.” Isa. 23:8, 9, **נִבְּגֵי אֶרֶץ** “the most wealthy of the earth.”

HITHPAEL—(1) to honour oneself, to boast oneself, Pro. 12:9.

(2) to multiply oneself; hence to be numerous, many, Nah. 3:15.

The derived nouns follow, except **נבג**.

נבג const. **נבג** Ex. 4:10, and **נבג** Isa. 1:4.

(A) adj.—(1) heavy, 1 Sam. 4:18; Prov. 27:3; also, laden (Isa. 1:4). Mostly used figuratively, as—

(2) abundant (Germ. eine schwere Menge; Lat. *graves pavonum greges*. Varr.); **חֵיל נִבְּגָר** a numerous army, 1 Ki. 10:2; Isa. 36:2; also, rich (*ære gravis*), Gen. 13:2. In a bad sense—

(3) grievous, burdensome (*brütend*), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4, **נִבְּגָר עַם** “a people) laden with iniquity.”

(4) difficult, hard, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Eze. 3:5

(5) not easily moved because of weight; slow, of the tongue, Ex. 4:10.

(B) subst. the liver (Arab. **كَبِد**, **كَبِد**, **كَبِد**), as being the heaviest of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11 **נִשְׁפָּךְ לְאֶרֶץ נִבְּגָרִי** “my liver is poured out upon the earth;” hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.

כְּבֹדָה adjective, everywhere fem. **כְּבוֹדָה** for **כְּבֹדָה** magnificent, splendid, Eze. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

- כָּבֵד**—(1) *heaviness* (of a weight), Prov. 27:3.
(2) *vehemence*, e. g. of fire, Isa. 30:27.
(3) *multitude*, Nah. 3:3.
(4) *heaviness*, i. e. grievousness of war, Isa. 21:15.
כְּבִירוֹת f. *heaviness, difficulty*, Ex. 14:25.

כָּבַח TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. **كَبَا** to cover a fire with ashes, not quite to extinguish, but **خَبَا** is 'to be extinguished'. The primary idea is that of covering over, hiding, compare **חָבַא**, **חָכַה**. To this answers the Gr. *σβέω*.)

PIEL, to *extinguish, put out*, prop. Isa. 1:31; 42:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, **לֹא חָבַח אֶת-יְהוָה** "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldest perish. Compare 2 Sa. 14:7, and above, see **נָחַלַת**, page CLXVII, B.

כְּבוֹד m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Psal. 19:2; 79:9; 96:8. And thus, **כְּבוֹד-יִשְׂרָאֵל** Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially *with honour, honourably*, Ps. 73:24.

(2) *majesty, glory, splendour*. **מֶלֶךְ הַכְּבוֹד** the king of majesty, of glory, used of God, Psal. 24:7, 8, 9 [The person of the Son]; **כְּסֵא כְבוֹד** a throne of glory, 1 Sa. 2:8; **כְּבוֹד הַלְבָנוֹן** the glory of Lebanon, i. e. its wood, Isa. 35:2; 60:13; comp. 10:18; **כְּבוֹד יְהוָה** (LXX. *δόξα Κυρίου*), i. e. the glory, surrounded with which Jehovah appears; also, (God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Eze. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. **יְהִידָה** (if it be not i. q. **כְּבֹד** prop. *the liver*, and figuratively applied to the soul, as elsewhere **לֵב**), Psal. 16:9; 57:9; 108:2. Const. with fem. (like its synonym **נֶפֶשׁ**). Gen. 49:6, **בְּקִהְלָם בְּקִוִּי** "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? so English version.]

כְּבוֹדָה see **כְּבֹד**.

כַּבּוּל [*Cabul*], pr. n.—(1) of a region in Galilee, containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in Ant. viii. 5, § 3, probably making a conjecture from the context, says *μεθερμηνεύμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει*: but this meaning can scarcely rest on etymological grounds, and perhaps **כַּבּוּל** is the same as **גְּבול** bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called **Καβὺλ** see Rosenmüller, *Analecta Arabica*, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

כַּבּוֹן ("bond," from the root **כָּבַן** [In Thes. "cake, from (**כָּבַב**)"], [*Cabbon*], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as **מְכַבְּנָא** 1 Ch. 2:49.

כְּבִיר m. adj.

(1) *great, large* (Arab. **كَبِير**). **מַיִם כְּבִירִים** great waters, Isa. 17:12; 28:2; **כְּבִיר יָמִים** very old, Job 15:10. (Arab. **شيخ كبير** a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root **כָּבַר** No. 2.

כְּבִיר m. a plaited mattress, from the root **כָּבַר** No. 1. 1 Sam. 19:13, 16, **כְּבִיר עֲצִים** "a mattress made of woven goats' hair."

כָּבַל an unused root, Ch. [Talm.], Syr., Arab. *to tie, to bind, to tie firmly*; kindred to the root **גָּבַל** and **חָבַל**; also **גָּבַר**, **חָבַר**. Hence the quadriliteral **כָּבַל** which see; also pr. n. **כַּבּוּל** and—

כָּבַל pl. const. **כָּבָל** m. *a fetter*, Psalm 105:18; 149:8. (Arab. and Syr. id.)

כָּבַן an unused root, Talmud, *to bind, to bind together*, i. q. **כָּבַל**, Syr. *to gird*. Hence the pr. n. **כַּבּוֹן** [in Thes. from (**כָּבַב**)], **מְכַבְּנָא**.

כָּבַשׁ pr. TO TREAD, OR TRAMPLE WITH THE FEET (cogn. to **כָּבַשׁ**; as to the syllable **בַּשׁ**, which is primary in this root, see under **בָּשָׂה** p. CVIII, A), hence *to wash garments* by treading on them when under water. It differs from **רָחַץ** to wash (the body), as the Gr. *λούειν* differs from *πλύνειν*. In Kal it only occurs in Part. **כּוֹבֵשׁ** Isa. 7:3; 36:2, *a washer of garments, a fuller*, Gr. *πλυντήρ, κναφεύς*, one who cleanses soiled garments, and fulls new ones. See Schneider, *Ind. ad Scriptt. Rei Rusticæ*, p. 386. Sch. *tzzen, Trituræ et Fulloniæ Antiquitates*, Lips. 1763, 8

PIEL כָּבַשׁ and כָּבַשׁ — (1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. מְכַבֵּשׁ i. q. כָּבַשׁ Mal. 3:2.

(2) Metaph. to *purge* the soul from sin, Psal. 51:4, 9; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

PUAL, pass. Lev. 13:58; 15:17.

HOTHPAEL, pass. הִכְבִּישׁ Lev. 13:55, 56.

כָּבַע an unused root, like the cogn. זָבַע and זָבַע to be high, specially with a round form as a tumour, cup, head. Hence כִּבְעֵי helmet.

כָּבַר unused in Kal — (1) pr. TO BIND TOGETHER, TO PLAIT, TO BRAID, i. q. כָּבַל and the roots therewith compared (also כָּבַר No. II). Hence כְּבִיר plaited mattress, כְּבִיר sieve, מְכַבֵּר coarse cloth, כְּבִיר net work. Like many other words of twisting, plaiting, binding (זָרַל, חָוַל, קָשָׁר, קָוָה), it is applied to strength and magnitude. Hence —

(2) to be great, to be much, also to be long, continual, see כָּבַר, כְּבִיר. (Arabic كَبِرَ to be great, powerful, كَبُرَ to grow up, to be advanced in years,

Syr. כַּחַ to increase, to grow up, Æth. ቀረፈ: to be glorious, illustrious.)

HIPHIL, to make much, to multiply, Job 35:16. Part. מְכַבֵּיר subst. (of the form מְשַׁחֵחַ) abundance, with ל prefixed, לְמְכַבֵּיר i. q. לָרַב plentifully, much. Job 36:31.

Derived nouns, see under Kal No. 1, also כְּבִיר and those which immediately follow.

כָּבַר pr. subst. length of space, continuance of time (see the root, No. 2). Hence —

(1) [Chebar], pr. n. of a river in Mesopotamia, also called קְבִיר (which see), Greek and Latin Chaboras. Eze. 1:3; 3:15, 23; 10:15, 22. This orthography of this name accords with the Syriac קְבִיר (כְּבִיר), while on the other hand קְבִיר (קְבִיר) agrees with the Arabic. Although each form affords a suitable etymology (קְבִיר joining together, and כָּבַר length, a long, great river), yet I should regard the Aramæan mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. already, long ago, formerly, now (longt). Ecc. 1:10; 3:15; 4:2; 9:6, 7. (Syr. כַּחַ long ago already).

כְּבִיר f. a sieve. Am. 9:9. Root כָּבַר No. 1.

כְּבִיר [only in const. כְּבִיר] f. pr. length (from כָּבַר No. 2), hence of a certain measure of distance, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. שָׁקֶל, מִנָּה, סָאָה; Ch. עֵרָן

a long time, specially a year, מִנָּה, שָׁקֶל, a short time, specially an hour; Germ. A der Sand, ein Maas Wein, Lat. pondo, whence pfund). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, ἰπποδρόμος, which is either stadium (see Hody, De Bibl. Text. Originalibus, p. 115), or a measure used by the Arabs (شوط الفرس)

i. e. a distance such as a horse can go without being overworked; about three parasangs (eine Station), see Koehler ad Abulf. Syriam, p. 27.

כָּבַשׁ [an unused root], pr. i. q. כָּבַשׁ and כָּבַשׁ to subdue, force, specially to have coition, to beget offspring (see כָּבַשׁ No. 3). Arab. كَبَس and transp. بَكَس subegit puellam. Hence —

כָּבַשׁ [pl. כְּבָשִׁים] m. a lamb (pr. progeny of sheep), specially from the first to the third year (see Bochart, Hieroz. i. p. 421, seq.), whence there is often added בְּרִישָׁתוֹ the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. כְּבָשִׁים Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes sheep generally, Gen. 21:27. [This is quite a mistake, this word

does not occur there.] (كَبَش a lamb of a year old, see the Arabian grammarians in Bochart, loc cit.). The feminine of this word is —

כְּבִישָׁה f. Sa. 12:3, and כְּבִישָׁה Lev. 14:10. Nu. 6:14 [pl. כְּבִישָׁה, const. כְּבִישָׁה] a ewe lamb, from the first year to the third. — Rather more rarely with the letters transposed, כְּבִישָׁה is found, but the former is undoubtedly the original form.

כָּבַשׁ fut. יִכְבֹּשׁ — (1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FEET, kindred to the root כָּבַשׁ. Zec. 9:15, וְכָבְשׁוּ אֲבִי-יָלַע "they shall tread with their feet the stones of the sling," i. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, וְכָבַשׁ עֲוֹנוֹתֵינוּ "he treads down our iniquities," i. e. disregards them, does not avenge them.

(2) to subject, to subdue to oneself, e. g. of

beasts, with regard to man, Genesis 1:28; enemies, slaves, a hostile country, Nu. 32:22, 29 [In Niph.]; 2 Ch. 28:10; Jer. 34:11; Neh. 5:5. Comp. **נָרַה**.

(3) *to force a woman*, Est. 7:8. (Arab. **كس**.)

PIEL, *to subject*, i. q. Kal No. 2, 2 Sam. 8:11. ["Hiph. i. q. Kal No. 2, Jer. 34:11 כתיב."]]

NIPHAL—(1) pass. of Kal No. 2, Nu. 32:22, 29; Josh. 18:1.

(2) pass. of No. 3; Neh. 5:5, at the end. Hence—

נָבַשׁ m. *a stool* for the feet, 2 Ch. 9:18. Syriac

ܢܒܫܐ id. ["Chald. **נְבִישׁ**."]]

נָבַשׁ masc. *a furnace*; according to Kimchi *a lime kiln, or a furnace for smelting metal*, differing from **נִינֹר** an oven, Gen. 19:28; Ex. 9:8, 10; 19:18. So called apparently from its *subduing* metal; unless it be judged best to refer it to the Arab. **قبس** to kindle. [In Thes. the allusion to this Arabic verb is expressly renounced.]]

נָבַר fem. (1 Ki. 17:16) plur. **נָבִים** m. (Jud. 7:16; 1 Ki. 18:34), ["Sanskrit *ghada*, Slav. *Kad*"], *κάδος*, *cadus*, *a bucket, a pail, a vessel both for drawing* (see the root **נָרַר** No. 2), and for carrying water, Gen. 24:14, seq.; Ecc. 12:6; also for keeping meal, 1 Ki. 17:12, 14, 16; this vessel was one which women were accustomed to carry on their shoulders. (Gen. loc. cit.)

נָרַב Chald. Pael *to lie, to tell lies*, i. q. Heb. **נָרַב**. Hence—

נָרַב f. **נָרְבָה** Chald. adj. *lying*, Dan. 2:9.

נָרַר an unused root; prop. i. q. **נָרַח** *to beat, to pound*; hence—

(1) *to strike fire*, whence **נִידוֹר** a spark, and **נִרְבֹר** a sparkling gem, a ruby.

(2) *to labour heavily, toilsomely*, like smiths comp. *cudo*; specially *to draw water from a well*.

Hence is **נָרַר**. (Arab. **كد** to pound, to labour toilsomely, to draw from a well, **كيد** a striking fire: ["compare Æth. **ጥጥር**"].)

נָרַר see **נָרַר**.

נָרַר see **נָרַר**.

נָרַר m. Ezek. 27:16; Isaiah 54:12, a certain sparkling gem, prob. *the ruby*, from the root **נָרַר** No. 1. Arab. **كزكدة** extreme redness (Chald. **נִרְבֹר**, **נִרְבֹר** Ex. 39:11, id.).

נָרַר an unused root. Arab. **كدر** and **كدر** (cogn. **נָרַר**).—(1) *to be turbid, troubled*.

(2) *to be disturbed*, as life by adverse circumstances and calamities (compare **נָרַר**). By another metaphor in Hebrew it is applied to warlike disturbances, see **נִידוֹר**.

נָרַרְלֹמֶר [*Chedorlaomer*] (if it be a Phœnicio-Shemitic word "a handful of sheaves," from **נָרַר** i. q. **כָּד**, a handful, and **לֹמֶר** sheaf), pr. n. of a king of the Elamites in the time of Abraham, Gen. 14:1, 9. ["Perhaps its true etymology should be sought in the ancient Persian."]]

נָרַר constr. from **נָרַר** (like **נָרַר** from **נָרַר**, see Hebr. Gramm. ed. 10, p. 24, 82), pr. *like as this*, i. q. **נָרַר**, Arab. **كذا** i. e.

(1) *so, thus*, Gen. 32:5; Ex. 3:15. Of very frequent occurrence is the phrase **נָרַר אֱמֶר**, where the words themselves follow, Jud. 11:15; especially in the beginning of communications from God. **נָרַר אֱמֶר יְהוָה**, "thus saith Jehovah," Jer. 2:2; 7:20; 9:16, 22. Rarely in the manner of substantives with a prefix **נָרַר** in this manner (like **נָרַר** for **נָרַר**), and put twice in this manner... in that manner, 1 Ki. 22:20.

(2) When applied to place, *hither, here*, but this is rare, Gen. 31:37; 2 Sam. 18:30; also doubled, *here, there; hither, thither*, Nu. 11:31. **נָרַר עַדְרָה** *hitherto*, **נָרַר עַדְרָה** *hitherto*, Gen. 22:5. **נָרַר עַדְרָה** *hitherto*, Ex. 2:12.

(3) Used of time, *now*, **נָרַר עַדְרָה** *hitherto*, Ex. 7:16; Josh. 17:14. **נָרַר עַדְרָה וְעַדְרָה** till now and till then, **נָרַר עַדְרָה** *in the meanwhile*; 1 Ki. 18:45.

נָרַר Ch. i. q. **נָרַר** No. 3, Dan. 7:28. **נָרַר עַדְרָה** *hitherto*.

נָרַר (Cogn. roots **נָרַר** and **נָרַר**) fut. **נָרַר**.—(1) *TO BE FEEBLE, TO FAIL IN STRENGTH, to be cast down* in mind, Isa. 42:4. Specially,

(2) used of a lamp about to go out (see adj. Isa. 42:3); of eyes become dim, whether by age, Deut. 34:7; Zec. 11:17; Gen. 27:1; or by grief, Job 17:7.

PIEL **נָרַר** and **נָרַר**.—(1) intrans. *to become pale*, as a spot on the skin, Levit. 13:6, 21, 26, 28, 56; also *to be feeble, timid*, to be cast down in mind, Ex. 21:12; comp. Isa. 61:3.

(2) *to chide, to restrain* any one; 1 Sam. 3:13, **נָרַר** *and (that) he did not chide them*; i. e. restrain them. Compare **נָרַר**. Hence—

נָרַר adj. only used in f. **נָרַר** *failing, weak*, specially of a wick burning with a very little flame, almost gone out, Isa. 42:3; of eyes *become dim*, 1 Sa. 3:2; of a

faint light colour, Levit. 13:39; "spots לבנות of a pale whiteness," von mattweißer Farbe; of a spirit broken down, Isa. 61:3.

כהה f. healing, mitigation, Nah. 3:19.

כהל Ch. TO BE ABLE, (kindred to כהל, comp.

as to the connection of verbs עה and עו, p. CCXI, A. under let. ה), followed by ל with inf. Dan. 2:26; 4:15; 5:8, 15.

כהן unused in Kal. Arab. كهن and كهن Conj.

I. and V. TO PRESAGE, TO PREDICT, كِهَانَة the art of augury, and كاهن a prophet, a soothsayer, often used amongst the heathen Arabs; hence, one who undertakes any one's cause, his deputy, delegate, to use the words of Firuzabadi (Kamūs, p. 1799); كِهَانَة مَنْ يَقُومُ بِأَمْرِ الرَّجُلِ وَيَسْعَى فِي حَاجَتِهِ he who stands up in any one's matter, and labours in his cause. The signification of priest is kindred in Heb. כהן, inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr. כַּסְיָא to be rich, opulent, כַּסְיָא rich, abundant, כַּסְיָא riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. III., p. XXXIII.)

PIEL כהן—(1) to be or become a priest, Deu. 10:6. (Syr. כַּסְיָא.)

(2) to minister as a priest, to use the office of priest, Ex. 31:10; often followed by ליהוה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, כהן כהן "as a bridegroom makes splendid his head-dress." So Symm., Vulg., Syr. Hence—

כהן [pl. כהנים]. m. a priest (Syr. Chald. כַּסְיָא, Ethiop. ከረከ: id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often, כהן הראש 2 Ch. 19:11; 24:11; 26:20, and הכהן הגדול Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, the high priest, who also is called הכהן המשיח the anointed priest, Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that כהן also signifies prince. Not only have the Chaldee interpreters in several places

(Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by רבא a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, ויבני דוד כהנים היו, 1 Chr. 18:17, ויבני דוד הראשונים ליהוה, "and the sons of David (were) the chief about the king," i. e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, priests are really to be understood, although not of the tribe of Levi; [This shews that they could not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the inspiration of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beiträge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this assertion of Gesenius be carefully weighed.]

כהן emphat. st. כהן, pl. כהנים, Ch. i. q. Heb. כהן a priest, Ezr. 7:12, 16, 21.

כהנה f. priesthood, the office or function of a priest, Ex. 29:9; 40:15; Nu. 16:10; 25:13.

כו pl. כוין, Chald. a window, Dan. 6:11. Syr.

כו id., and كو an aperture in a wall. From the root כוה No. II.

כובε ακαξ λεγόμεν. Eze. 30:5, [Chub], pr. n. of a country which is joined with Egypt and Ethiopia. Some understand by it Coben, a port of Ethiopia, or Cobium, a town near the Mareotis; perhaps it should be written כוב Nubiu, a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated اهل النوبة the people of Nubia; a trace of this reading is found in De Rossi's Cod. 409, which for a prima manu has כוב and כובב.

כובע (Milra) Ezek. 27:10, in pause 38:4 const. כובע (Milél) 1 Sa. 17:5; Isa. 59:17, pl. כובעים Jer. 46:4; 2 Chron. 26:14, m. a helmet; twice כובע (Milra) Eze. 23:24, const. קובע (Milél) 1 Sa. 17:38 Root כבע. In this word there is a singular confusion of the segolate and penacutic form קרש with the acute עקש, which may be thus explained. Properly

each of these words was a segolate, of the form פִּעֵל (like the Arabic فَيْعَة a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. קוֹנֵשׁ Dan. 11:30, שוֹכֵךְ 2 Sa. 18:9, Syr. قَوَّيْ, had such force in this word, that it was retained even in the pl. נִכְעִים (for נִכְעִים, or נִכְעִים, *kōvaim*), as if from the singular נִכְעַע, of the form פִּעֵל. Hence it was that such a form (נִכְעֵעַ) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare נִכְכֵּר, constr. נִכְכֵּר). A longer and secondary form is found in Syr. مَنَحَا. Intermediate forms, which fluctuate between the two, are נִכְכֵּעַ Eze. 27:10, נִכְכֵּעַ 23:24.

נִכְרָה unused in Kal.—(I) TO BURN; Gr. *kaiw* (καύω); Arab. كَوَى; Syriac ܕܠܚܥܐ to burn in, to brand, to mark by burning, see נִי No. II, מִכְרָה, נִיָּה, also נִיב, נִיב, נִיב, also נִי, נִי, appear to have the signification of *hollowing, excavating*, a trace of which is found in the Ch. נִי a window, Arabic كَوَى an aperture, كَوَى a window. I formerly derived this from נִיָּה to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, كَوَى to pierce, to prick as a scorpion, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, to be burned, scorched (with fire), Pro. 6:28; Isa. 43:2.

[Derivatives, נִי, מִכְרָה, נִיָּה, נִי.]

נִיָּה *nighi*, Dan. 11:6, see נִיָּה.

נִיָּה *hem. a burning, a burnt part of the body*, Ex. 21:25. Root נִיָּה.

נִיָּב [const. נִיָּב, m. a star, Gen. 37:9; Psal.

8.4. (Arabic كَوَى, Syr. ܕܠܚܥܐ, Ethiop. ተሰባስባ: and ተሰባስባ: id.; whence denom. verb ተሰባስባ to sparkle like a star. The root is נִיָּב,

Arab. كَوَى, *Ẹṭṭ. ṭṭṭṭ*: to roll up in a ball; whence נִיָּב, and נִי being softened נִיָּב, נִיָּב prop. a globe, a ball; comp. מִכְרָה. Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. كَوَى, often in *Hariri*.

בִּיל TO MEASURE (like the Syr., Chald., Arab כִּיל for כִּיל). In Kal it occurs once, Isa. 40:12.

PIPEL בִּיל—(1) to take in, to hold, to contain; prop. used of a vessel (in *fid* halten, messen). 1 Ki. 8:27, “behold heaven and the heaven of heavens cannot contain thee,” 2 Ch. 6:18.

(2) to hold up, to sustain.—(a) i. q. to bear, to endure (*außhalten*), Mal. 3:2; Pro. 18:14; Jer. 20:9. —(b) to protect any one; Ps. 112:5, to defend one's cause before a tribunal, Ps. 55:23.

(3) to nourish, to sustain, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. בִּיל to be provided with food, 1 Kings 20:27.

HIPIL בִּיל.—(1) i. q. Pipel. No. 1, 1 Kings 7:26, 38; Ezek. 23:32, מִכְרָה לְהִיל “containing much.”

(2) i. q. Pip. No. 2, a, Jerem. 6:11; 10:10; Joel 2:11.

בִּים an unused root. Arab. كَام Conj. II. to heap up, كَامَة a heap, like the Hebr. בִּיָּה, which see. This root belongs to the very widely extended family of stocks נִם, עִם, אִם, concerning which see below on the root עִם.

בִּיָּ (of the form עִיָּב, a globe, little ball of gold (from the root כִּמַּר, to make globular), perhaps collectively globules, or a necklace made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44. al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

בִּין unused in Kal, prop. TO STAND UPRIGHT; see PIEL, HIPIL, and the noun בִּין. A secondary root is the Arab. and Æth. كَان, to exist, to be. As to בִּיָּב Job 31:15; see Analyt. Ind.

PIEL בִּין.—(1) to set up, to erect, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, to confirm, to establish, to maintain, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) to found, as a city, Ps. 107:36; Hab. 2:12, the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) to direct, as arrows, Psalm 7:13; 11:2; also without the accus. הִיָּם absol. (*zielen*), followed by לָל of the mark, Ps. 21:13 Metaph. with the

omission of כּוֹן (for the full form, see HIPHIL, No. 4), to turn one's mind to any thing, to have in one's mind, Job 8:8; Isa. 51:13.

(4) to create, to form, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. כּוֹנֵן. — (1) to be established (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, to be prepared, Ezek. 28:13.

HIPHIL הִכִּין i. q. Pilel. — (1) to set up, to erect, e. g. a seat, Job 29:7; Ps. 103:19; hence, to establish, Ps. 99:5; 2 Sa. 7:12; to strengthen, Ps. 10:17; 89:5

(2) to constitute, to appoint any one, e. g. a king; followed by לְ 2 Sa. 5:12; Josh. 4:4.

(3) to found, as a sanctuary, 1 Ki. 6:19; an altar, Ezr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) to direct, to aim, as a weapon, followed by לְ of pers. (against any one), Ps. 7:14; to set the face, Eze. 4:3, one's way, 2 Chron. 27:6. Specially—(a) לְ to apply one's mind to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12:14; 30:19; Ezr. 7:10; and without לְ 1 Chron. 28:2, הִכִּינוּתִי לְבִנוֹת "I have purposed to build;" Jud. 12:6.—(b) הִכִּין לְ to apply the mind, 1 Sa. 23:22; followed by לְ of pers. (for to care for) 2 Ch. 29:36.—(c) הִכִּין לְ to direct the heart to the Lord, 1 Sam. 7:3; 2 Ch. 20:33; and without לְ Job 11:13.

(5) to prepare, make ready, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17: 38:41, etc.—As to the Inf. absol. אָכַן (for הִכִּין), and its use as an adverb, see that word.

HOPHAL, pass. of Hiphil, No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

NIPHAL, pass. of Pilel and Hiphil.—(1) to be set up, to rise up, Isa. 2:2; Eze. 16:7 (of breasts becoming round); to stand firm, to be established, Ps. 93:2: 101:7; Job 21:8. Hence כּוֹן הַיּוֹם Prov. 4:18, fixed, steady day, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. σταθερὸν ἡμῶν, σταθερὰ μεσημβρία, Arab. دَائِمَةُ الشَّيْءِ; see Schult. on Pro. loc. cit.; Ruhnken ad Tim. p. 236. Figuratively—(a) to be right, fit, Ex. 8:22; Job 42:8; Ps. 5:10.—(b) to be true, sincere; Ps. 78:37, לִבָּם לֹא-כָבֹן עָמָּו "their heart was not sincere towards him." Part. f. כּוֹנֶה that which is sincere, sincerity, Ps. 5:10.—(c) to be firm, constant; כּוֹן רִיחַ a spirit constant in the pur-

pose of virtue, Ps. 51:12; Gen. 41:32, מַעֲשֵׂה הַחַיִּים "the thing is certainly decreed of God."—(d) to be firm, intrepid, used of the mind, Ps. 57:8: 108:2; 112:7.—(e) to be sure, certain, אֶל-כֵּן certainly, 1 Sa. 26:4; 23:23.

(2) to be founded, Jud. 16:26.

(3) to be prepared; Ex. 19:11, הָיָה כּוֹנֵם "be ye ready;" verse 15; 34:2; Eze. 38:7. Followed by לְ of pers. to be ready for any one, i. e. to be near at hand, Pro. 19:29; compare Job 15:23; followed by לְ of the thing, to be ready for any thing, i. e. to be near doing it; Ps. 38:18, אֲנִי לֹא-לַע כּוֹן "I am near falling."

HITHPAEL הִתְכַּוֵּן, once Proverbs 24:3; elsewhere כּוֹנֵן—(1) to be established, confirmed. Prov. 24:3; Num. 21:27; Isa. 54:14.

(2) to prepare oneself. Ps. 59:5.

Derived nouns, כּוֹנֵן, אָכַן, כּוֹנֵן, כּוֹנֵן, כּוֹנֵן, and the pr. n. כּוֹנֵן, כּוֹנֵן, כּוֹנֵן.

כּוֹן 1 Ch. 18:8 [Chun], pr. n. of a town in Phoenicia, called in the parallel place, 2 Sam. 8:8, בְּרַחֲמֵי. In the itinerary of Antoninus, it is called Conna, see Michaëlis in Suppl. p. 1233.

כּוֹךְ m. a cake, a small cake [used for idolatrous offerings], Jer. 7:18; 44:19; Greek κανὼν, κανὼν, χαβὼν, a word adopted from the Phœnicio-Syriac. It is from the root כּוֹךְ, Piel כּוֹךְ (Ch. כּוֹךְ) to prepare; not, as some have supposed, from כּוֹךְ, like the Greek κόπρω, πέμνω, from πέτω to cook, bake; for this root has the signification of burning, branding, not cooking.

כּוֹס pl. כּוֹסוֹת f. (Jer. 25:15)—(1) a cup. Syriac כּוֹס, Chald. כּוֹס, כּוֹס, כּוֹס, ["Sam. כּוֹס and כּוֹס"], Arab. كَأْس, كَأْس, كَأْس a cup full of wine. As to the etymology I have no doubt that the true origin was seen by Leberecht, a very skilful young Oriental scholar, who of late [1832] made the observation, that כּוֹס appeared to him to be contracted from כּוֹס, כּוֹס a receptacle, a vessel, a cup, like כּוֹס a purse from כּוֹס, according to the analogy of the nouns כּוֹס, כּוֹס, כּוֹס, כּוֹס, compare also שֵׁית Genesis 40:11, 13, 21; 2 Sa. 12:3; Psalm 23:5. Psalm 116:13, כּוֹס-יִשְׁעוֹת אֱלֹהִים "I will take the cup of salvation," i. e. I will pour out the cup of thanksgiving to Jehovah, because of aid vouchsafed. In the prophets, Jehovah is sometimes represented as making the nations drink a cup of intoxicating wine (כּוֹס הַתַּרְעֵלָה), so that they rush reeling into destruction Isa. 51:17, 22; Jer. 25:15;

49:12; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24, and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, liii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

I. כור a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, כר, אכר, קור, נקר. Compare Arab. كور a digging in the earth, and in the Indo-Germanic languages, Sanser. *khar*, to cleave, to dig. Hence כברה μάχαιρα, a sword, so called from its piercing, קר executioner, also מכורה, מכורה a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, כרתי ירי ורגלי." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form כרתי is *ὡς ὁ λέων*, i. e. as lions, like Isaiah 38:13; and to threaten, to gape upon, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such idea is comprised in what goes before.]

However, all the ancient interpreters have taken כר as a verb, and this may be defended, if we regard כרתי a participle of Kal, formed in the Chaldee manner (קים part. קתם) and plural, for כרתים (like מני Ps. 45:9, for מנים): although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare

Lehrg. 401, 523). If this opinion were adopted, we should render, *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David [?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (compare

קלל and Arab. حز to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. *ἔπυζαν* (the verb which they use elsewhere for קרה, קר). Vulg. *foderunt*. Syr. *ܕܢܝܫܐ*.—Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinxerunt* [which is a mere erratum]) give the word the signification of *binding, tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, Christologie d.

A. T. i. p. 180), compare *ܕܢܝܫܐ* I. V. to fold round a head-dress, *ܕܢܝܫܐ* a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition *ἔπυζαν*, they disfigured, i. e. they stained with blood, prob. ascribing to the root כר the signification of the Aramaean קער.—Farther, that כרתי was commonly regarded as a verb is shown by the reading of two MSS. כרתי (כרתי) for קרתי.

[Note. The remarks of Gesenius are sufficient to shew any unprejudiced reader that כרתי in this passage, does not mean, *as a lion*; it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of *to pierce*; and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9.), expressly disclaim the meaning of "as a lion." 3rd, Ben Chaim states that, in the best MSS., he found a ק and כ' on the word כרתי. 4th, כרתי is actually the reading of some MSS. (see De Rossi). The sense will be just the same whether we read כרתי as a participle pl., or whether we read כרתי pret. of the verb; the latter is apparently preferable. We may either take it from כר with נ inserted, or from a kindred root כר (compare *כרם*, *כרם*). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David. the authority of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]

II. **כִּיר** or **כִּיר** an unused root, prob. i. q. **זִיר** *to be hot, to boil* (gáhrēn), hence *to cook*. Hence **כִּיר** frying pan, **כִּיר** basin, and—

כִּיר m. a furnace in which metals are smelted from the ores, Ez. 22:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and he brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. **كُور**, Syr. **ܚܝܪ** id.)

כִּיר עֵשֶׂן ("smoking furnace"), [*Chor-ashan*], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere **עֵשֶׂן**, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

כִּיר i. q. **כִּיר** which see.

כִּוֶּשׂ pr. n.—(1) [*Cush*] *Æthiopia* (f. Ps. 68:32), and *Æthiopians* (LXX. *Aiθιοπία*, *Aiθίοπες*, comp. Jos. Archæol. i. 6, § 2, and Pesh. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the *Cushites* inhabitants of Arabia Felix; and the opinion of J. D. Michaëlis, who places the Cushites partly in Arabia, partly in *Æthiopia*, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies. p. 10, sq.), which makes it needful to regard **כִּוֶּשׂ** as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14:16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic *Cush*. See Forster's Arabia]. Indeed all the nations sprung from **כִּוֶּשׂ** and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei], Ps. 7:1.

כִּוְשִׁי m.—(1) Gent. n. from **כִּוֶּשׂ** No. 1, an *Æthiopian*, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. **כִּוְשִׁים** 2 Chr. 21:16; Dan. 11:43; and **כִּוְשִׁי**, Am. 9:7, fen. **כִּוְשִׁית** Num. 12:1.

(2) [*Cushi*], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

כִּוְשָׁן [*Cushan*], f. Had. 3:7, i. q. **כִּוֶּשׂ**, No. 1.

כִּוְשָׁן רָשָׁעִים ("most malicious," (or wicked) "*Æthiopian*?" [*Cushan-risathaim*], pr. n. of a king of Mesopotamia, Jud. 3:8, 10.

כִּוְשָׁה f. *prosperity*, pl. (comp. **אֲשֵׁר**, **אֲשֵׁר**) Ps. 68:7. Root **כִּוֶּשׂ** No. 2.

כִּוְשָׁה 2 Ki. 17:30, and **כִּוְשָׁה** verse 24. pr. n. *Cuth*, *Cuthah*, the country of the Cuthæans; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, **כִּוְשִׁים**. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia; others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8. § 6; xii. 5. § 6); see Michaëlis Spicileg. P. i. p. 104, sq.

כִּוְשָׁה; see **כִּוְשָׁה**.

כִּזַּב in Kal part. **כִּזַּב** Ps. 116:11; of more frequent occurrence in—

PIEL **כִּזַּב** TO LIE, Job 6:28; 34:6; Prov. 14:5. (Arab. **كذب**.) Followed by **לֹא** *lie to any one, to deceive him*. Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by **אִי** id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. **אִזְכָּב**.

HIPIIL, *to reprove of lying, to convict of falsehood*, Job 24:25.

NIPHAL, pass. of Hiphil, *to be proved false, or deceitful*, Job 41:1.

The derivatives follow, except **אִזְכָּב**, **אִזְכָּב**.

כִּזְבָּ m.—(1) *falsehood, lying*, Ps. 4:3; 5:7; Prov. 6:19.

(2) *any thing that deceives, deludes by false hope; used of idols*, Ps. 40:5; Am. 2:4; used of a false oracle, Ez. 13:6.

כִּזְבָּה ("lying"), [*Chozeba*], pr. n. of a place. 1 Ch. 4:22, which appears to be the same as **כִּזְבִּי**, which see.

כִּזְבִּי ("lying"), [*Cozbi*], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18.

כִּזְבִּי [*Chezib*], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere **אִזְכָּב**.

כִּזַּר an unused root; nearly the same as Arab. **كسر** (the root **كسر**, which is found in Simoris, is altogether wanting in Arabic), *to break with vio-*

lence, to rout an enemy, med. Kesra, to be angry, followed by علی; compare Syriac ܠܥܠ, bold, daring. (Kindred roots are ܠܥܠ; ܠܥܠ; ܠܥܠ.) Hence ܠܥܠ, ܠܥܠ, ܠܥܠ.

ܠܥܠ rarely ܠܥܠ Dan. 11:6, with suff. ܠܥܠ (from the root ܠܥܠ; which see).

(1) *strength, power, might*—(a) of men, Jud. 16:6, 30; Job 26:2, ܠܥܠ ܠܥܠ "to him who is devoid of strength." ܠܥܠ Ps. 103:20 i. q. elsewhere ܠܥܠ. —(b) of animals, Job 39:11. —(c) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of *violence*, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, ܠܥܠ "thou art my strength" i. e. the son of my strength, begotten in my youthful vigour. The "strength of the earth" is used for its produce, Gen. 4:12; Job 31:39.

(2) *the ability, power* of doing any thing, followed by a gerund. Dan. 1:4.

(3) *substance, wealth, riches* (compare ܠܥܠ No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see Bochart Hieroz. i., p. 1069.

ܠܥܠ unused in Kal; kindred root ܠܥܠ, prob. to DENY, TO DISOWN, i. q. Æth. ܠܥܠ; and Arab. ܠܥܠ.

["This root, like ܠܥܠ and ܠܥܠ, appears to have had the signification of *covering, covering over*; and this idea was partly transferred to that of *denying* (in ܠܥܠ, ܠܥܠ), and partly to that of *smearing over* (in ܠܥܠ)." Thes.]

PIEL ܠܥܠ (1) *to deny, to disown*, followed by an accus. Isa. 3:9; Job 6:10.

(2) *to cover, to hide*, Job 27:11; Ps. 40:11, followed by an accus. of the thing and ܠܥܠ (Ps. 40:11) or ܠܥܠ of pers. *to conceal from any one*, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHI' ܠܥܠ. —(1) *to hide*, Job 20:12

(2) *to cut off, to destroy*, i. q. ἀφαιρέω, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 69:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words *from the earth*, Ex. 9:15.

ܠܥܠ an unused root, having, as I consider, the same meaning as Syriac ܠܥܠ to pant, Germ. kuchen compare the roots of similar sound, which also are

onomatopoetic, ܠܥܠ, ܠܥܠ; hence, to exert or exert strength, whence ܠܥܠ strength, power. I consider the Arab. ܠܥܠ to overcome in battle, as a secondary root, formed from the Hebr. ܠܥܠ.

ܠܥܠ i. q. Arab. ܠܥܠ TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps to blacken, as if with charcoal, so that it would be kindred to ܠܥܠ charcoal. For the paint of the Hebrew women (elsewhere called ܠܥܠ, Gr. στίμμη) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Böttiger's Sabina, p. 22, 48, and A. Th. Hartmann, Die Hebräerin am Putztische, P. ii. p. 149 sq.; iii. p. 198, sq.

ܠܥܠ (kindred to ܠܥܠ)—(1) prob. TO LIE (see PIEL).

(2) *to fail*, used of the body (compare ܠܥܠ Isa. 58:11). Ps. 109:24, ܠܥܠ ܠܥܠ "my flesh faileth of fatness," i. e. is void of fat, is become lean. Compare ܠܥܠ.

PIEL ܠܥܠ.—(1) *to deny*, Gen. 18:15; Josh. 7:11; followed by ܠܥܠ of pers. and thing, *to disavow* any thing, Lev. 5:21, 22; Job 8:18, ܠܥܠ ܠܥܠ to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, ܠܥܠ ܠܥܠ "lest I be full and deny (God)."

(2) *to lie*, Levit. 19:11; Hos. 4:2; followed by ܠܥܠ 1 Ki. 13:18, ܠܥܠ "he lied to him."

(3) *to deceive* (one's expectation); hence, i. q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. *spem mentita seges, fundus mendax*.

(4) *to feign, to flatter*, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; ܠܥܠ ܠܥܠ Job 31:28.

NIPHAL, Dent. 33:29, and HITHPAEL, 2 Sa. 22:45, i. q. Piel No. 4. Hence—

ܠܥܠ—(1) *falsehood, fraud, deception*, Nah. 3:1; Hos. 12:1.

(2) *leanness*, Job 16:8; see the verb in Kal; and—

ܠܥܠ m. (for ܠܥܠ, ܠܥܠ, of the form ܠܥܠ, lying, Isa. 30:9.

ܠܥܠ.—(A) prop. relative pron. i. q. ܠܥܠ, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primi

dive word is widely extended also in the Indo-Germanic languages; compare Sanscr. relat. *jas, já, jat* (softened for *gas*, etc.); interrog. *kas, ká, kim*; Latin *qui, quæ, quod*; Pers. *کی, که*, and even Chinese *tsè, he*, and *tsè, who*; the correlatives of these words are the demonstr. *הי, הי, Gr. ὅ, ὅ=ἵ, ἵ, Latin is, idem*; see Buttmann's larger Gr. Grammar, i. 290; demonstr. and relat. *די, די (die)*; interrogatives *מי, מי, מי*. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. and Zab. *وی, و, Germ. wie*; a trace of the palatal is found in the Anglo-Saxon *hwa* and *huco*, Notk. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth *לְאֶרֶץ לָקַחְתָּ* out of which thou wast taken" (LXX. *ἐξ ἧς ἐλήφθης*, and so also Onk., Syr., Saad.), which is expressed in verse 23, *אֲשֶׁר לָקַח מִן־הָאֲדָמָה*. In this sentence it can scarcely be causal, for the cause immediately follows in these words *בְּיָדָא עָפַר תִּשָּׁנֵב* and *וְאֵל עָפַר תִּשָּׁנֵב*. An equally probable instance is Gen. 4:25, *בְּיָדָא הָרְגוּ לָנוּ*, Vulg. *quem occidit Cain* (LXX. *ὃν ἀπέκτεινε Καὶν*. Onk., Syr.); and in this passage nothing could be more languid than, "for Cain had killed him." This more ancient usage is again found revived, Isa. 54:6; "The Lord calleth thee as a wife of youth *וְהָיָה כִּי תִפְּצִי* who wast rejected" (LXX. *μεμυσημένην*. Vulg. *abjectam*; Ch. who wast rejected); Isa. 57:20, "the wicked are like a troubled sea *וְיָבֵל לֹא יִשְׁכָּט לָא*;" Vulg. *quod quiescere non potest*. Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Noldii Concord. Part. p. 372); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction *אֲשֶׁר*. Just like *ὅτι*, Gr. *ὅτι* (whence *uti, ut*); Latin *quod, quia*; French *que*; it commonly becomes—

(B) A relative conjunction.—(1) THAT (Germ. *daß*, sprung from the demonstr. *daß* changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere *אֲשֶׁר*, and fully *אֲשֶׁר אֵת* (see *אֲשֶׁר* B, No. 1); Gen. 1:10, *וַיֵּרָא אֱלֹהִים כִּי טוֹב* prop. "and God saw (this) which was good;" Job 9:2, *יָדַעְתִּי כִּי כֹה*, "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 1 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14, 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering, Job 7:7; 10:9;

forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod*. In other phrases the sentence depending on this particle is to be regarded as the nominative, e.g. *כִּי טוֹב it is good that*; Job 10:3; 2 Sa. 18:3; Lam. 3:28, and *וַיְהִי כִּי* which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (e.g. *trug sich daß zu, daß*), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(a) *כִּי נִיזָּן num verum est quod? is (it so) that?* (French *est-ce que?*) for *num? whether?* Job 6:22, *הֲכִי אָמַרְתִּי* "is (it) that I said?" 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare *ἤ* No. 1, b), *nonne verum est quod, is it not true that* (French *n'est-ce pas que*), i. q. *nonne?* Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(b) *כִּי* added to adverbs and interjections, which have the force of a whole sentence, e.g. Job 12:2, *אִמְנֵן כִּי אָתָּם הָעָם* "(it is) true that you are the people." So *וַיֵּהָרָא behold that*, does not differ from the simple *וַיֵּהָרָא* Ps. 128:4; *כִּי הִלָּלָא* id.; 1 Sam. 10:1; *כִּי אֵף* also that (see *אֵף*); *כִּי אֶפְסָא* only that (see *אֶפְסָא*). In all these phrases *כִּי* may in Latin [or English] be omitted; and this is always done—(c) when *כִּי* is prefixed to *oratio directa*, like Gr. *ὅτι* in Plato [and New Test.], and Syr. *ܕ* (see a number of examples in Agrelli Otiola Syr. p. 19); Gen. 29:33, *וַיֹּאמֶר כִּי שָׁמַע*, "and she said, Jehovah has heard," prop. she said, that Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as *חַי יְהוָה כִּי* "by the life of God (I declare) that," 1 Sa. 20:3; 25:34; 26:16; 29:6; *חַי יְהוָה* 2 Sa. 2:27; *אֵל* Job 27:2; *אֵל* Isa. 49:18; *כֹּה יַעֲשֶׂה לִּי אֱלֹהִים וְכֹה יוֹסִיף* 1 Sam. 14:44; 2 Sam. 3:9; 19:8; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.

(2) so that, that, used of consecution and effect

(compare Arab. *ف* in the sense of *that final, in order that*). Job 6:11, *מָה-כֹּחִי כִּי אֵיחָל* "what is my strength that I should hope?" Isa. 36:5, *עַל כֵּי* "upon whom dost thou so trust, that thou shouldst rebel?" Isa. 29:16, "is then the potter as the clay *כִּי יֹאמַר מַעֲשֵׂה לַעֲשֹׂהוּ וְנִי* so that the work may say of the workman, he hath not made me." Ex. 3:11, *כִּי אֲנִי כִּי אֵלֶּךְ אֶל פַּרְעֹה* "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hrs. 1:6, "I will

great sterility of the fields the land shall be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. . . . בִּי הַמָּאָה וּדְבִשׁ יִיכָל כָּל-הַנּוֹתָר וְנִי" "for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and therefore they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places כִּי sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive . . . 16. for (כִּי) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:24, "fear not . . . 25. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle γάρ, Herm. ad Viger, p. 846, ed. 3, and as to enim Ramshorn's Lat. Gram. § 191, i. And כִּי also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn ja, ja (inserted in a sentence). Job 5:6, בִּי לֹא יֵצֵא מִצֶּדֶר אֵן, nicht aus dem Aben feint ja das Unheil. Isa. 32:6—8. —Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? תִּרְעֵ בִי for thou knowest," du weißt es ja. Job 38:5. 1 Ki. 18:27, בִּי אֱלֹהִים הוּא, "for he (Baal) is a god."

From the causal power there arises — (6) its varied use in *adversative* sentences. For often — (a) after a negation, it is i. q. *sed*, but (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan . . . 4. אֲלֵ אֶרֶץ . . . תִּלְקַח but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, because the latter is to be done. (Verse 38, with the same context, there is put אֲמִם-לֹא.) Gen. 45:8, "you have not sent me hither, but (כִּי) God," pr. for God sent me. Gen. 19:2, לֹא בִי כְרוּבִים לָלוּ, "(we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psal. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:1; 65:6, 18; Dan. 9:18. Compare אִם בִּי B, 1. Once for אִם בִּי B, 2. 1 Sa. 27:1, "nothing is well for me, אִם-לֹא בִי unless that I flee." LXX. *ἐὰν μή*. — (b) On a similar principle is the use of כִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (*minime vero*) *sed*, and simply *enim*, as in this example from Cicero (Tusc. ii. 24): "*num*

tum ingenuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedæmonius relinquebat, quam acceperat servientem," for "*Minime vero, nam—*," Germ. nein sondern, nein denn; ceter nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (כִּי) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" *ich führte dich ja*, etc. Psal. 44:21—23, "if we have forgotten God . . . would not God search this out. 23. but on the contrary, (כִּי) for thy sake we are killed." Job 14:16, "(oh! that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): בִּי עֲתִידָהּ לְנֶפֶשׁ אֲנִי but no! (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psal. 49:11; 130:4; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs — (c) without any previous negation, like *ἀλλὰ γάρ, enimvero, but truly, yet*; aber ja, aber freylich. (Comp. אִם בִּי letter B, No. 3.) Isa. 28:28, "wheat is threshed, יְדִישָׁן אֲדִישׁ לְנֶפֶשׁ אֲנִי yet it is not threshed hard;" aber man brischt ihn freylich nicht stark. Isa. 8:23, בִּי לֹא מוֹעֵד לְאִשָּׁר מוֹעֵד לָהּ, "nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freylich bleibt's nicht dunkel; or, aber es bleibt ja nicht dunkel. — (d) It introduces an explanation, like the Lat. *atque*, Isa. 5:7; Job 6:21; Isa. 51:3. — Also — (e) a causal power is also manifest in those examples in which it may be rendered by the Latin *quoniam, although*. Ex. 13:17, "God led them not by the way through the land of the Philistines, כִּי הוּא קָרוֹב although it was near (prop. for this was near): for (כִּי) he said," etc. Psal. 116:10; Deu. 29:18; Josh. 17:18.

(7) Prepositions, to which כִּי is joined (the same as אֲשֶׁר No. 11), are turned into conjunctions, as *עַד בִּי* and *עַל בִּי* on account of, because; *עַד בִּי* until that, until; *בִּי* and *בְּכֵחַ בִּי* for the reason that, because; see Lehrs. 637.

In the expression *כִּי עַל בִּי* the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10:31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for *כִּי עַל-בִּי* on account that, because, like *עַל-בִּי* אֲשֶׁר Job 34:27, for אֲשֶׁר. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take כִּי in its own proper causal power, separating it in such cases from the following *עַל-בִּי*; in other passages, he would take the compound phrase unitedly, as signifying on this account

that.] A similar transposition occurs in לָמַן לָמַן *inde* (for *de—in*); לָבַד מֶן and מִלְבָּד; מִפְּעֵלֵי; Syr. אִם פִּי אִם (see אִם פִּי letter C, No. 2), and in Gr. ὄτι τι for τι ὄτι. The opinion of Wier cannot be assented to, who (*Simonis Lex.* page 474), tries to show, with more toil than success, that with the exception of one example, 2 Sa. 18:20, this phrase is always to be rendered *for therefore*. See Sal. b. Melech on Gen. 18:5, בִּי עַל כֵּן כְּמוֹ עַל אִשֶּׁר, וְכֵן כֹּל בִּי עַל כֵּן שֶׁבְּמִקְרָא.

A remarkable example of the various significations of 'פ is found in Josh. 17:18, "Thou shalt not have one lot only, but ('פ) thou shalt have the mountain, since ('פ) it is a forest, thou shalt cut it down, and its whole extent shall be thine; for ('פ) thou must drive out the Canaanite, because ('פ) they have chariots of iron, and because ('פ) they are strong," i. e. they are so troublesome and injurious to you; comp. Josh. 14:3.

כִּי (**A**) is used — so that **אם** may refer to an interposed or parenthetic clause, and each particle retain its own native force.—(1) *that, if,* **בָּשׂוּ, מַעְנֵה.** 1Sa. 20:9, “**(אם ידע ארע כי קלחתה הרעה עונדה)**, **כי אם ידע ארע** **כי** קלחתה הרעה עונדה,” **ולא אתה אנדר לך מעם אחי לבוא עליך** **that, if I knew assuredly that evil were determined from my father to come upon thee, I should not shew it to thee.**” Here, after the parenthetic sentence, the other words are adjoined with ו copulative. In other cases **כי** itself is repeated, Jer. 26:15, “know ye, **כי אם ממתיים כי אם יהיה כי רמ נגני וגוי אתם אחי כי רמ נגני וגוי** **that if ye slay me, ye will bring upon yourselves innocent blood;**” Germ. ihr sollt wissen, daß, wenn ihr mich tödtet, so werdet ihr u.f.w.

(2) *that since*, that inasmuch as (compare **DN**
No. 5), Gen. 47:18.

(3) *for, if*, Ex. 8:17; Josh. 23:12; Ecc. 11:8.

(4) *but, if* (sondern, wenn), Lam. 3:32, "but if (God) cause grief, yet will he have compassion."

(B) so that the particles are closely conjoined, and refer to the same clause.—(1) *but if* (sondern wenn), after a negation. Ps. 1:1, “blessed is the man who walketh not... (if he walk not...). 2. *but if* his delight is in the law;” and simply *but* (sondern), i. q. ‘פ No. 6. Gen. 32:29, “thou shalt no more be called Jacob, but (אך פ) Israel.” 1 Sa. 8:19, “nay, but (אך פ) a king shall be over us.” Psal. 1:4; 1 Ki. 18:18; 2 Ki. 23:23; Jer. 7:23; 16:15; Deu. 12:14. Sometimes the negation is only implied in the sentence (comp. ‘פ No. 6, *b*). 2 Sa. 13:33, “let not the king take it to heart, because they say that all the king’s sons are dead; (not so) but (אך כ) Annon only is dead.”

(2) *unless* (außer wenn), also after a negation: (Germ *sondern*, formerly was also i. q. *nisi, unless*).—(a) followed by a verb, Gen. 32:27, “I will not let thee go, unless (אִם כִּי) thou bless me.” Lev. 22:6; Est. 2:14; 2 Sam. 5:6.—(b) followed by a noun, Gen. 39:9, “he keeps back nothing from me, except (אִם כִּי) thee, because thou art his wife;” 28:17; Est. 2:15. Instead of the preceding negative there is sometimes an interrogation with a negative force, Isa. 42:18, “who is blind (i.e. no one is to be called blind), עֲבָרִי אִם כִּי except my servant?”

(3) without a previous negation; *but*, Germ. *aber*, Gen. 40:14, 'וְנִכְרְתִי וְנָ' "but remember me when it shall be well with thee;" Num. 24:22. Some have denied this sense of וְנָ, but it is clear that it is also found in the simple יָ (see No. 6, c); and it is not to be wondered at, as also the Germ. *forten* was formerly used without a negation, see Frisch's Glossary.

(C) In some passages one of the two particles seems to be redundant. It is then—(1) i. q. *יְיָ* B, 1, c, *that*, after forms of swearing, 2 Sam. 15:21; 2 Ki. 5:20; Jer. 51:14.

(2) i. q. 'י of time (No. 3); *when, if*, Ex. 22:22, "if (אם) thou afflictest him (the orphan), אָפֶשׁ אֶם יִבְכֶּה וְאֶשְׁמָע לּוֹ" and if he shall cry to me, I will hearken to him." With this agrees the old Germ. wenn daß for wenn, prop. wenn (if) daß, and אֶם יִבְכֶּה appears to me to be transposed for יִבְכֶּה אֶם . *if (it be) that*.

(3) i. q. ' causal (No. 5); *for*, Job 42:8; Prov. 23:18.

בִּי-עַל-כֵּן on this account that, bievail, see פִּי,
letter B, No. 7.

II. **יָ** subst. *ἀπ. λεγ.* Isa. 3:24, contr. from **יָזַר**, from the root **יָזַר** (compare **יָזַר** from **יָזַר**, **יָזַר** from the root **יָזַר**) *a mark branded, or burnt in.* Arab. **كَى** id., from the root **كَى**.

כִּיד an unused root. Arab. كَاد Med. Ye, *use deceit*, prop., I believe, to *ensnare*, so that it is cognate to the verbs אָנַךְ, אָנַךְ, and others, with which it is compared under that root. Hence כִּיד ^{עַ}deceit, snares; also destruction, ruin, war. So the Hebr.—

כִּיד m. *destruction, calamity*, Job 21:20. See also כִּירֹן.

פִּירֹר m. ἀπαξ λεγόμεν. Job 41:11, *a spark*, from the root פִּרַץ, which see. (Arab. ^{سُح}كيد *a striking of fire*.)

כִּירֹן m. — (1) *a dart, javelin* (different from **כִּיָּח** a lance), Job 39:23; 41:21; 1 Sam. 17:6, 45; Jss. 8:18, 26; Jer. 6:23; 50:42. The etymology is uncertain: Bochart (Hieroz. i., p. 135—40) not un-
 aptly derives it from **כִּיר** destruction, war; so that it would be a weapon of war (compare **חֶרֶב** sword, and **חֶרֶב** war). It might also be from the root **כִּיר** or **כִּיר** in the sense of invading, breaking in; compare **כִּיר** No. 2.

(2) [*Chidon*], pr. n. of a place near Jerusalem. **כִּירֹן** (the threshing-floor of the dart) 1 Ch. 13:9, for which in the parallel place there is, 2 Sam. 6:6, **כִּירֹן** (prepared threshing floor).

כִּירֹר m. *warlike disturbance, military tumult*, Job 15:24, from the root **כִּיר**, which see. Vulg. *prælium*. Syr. war.

כִּיָּח ἀπαξ λεγόμεν. Am. 5:26, the name of an idol worshipped by the Israelites in the wilderness, i. q.

Arab. **كَبُوان** i. e. the planet *Saturn*, regarded by the Phœnicio-Shemitic people as an evil demon, to be appeased by expiatory sacrifices (see Comment. on Isa., vol. ii. p. 353), ["prob. *a statue, an image*, Thes."]. To the Hebrew words loc. cit. **כִּיָּח** כִּיָּח **כִּיָּח** (transposed) the Greek, καὶ τὸ ἄστρον τοῦ θεοῦ ἡμῶν, Παῖφᾶν τοὺς τύπους αὐτῶν, so that it is clear that the Hebr. **כִּיָּח** is expressed in Greek by Παῖφᾶν Compl. Πομφᾶ, (for Rosenmüller does not convince us that this word is inserted as a kind of gloss). Now it appears pretty certain that Παῖφᾶν was an Egyptian name for Saturn (see Kircheri Ling. Ægypt. restit. p. 49; Jablonskii Opuscul. t. ii. p. 1, sq.; and on the other hand, J. D. Mich. Supplem. p. 1225, sq.). Others give this word the signification of *statue*, or *image*. [This is the opinion of Gesenius himself in Thes.] Vulg. *imaginem idolorum vestrorum*.

כִּירֹר and **כִּירֹר** pl. **כִּירֹר** 2 Chron. 4:6, and **כִּירֹר** 1 Ki. 7:38, 40, 43.

(1) pr. *a small hearth* (Pfanne, Feuerpfanne), a fire pan, so called from boiling or roasting (see **כִּיר** No. 2); **כִּירֹר** eine Feuerpfanne, ein Feuerbecken, Zech. 12:6. Whence —

(2) *a basin, a laver*, Exodus 30:18, 28; 31:9; 35:16; 39:39; 1 Ki. 7:38. And thus —

(3) On account of the resemblance, *a scaffold*, or *platform*, 2 Chron. 6:13. (This is rendered a *round scaffold* by Simonis, Winer, and others, on the ground of the idea of roundness in the root **כִּיר**, which, however, they attribute to it without any suf-

ficient cause. Indeed the passage itself manifestly contradicts such a meaning, as the scaffold in question is described as being *square*, חֲמִישׁ אַמּוֹת אָרְכוֹ חֲמִישׁ אַמּוֹת רָחְבוֹ.)

כִּילִי Isa. 32:5, and **כִּילִי** verse 7, *fraudulent, deceitful, crafty*. By aphæresis for **כִּילִי**, from the root **כִּיל**; Syr. **כִּיל** id. The form **כִּילִי** for **כִּילִי** is used by the prophet, in order to allude to the following **כִּילִי**.

כִּילָפוֹת pl. f., Ps. 74:6, *mauls, or axes*, from the root **כִּילָף** which see. (Chald. **כִּילָפָא** a club; Syriac **כִּילָפָא** a maul, an axe, a mattock.)

כִּימָה f. pr. *a heap, cluster* (from the root **כִּי** which see); specially of stars, hence the *Pleiades*, or the seven stars, consisting of seven larger stars, and other lesser ones closely grouped; Arab. **كِيْمَا** (plenty, multitude), more fully **عقد الشريا** the bundle of the *Pleiades*; Syr. and Hebr. **כִּימָה**. Amos 5:8; Job 9:9; 38:31, in which last passage, by a like image "hast thou fastened together the bands of the *Pleiades*?" More allusions are given by Th. Hyde on Ulugh-Beigh's Tab. page 32, Niebuhr's Arabia, p. 114, Ideler, üb. Ursprung und Bedeutung der Sternnamen, p. 146.

כִּיס m. contr. from **כִּנָּם** from the root **כִּנָּם**, like **כִּס** (which see), and **כִּנָּם** *a purse, bag* (Syr. and Arab. id.), in which money was kept, Prov. 1:14; Isa. 46:6; and in which traders were accustomed to carry about their weights for weighing goods (see Chardin, Voyage, tom. iii. p. 420), Deut. 25:13; Mic. 6:11. Hence **כִּיס**, Prov. 16:11.

[“(2) *a cup*, i. q. **כִּיס** Prov. 23:31, “כִּי.”]

כִּיר only in dual **כִּירִים**, Levit. 11:35, *a cooking vessel*, or *pot*, so called from the idea of cooking (see the root **כִּיר** No. II.), made of earthenware (since it could be broken) and double, probably furnished with a similar cover; compare **כִּירִים**, LXX. **χυτρόποδες**.

כִּישוֹר ἀπαξ λεγόμεν. Prov. 31:19, according to the Hebrew writers, *a distaff*, from the root **כִּישַׁר** to be straight [see Thes.].

כִּכָּה Milêl [“except Exod. 12:11.”] contr. from **כִּכָּה** so and so, i. q. **כִּכָּה** (כִּכָּה being for כִּכָּה like כִּכָּה), Exod. 12:11; 29:35; Num. 8:26; 11:15; 15:11, and often besides. Hence **כִּכָּה** how? (The Aramæans, rejecting the final ה, have כִּכָּה so, and on this account some suppose that **כִּכָּה** is from **כִּכָּה** will

† *parag.* Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

כָּכָר f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), constr. *pr.* a circle, globe, for כָּכָר from the root כָּכַר. (To this there agree in the western languages, *circus, circulus*, and the letter *r* being softened, *κυκλος*; comp. כָּכָר.) Specially—

(1) *a circumjacent tract of country*, *der Umkreis*, Neh. 12:28; כָּכָר הַיַּרְדֵּן the tract of Jordan, i. e. the region through which the Jordan flows down into the Red Sea; *κατ' ἐξοχὴν* כָּכָר, Gen. 13:12; 19:17, sq.; 2 Sam. 18:23; Gr. *ἡ περὶχωρος τοῦ Ἰορδάνου*, Matt. 3:5; now called *البحر* *el Ghôr*.

(2) *a cake*, a round loaf, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. כָּכָרִים *loaves* Jud. 8:5; 1 Sa. 10:3.

(3) *a talent* (Syr. *ܬܠܬܢܐ*), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, כָּכָר זָהָב a talent of gold; 1 Kings 9:14; 10:10, 14. Dual כָּכָרִים two talents, 2 Ki. 5:23; כָּכָרִים כָּכָר two talents of silver, *ibid.*; where כָּכָרִים holds as it were a middle place between the absolute state כָּכָר and the const. כָּכָרִי, which could not be used without taking away the numeral distinction. Pl. כָּכָרִים const. כָּכָרִי f. *talents*, 2 Ki. 5:5; 1 Ch. 22:14; 29:7; Ezr. 8:26.

כָּכָר pl. כָּכָרִין Ch. i. q. Heb. No. 3, Ezr. 7:22.

כָּל, once כָּל (Jer. 33:8 כְּחֵיב), followed by Mak-kaph כָּל m. prop. subst. *the whole, totality*, das Ganze, die Gesamtheit, from the root כָּלל to complete.

(Arabic *كُل*, Syriac *ܕܠܐ* id. ["Sam. 2, Æthiop. *ገረገረ*"]. To this answer the Greek *ὅλος*, Lat. *ullus*, comp. No. 4, Germ. *all, alle, omnes*, and *heil, totus*, Engl. *all* and *whole*.) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, *the whole, totus, a, um* (*ὅλος, ganz*); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek *πᾶσα ἡ γῆ, toute la terre, die ganze Erde*), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; כָּל הָאָרֶץ *the whole earth*, all

the earth, Genesis 1:19; 11:1; כָּל הָעָם *the whole people*, Genesis 19:4; כָּל הַצֹּאן *the whole flock*, Genesis 31:8; כָּל הָאֵל *the whole ram*, Exodus 29:18; כָּל הַיּוֹם *the whole day* (see יוֹם, letter *g, β*); כָּל הַיַּרְדֵּן *the whole circuit of Jordan*, Gen. 13:10; כָּל אֶרֶץ *the whole land of Æthiopia*, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; כָּל עַמִּי *all my people*, Gen. 41:40; וְכָל-נַפְשְׁךָ *Deu. 4:29*; 2 Sa. 9:9; Gen. 2:2; כָּל-יִשְׂרָאֵל *all the people of Israel*, 1 Ch. 11:1. With suff. כָּלְךָ, כָּלִי *all of thee*, Isa. 14:29, 31; 22:1; כָּלִי *all of him*, Gen. 25:25; כָּל is rarely placed after in the genitive (in the same manner as the phrase הָרַר הַתָּרִשׁ and the like) as הָכֵל *the whole vision*, Isa. 29:11; more often with a suffix, as יִשְׂרָאֵל כָּלָה *prop. Israel, it the whole*, 2 Sa. 2:9; כָּל מִצְרַיִם *Eze. 29:2*; כָּלָה *Job 34:13*. (As to a similar use of the Arabic

words *كُل* and *جميع* see De Sacy, *Gramm. Arabe* ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia*.—(a) followed by a plural, made definite (compare *tous les hommes*); כָּל הָעָמִים *all peoples*, Isa. 2:2; 25:7; כָּל הַלַּיְלוֹת *all nights*, Isa. 21:8; כָּל-הַיְּשָׁעִים *all the wicked*, Psalm 145:20; כָּל הַנִּפְלִים *all those who fall*, Ps. 145:14; כָּל הַיָּמִים *all days* (i. e. in all time, always; see יוֹם); כָּל-יְמֵי אָדָם *all the days of (the life of) Adam*, Gen. 5:5; כָּל-בְּנֵי לֵוִי *all the Levites*, Exod. 32:26; כָּל-יִשְׂרָאֵל *Isa. 18:3*; כָּל מַלְכֵי נָאִים *Isa. 14:9*; כָּל-נִפְלְאוֹתָיו *all thy wondrous works*, Ps. 9:2. But however, poetically, without art. כָּל-יְדִידִים *Isa. 13:7*; כָּל-שְׁלֵחוֹת *Isa. 28:8*; compare Isa. 51:18, 20. With pl. suff. כָּלֵנוּ *all of us*, Gen. 42:11; כָּלְכֶם *all of you*, Deut. 1:22; כָּלְכֶם *all of them, they*, all, Isa. 14:10, 18; 31:3; f. כָּלְכֶם *Gen. 42:36*; 1 Ki. 7:37. Also followed by a relative, Gen. 6:2, כָּל-אִשָּׁר בָּחָרָה *"all (the virgins) whom they chose"*; Gen. 7:22, כָּל-אִשָּׁר נִרְיַח נִיִּיחַ בְּאַפִּי *"all in whose nostrils was the breath of life"*; Gen. 39:5, כָּל-הַכִּנּוּחִי *"whatsoever he had"*, and ellipt. *"all things (which) I have prepared"*, 1 Ch. 29:3. Also followed by a periphr. וְרַר *in all ages*, Ps. 45:18, כָּל-יְמֵי יוֹם *Est. 2:11*.—(b) followed by a collective singular always having the article, as כָּל הָאָדָם *Gen. 7:21*; Jud. 16:17; כָּל-הַחַיָּה *all animals*, Gen. 8:1; כָּלָם *they all*, Isa. 1:23; כָּל-זֶה *all this*, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(c) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis*; Germ. *jeder* (French *tout homme*), e. g. כָּל-שָׁנָה *every year*, Est. 9:21; כָּל-פֶּה *every mouth*, Isa. 9:16; כָּל-בַּיִת *every house*, Isaiah

24:10; **כָּל־פָּנִים** every face, Isa. 25:8; compare Isa. 15:2, 24:11; 30:25; 40:4; 45:24; **כָּל־כְּבוֹד** all splendour, every thing splendid, Isaiah 4:5; **כָּל־גָּאֻחַ** whatever is high, Isa. 2:12. Here also belongs **כָּל־אָדָם** every man, Job 21:33; 37:7; Ps. 39:6; and **כָּל־בָּשָׂר** all flesh, all that is of flesh, *πᾶσα σὰρξ*, all mortals. Genesis 6:12, 13; Isa. 40:5; 49:26.—(d) absol. it is put—(a) without the art. **כָּל** *omnes, all*, Isaiah 30:5, **כָּל־הִבְאִישׁ** they were all ashamed "all things (which are)," Isa. 44:24.—(β) with the art. **כָּל** *all* (men); Genesis 16:12, **כָּל־יָדוֹ** "his hand against all men;" Eccl. 9:2, **כָּל־בָּאִישׁ** "to all it shall be, as to all," the same lot awaits all; Job 24:24, **כָּל־יִקְפָּצוּן** "they melt away, like all the rest they are carried away" (where **כָּל** is put for the fuller **כָּל־הָאָדָם** Jud. 16:17); also *all things*; Ecc. 1:2, **כָּל־הָקָל** "all things are vanity;" Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicunque*; as **כָּל־דָּבָר** anything whatsoever (irgend eine Sache), Ru. 4:7; Levit. 4:2; Nu. 35:22; Eze. 15:3; hence with a negation, **אֵין** and **לֹא**, *not any, no one, non ullus, nullus*. 2 Ch. 32:15, **לֹא יוֹכֵל כָּל־אֱלֹהִים כָּל גּוֹי... לְהַצִּיל עַמּוֹ** "nor is any god of any people able to save his people." Ex. 12:16, **כָּל־מְלָאכָה לֹא יַעֲשֶׂה** "not any work shall be done," i.e. no work shall be done. Prov. 12:21, **לֹא יֵאָדָה לְצַדִּיק כָּל־עוֹן** "there shall no evil happen to the righteous." Ecc. 1:9, **אֵין כָּל־חֵדֶשׁ** "there is not anything new." Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Ps. 49:18, **כָּל־יָמָיו יִקַּח הָעַל** (where **כָּל** has the article) "when he dies he does not take away all this," im Tode nimmt er das Alles nicht mit sich; and also in those passages where **כָּל** is followed by a defined substantive, and signifies *the whole, totus*. 1 Sa. 14:24, **כָּל־הָעָם לֶחֶם** "the whole people did not taste food." Nu. 23:13, **כָּל־יְהוָה לֹא** "the whole of him thou wilt not see (but only a part)." And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. *πᾶς*, for *παντοῖος, παντοδαπός*, Il. i. 5; and just as a periphrastic plural is used in speaking of things of many kinds, Biel for Bieleiten, Gram. § 106, 4). **כָּל־עֵץ** trees of every kind, Levit. 19:23; **כָּל־מִכְרָם** saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for *πάντως, all, wholly, altogether, omnino, plane, prorsus*; placed before—(a) substantives, Ps. 39:6, **כָּל־הָאָדָם** "altogether vanity is every man," ganz eitel, lauter Eitelkeit, i. q. **אֵין הָקָל**.—(b) other adverbs, especially in the

later Hebrew. **כָּל־עֲמֻתָּא** *wholly as, altogether like* (gerade so wie, eben so wie), Eccles. 5:15; **כָּל־עוֹד** altogether in the same period of time, eben so lange, ganz so lange, Job 27:3. Comp. Lehrs. p. 626.

Note. When **כָּל** stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e.g. **כָּל־הַנְּשִׂמָה תִּהְיֶה** Ps. 150:6; rarely with **כָּל** as the governing word, Gen. 9:29; Ex. 12:16; Nah. 3:7.—**כָּל** is found separated from its genitive, Hos. 14:3, **כָּל־הַשָּׂא עִוּן**.

כָּל followed by Makk. **כָּל־** Chald. i. q. Heb.—(1) followed by a sing. *whole, totus*. **כָּל־מַלְכוּתָא** the whole kingdom, Ezr. 6:11, 12; 7:16.

(2) *all, omnes*, followed by a plur. Dan. 3:2, 5, 7. With suff. **כָּל־הוֹן** all of them, Dan. 2:38; 7:19. Absol. in emphat. st. **כָּלָא** (Milêl, in the Syriac manner) i. q. Hebr. **הָכֵל** *all, omnia*; (not adverbially, *altogether*, as it is made through some error by Winer, p. 481). Dan. 2:40, **כָּלָא חִשֵּׁל כָּלָא** "breaking to pieces all things;" Dan. 4:9, **כָּלָא לִכְנָא בָּהּ** "food for all (was) in it" (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicunque*, Dan. 6:8.

(4) adv. like Heb. No. 5, *altogether*; used redundantly prefixed to other adverbs, (in the Aramaean manner, in which particles heaped upon one another weakly are so commonly used); in the phrases **כָּל־כָּל־דָּבָר** altogether on that account, **כָּל־כָּל־דָּבָר** wholly because, for the simple *because* (see **כָּל־בָּל**).

כָּלָא—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed*, Hag. 1:10.

(2) *to restrain, to hold in*, Num. 11:28; Ecc. 8:8; Psal. 40:10; followed by **מִן** from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by **מִן** of pers. *to withhold something from some one, to prohibit in respect to anything*, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. **כָּלָא**, **ܟܠܐ**, **Ἀλλ.** **ἡ ἀλλ**: to prohibit, Arab. **لَا** to guard. **لَا** to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: *κλείω, κλείς, κλίς, κλαίς, clavis, claudō*; in the signification of prohibiting: *κἀλύω, κολουύω, κολάζω*. Compare also *celo, occulo*.)

NIPHAL, *to be shut up, restrained*, Gen. 8:2, Ex. 36:6.

The forms are often borrowed from the cognate verb **כָּלָה**, which see; as **כָּלְתִּי** 1 Sa. 25:33, **כָּלְתִּי** 1 Sa. 6:10, **כָּלְתִּי** Gen. 23:6, and **כָּלְתִּי** Ps. 119:101. On the other hand, **כָּלָא** Dan. 9:24, inf. Piel is for **כָּלָה** or **כָּלִית** (Lehrs. page 418).

Derivatives, מְכַלֵּחַ, מְכַלֵּיחַ, מְכַלֵּיחַ, and—

כָּלֵא m. with suff. כָּלֵאִי Jer. 52:33, *a prison*, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully כָּלֵא בֵּית הַכָּלֵא 2 Ki. 17:4; 25:27, pl. כָּלֵאִים בְּתֵי Isa. 42:22.

כָּלֵאִי (perhaps for כָּלֵא, "whom the father (i.e. creator) has perfected"), [*Chileab*], pr. n. of a son of David, 2 Sa. 3:3.

כָּלֵאִים dual. *two things of diverse kinds, heterogeneous things*, prop. two separations, two separated, i.e. diverse, things. (Arab. كَلَا both, see De Sacy, Gram. Arabe ii. page 122; and Jauhari, as quoted by him on Hariri Cons. page 87; Æthiop. ክልል: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

כָּלֵא an unused root.—(I) onomatopoeic, prop. imitating the sound of *striking, beating* (like the kindred root כָּלֵא, which see), flappen, klopfen, figuratively applied to the *barking* of dogs (just as it is said in Germ. der Hund schlug an), klaffen, French *clapir, clabauder*, Swedish *gluffa*, to bark. Hence כָּלֵא a dog.

(II) i. q. כָּלַב to plait, to braid, in the Western languages, with the letters transposed, πλέκω, *plico*, *plecto, flecto, flecten*. Hence כָּלֵא II. is not given in Thes.].

כָּלֵב ([“perhaps ‘dog,’ i.e. כָּלֵב”], i. q. כָּלֵב “rabid”?), *Caleb*, pr. n. borne by—(1) the companion of Joshua, the son of Jephunnah, Nu. 13:6; 14:6, seq.; Josh. 15:14. Patron. כָּלֵבִי 1 Sa. 25:3.—(2) 1 Ch. 2:18, 19, for which there is כָּלֵבִי ver. 9.—(3) 1 Ch. 2:50.

[“כָּלֵב אֶפְרַתָּה [*Caleb-ephraiah*], pr. n. of a place elsewhere unknown, 1 Ch. 2:24.”]

כָּלֵב, plur. כָּלֵבִים, const. כָּלֵבִי m. *a dog*, so called from barking, as if, *barker*, see כָּלֵב No. 1. (Arab.

כָּלַב, Syr. كَلْب idem. Secondary roots, taking their signification from the nature of dogs, are כָּלַב to be rabid, to persecute one's enemies; also,

כָּלַב to be rabid. In the East, troops of fierce half-famished dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11; 16:4; 2 Ki. 9:10); whence fierce and cruel men are sometimes called *dogs*, Ps. 22:17, 21. As a dog is

also an unclean and despised animal, so by way of reproach, any one is called *a dog*, 2 Ki. 8:13; *a dead dog*, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; *a dog's head*, 2 Sa. 3:8 (compare Gr. κύων, Germ. *Gefelstopf*, and Hundsfott, i.e. dog's foot); just as, in the East, in the present day, Christians are called *dogs* by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to *scorta virilia* (κύνες, Apoc. 22:15), Deu. 23:19; elsewhere קָרָעִים.

כָּלֵא—(1) TO BE COMPLETED, FINISHED. (Kindred roots כָּלַל and כָּלַל q. d. abschließen), Ex. 39:32; 1 Ki. 6:38, hence *to be prepared, made ready* for some one by any one, Prov. 22:8, וְכָלֵא יִכְלֶה “and the rod of his anger shall be prepared;” followed by מַעֲמֵם מֵאֵת of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also *to be accomplished, fulfilled*, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) *to be past, gone by*, of a space of time, Gen. 41:53; Isa. 24:13, וְכָלֵא בְצִיר “when the vintage is ended,” 32:10; 10:25. וְכָלֵא וְעַם “and the indignation (period of indignation) shall be past,” 16:4.

(3) *to be consumed, spent*, Gen. 21:15; 1 Ki. 17:16; *to be wasted, to be destroyed, to perish*, Jer. 16:4; Eze. 5:13; Ps. 39:11; *to waste, to pine away*, Lam. 2:11, “my eyes waste away with tears.” Of frequent occurrence is the phrase כָּלֵא נַפְשִׁי Ps. 84:3, כָּלֵא רֹחִי Ps. 143:7, כָּלֵא עֵינִי Ps. 69:4, כָּלֵא נַפְשִׁי Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. חָסַם), *to vanish away*, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11.—In fut. once כָּלֵא 1 Ki. 17:14 in the manner of verbs לָא.

PIEL כָּלֵא—(1) causat. of Kal No. 1, *to complete, to finish*, Gen. 2:2; 6:16; also *to prepare* evil for any one, Prov. 16:30.

(2) *to come to an end*, i.e. *to finish*, followed by a gerund, *to cease* doing any thing, Gen. 24:15, הָיָא טָרָם כָּלֵא לְרַבֵּר “he had not yet done speaking,” had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by כִּן; Ex. 34:33; Lev. 16:20.

(3) *to consume*, Isaiah 27:10, *to waste* (one's strength), Isa. 49:4; *to destroy* men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, עַד כָּלֵא 2 Ki. 13:17, 19, and עַד-לְכָלֵא 2 Ch. 31:1, even unto destruction; *to make to pine away*, to cause to languish. Job 31:16; 1 Sa. 2:33; Lev. 26:16; to cause to vanish, Ps. 78:33; 90:9.—For inf. Piel כָּלֵא there is מוֹחַל, in the manner of verbs לָא.

PUAL כְּלָה and כָּלָה *to be completed, finished.* Gen. 2:1; Ps. 72:20.

Derivatives, כְּלָה, כָּלָה, כָּלִי, כְּלִיּוֹן, כְּלִיּוֹת, תְּכֵלֶה, תְּכֵלֶה, מְכַלֵּה, and the proper names כְּלִיּוֹן, כְּלִיּוֹת.

כָּלָה adj. f. כְּלָה *pinning away* (used of the eye); compare the verb No. 3. Deut. 28:32.

כָּלָה fem.—(1) *completion, perfection*; hence adv. לְכָלָה 2 Ch. 12:12; Eze. 13:13, and כָּלָה *altogether*, Gen. 18:21; Ex. 11:1.

(2) *consumption, destruction*, עָשָׂה כָּלָה *to make consumption, to destroy altogether*; Jer. 4:27; 5:10; Neh. 9:31; Nah. 1:8, 9. Followed by כָּ, Jer. 30:11, and אֵת of pers. Jer. 5:18; 46:28; Eze. 11:13; 20:17.

כָּלָה fem.—(1) *a bride, maiden betrothed*, so called from her being crowned with a chaplet, see לְכָלָה No. 2. Cant. 4:8, seq.; Jer. 2:32; 7:34; 16:9; 25:10. [Syr. ܕܠܗ pl. ܕܠܗ id.]

(2) *daughter-in-law*, Gen. 38:11, 24; Lev. 18:15; Ruth 4:15. Compare חָתָן.

כְּלִיא m. *prison*, i. q. כְּלִיא Jer. 37:4; 52:31 קרי. In כְּתִיב there is כְּלִיא.

כְּלִיב m. *wicker-work*, woven of twigs or rods, from the root כָּלָה No. II., specially—(1) *a basket for fruit*, Am. 8:1.

(2) *a cage for birds*, Jer. 5:27. (Syr. ܕܠܗ id., and the same word is also adopted in Greek, κλωβός, κλουβός, κλοβός, *a cage*, see Bochart, Hieroz. i. 662, ii. p. 90). It is also pr. n. m. [Chelub].—(a) 1 Ch. 4:11.—(b) 1 Ch. 27:26.

כְּלִיבִי see כְּלִיב No. 2.

כְּלִיבִי f. pl. denom. from כָּלָה; the state, or condition of a bride before her marriage, Brautstand, Jer. 2:2.

כָּלָה f. pl. denom. from כָּלָה; the state, or condition of a bride before her marriage, Brautstand, Jer. 2:2.

כָּלָה an unused root, to which interpreters have assigned various meanings. However I have no doubt but that it signifies the same as כָּלָה *to be completed, finished* (compare קָשָׁה and קָשָׁה and the examples given below on the root קָשָׁה). Hence—

כָּלָה m.—(1) *completion, finishing* [this meaning is not given in "hes. see No. 2]. So Job 30:2, used of very despicable men; "what can the strength of their hands profit me כָּלָה אֶבְרָהָם in whom completion is perished," who cannot complete any thing. LXX. ἐπ' αὐτοὺς ἀπώλετο συντέλεια. עָלִימוּ (אֶשֶׁר) לְמוֹ. Hence—

(2) poetically used of *old age*, as rightly taken by

Targ. Saad. Ms. Kimchi: (the Arab. كَلِم to have an austere countenance, and كَلِم to draw up and con-

tract the lips, are secondary words, both of them being derived from the idea of old age). Job 5:26, תָּבוֹא בְּכֵלָה אֶל־קִבְרִי "thou shalt go to the grave in old age," as if בְּשִׁיבָה טוֹבָה. As to the word with which I, together with others, formerly compared this, "Syr. ܕܠܗ soundness, health;" it rested on a singular error of Edm. Castell, who had incorrectly rendered a gloss of Barba hlul, see Lex. min. edit. 3, pref. p. xx. [In Thes. the primary meaning given to this word is "perhaps mature old age."]

(3) [Calah], pr. n. of a city and province of Assyria, probably the same as is elsewhere written ܕܠܗ, which see. (Compare ܕܠܗ and ܕܠܗ.) Gen. 10:11. See Michaëlis, Supplem. p. 767.

כָּלִי m. in pause כָּלִי pl. כָּלִים (from the lost sing. כָּלִי) const. כָּלִי properly whatever is made, completed, or prepared, from the root כָּלָה, a word of very general import, like the Germ. zeug from zeugen, i. e. to complete = τεύχειν, specially—

(1) any *utensil, vessel*. Gen. 31:37; 45:20. כָּלִי כֶסֶף, כָּלִי זָהָב vessels of gold, of silver (Silberzeug). Ex. 3:22; 11:2. כָּלִי בֵית-יְהוָה Ezr. 1:7, and כָּלִי יְהוָה Isa. 52:11, the vessels of the temple. כָּלִי נֹלָה vessels of wandering, outfit for exile (Wanderzeug), Jer. 46:19.

(2) *clothing* (zeug), ornaments. כָּלִי אָדָם a man's clothing, Deut. 22:5; used of the ornaments of a bride, Isa. 61:10; also of yokes for oxen, 2 Sa. 24:22.

(3) *a vessel for sailing* (Schiffzeug). Isa. 18:2.

(4) *an implement, a tool* (Werkzeug). כָּלִי מוֹסֵף musical instruments, 2 Chr. 34:12; Am. 6:5. כָּלִי נֶגֶד pleon. instrument of a psalter, Psalm 71:22. Metaph. כָּלִי זַעַם instruments of the indignation of Jehovah. Isai. 13:5; Jer. 50:25. Isai. 32:7, כָּלִי בְלִי רָעִים "as to) the deceiver his instruments are evil," i. e. the devices which he uses to carry out his plans. Gen. 49:5.

(5) *arms, weapons* (Rüstzeug), Gen. 27:3; more fully, מִלְחָמָה [כָּלִי] Jud. 18:11, 16. כָּלִי מוֹת deadly weapons, Psalm 7:14. כָּלִי אֶשֶׁר an armour-bearer, 1 Sa. 14:1, 6, 7, seq.; 31:4, 5, 6. כָּלִי אֶשֶׁר an armoury (Bewaffnung). Isa. 39:2.

כָּלִי see כָּלִי.

כְּלִיא m. *a prison*. Jer. 37:4; 52:31, נחב, Root כָּלָה.

כליה only in plur. כליה const. כליה f.

(1) *the kidneys, reins.* Exod. 29:13, 22; Job 1:3. חלב כליה אילים "the fat of the kidneys of rams," Isa. 34:6; comp. Deu. 32:14.

(2) meton. used of the *inmost mind*, as the seat of the desires and affections. Jer. 11:20, כליה ביהן "the reins and the heart." Jerem. 17:10; 20:12; Psalm 7:10; Job 19:27, כליה ביהי "my reins (i.e. my inmost soul) have wasted away." Ps. 73:21; Prov. 23:16. Chald. sing. כליה, Arab. كليه, rarely and inaccurately id. Schultens supposed the reins to be so called, because of their being *double*; compare כליהם (which is unsuitable because כליה signifies rather things diverse in kind, and in Arabic this word is used in singular and plural); Aben Ezra and Bochart considered them to be so called from the idea of desire, longing, comp. Job 19:27, but I do not know why כליה should not be simply the fem. of the noun כלי and thus signify properly *instrument, vessel* (Gefäß), just as physicians call the veins and arteries, vessels.

כליו const. כלייו m. — (1) *destruction, consumption*, Isa. 10:22.

(2) *pinning, wasting away.* פ' עינים pinning of the eyes, i. e. languishing itself, Deu. 28:65. See כליה No. 3.

כליו ("wasting away"), [Chilion], pr. n. m. Ruth 1:2; 4:9.

כלי m. [f. כליה] (from the root כלל) — (1) *adj. perfect, complete*, especially of perfect beauty. Eze. 28:12, כלי יפי of perfect beauty. Eze. 27:3; Lam. 2:15; Eze. 16:14.

(2) *subst. the whole, the totality.* Jud. 20:40, כליה העיר the whole city. Ex. 28:31, כליה תכלת the whole of blue. Ex. 39:22; Nu. 4:6.

(3) i. q. עולה a whole burnt offering, a sacrifice of which the whole is burned, Deut. 33:10; Psalm 51:21.

(4) *adv. altogether.* Isa. 2:18; Lev. 6:15.

כלכל (perhaps "sustenance," from כלכל to sustain, Pilpel of the verb כולל) [Chalcol, Calcol], pr. n. of a wise man of an age prior to that of Solomon. 1 Ki. 5:11; 1 Ch. 2:6.

כלל (1) TO COMPLETE, TO PERFECT. Ezekiel 27:4, 11. (Cogn. כלה, which see.) Hence כלל, מכלל, מכללים.

(2) to put a crown upon, to crown (Arab. كَلَّ Conj. II. Æthiop. ለለ: Syr. Pa. id). Hence כלה כלה.

כלל Chald. whence Shaph. כלל to finish, to perfect, Ezra 5:11; 6:14; Pass. אִשְׁתַּכֵּל, Ezra 4:13. Chap. 4:12, in כתיב there is אשכללו, by omission of the letter ח.

כלל ("completion"), [Chela], pr. n. m., Eze. 10:30.

כלם unused in Kal, pr. to wound; like the Arab. كل Conj. I. II.; comp. Sansc. klam, to be exhausted, fatigued, whence perhaps is the Lat. calumnia. A similar figurative use is certainly found in Hebrew, ["like many other words implying, to pierce, to prick, to cut, such as קָצַב, קָצַף, קָצַח].

הַכְלִים and הַכְלִים (1 Sa. 25:7).

(1) to reproach, pr. to hurt some one, 1 Sam. 20:34.

(2) to treat shamefully, to injure, 1 Sa. 25:7; Jud. 18:7.

(3) to put any one to shame, Job 11:3; Proverbs 25:8; Ps. 44:10. This verb is stronger than the synonym בושׁת. הוֹכִיִּשׁ, comp. Isa. 45:16, 17; Jer. 31:19, and see Reimarus de Differentiis, vcc. Hebr. Diss. I. p. 67, sq.

HOPHAL — (1) to be hurt, injured, 1 Sa. 25:15.

(2) to be made ashamed (through disappointed hope), Jer. 14:3; comp. Niph.

NIPHAL — (1) to be insulted, disgraced, 2 Sam. 10:5; 1 Chron. 19:5.

(2) to be put to shame, bestärmt daseln, zu Schanden werden, Jer. 31:19; often used of one who fails in his endeavours, Ps. 35:4; 40:15; 70:3; 74:21; also to be ashamed, i. q. בושׁת, Num. 12:14; followed by ׀ of cause, Eze. 16:27, 54; followed by ב, Ps. 69:7.

Derivatives כְּלָמָה, כְּלָמוֹת.

כלמר [Chilmal], pr. n. of a town or region which, in Eze. 27:23, is mentioned together with Assyria. Nothing is known either of the meaning of this quadriliteral name (if it be Phœnicio-Shemitic), or of the situation of the place.

כלמה f. shame, reproach, Ps. 69:8; Jer. 51:51; Eze. 16:54; 32:24; 36:7; 44:13. לבש כלמה to be clothed with shame; i. e. to be, as it were, altogether covered with reproach, Ps. 109:29; Plur. ות — Isa 50:6.

כלמות f. id., Jer. 23:40.

כְּלָה Gen. 10:10; **כְּלָה** Amos 6:2; and **כְּלָה** Isa. 10:9, [*Calneh, Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Ctesiphon*, situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, *Phaleg*. iv. 18; Michaëlis, *Spicilcg.* i. p. 228. (The origin of this foreign word does not appear.) [See also **כְּנָה**.]

כֵּל a root unused as a verb, onomatopoeit. imitating the sound of *beating*, or *striking*; compare Gr. *κολάπτω* (whence *κόλαφος*, *colaphus*; Ital. *colpo*; French, *coup*); Germ. *klappen*, *klappen*; Engl. *to clap*. The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. *κάλη*, Germ. *Galopp*); sometimes to hewing, or scraping (**כֵּל**. *γλῶφω*, *sculpo*, *sculpo*); sometimes to barking, as similar in sound to beating (**כֵּל** to bark, *bet fūn* [ḥ]tāgt an). Derivative noun is **כֵּלָח**, Gr. *πέλεκυς*, hatchet.

כָּמָה TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63:2. Arab. **كَمَ** to become dark, used of the *eye*, a colour, the mind. According to Firuzabadi (see Kamūs, p. 1832, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore *to become pale*, which is applied to longing; comp. **כָּמָה**. With this accords Sanscr. *kam*, to desire; Pers. **کام** desire; comp. also the Greek *κάμω*, *κάμνω*.

Derivative, pr. n. **כָּמָה**.

כָּמָה see **כָּמָה**.

כָּמָה ("languishing," "longing"), [*Chimham*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (**כָּמָה**); also **כָּמָה** 2 Sa. 19:41.

כָּמָה (when followed by nouns and before grave suffixes, **כָּמָה**, **כָּמָה**) and **כָּמָה** (before light suffixes, **כָּמָה** like me, as I, **כָּמָה**, **כָּמָה**; **כָּמָה** a separable particle, especially poet. for the prose **כָּמָה**, i. q. **כָּמָה** (see below).

(A) Adv. of quality, demonstrative, like the Gr. *ὥς*, *ita*, *sic*, *thus*, *so*. So in the difficult passage, Ps. 73:15, "if I should say **כָּמָה** I will thus speak" (as the wicked speak). LXX. *οὕτως*. (Others take **כָּמָה** in this passage as a suffix, **כָּמָה** for **כָּמָה**, but then **כָּמָה** would be the reading.) When repeated *as...so*; *such...so*; Jud 8:18 **כָּמָה כָּמָה** *such as thou* (art) *so* (were) *they*; and on the contrary *so...as*; *so...such*, 1 Ki. 22:4, **כָּמָה כָּמָה**, *so* (am) *I*, *as thou* (art).

(B) A preposition marking similitude, *as*, *such*

as, *like*, Gr. *ὥς*. **כָּמָה** a man such as I, Neh. 6:11; Ex. 15:5, "they sank into the depths **כָּמָה** like a stone;" Job 6:15; Ps. 58:9; Job 10:22, **כָּמָה** *a land of darkness, like the darkness of night*, *וְכָמָה* *wie stockfinstre Nacht*. — Hag. 2:3, **כָּמָה כָּמָה** *is not* (a temple) *like this* (i. e. such a temple) *as nothing in your eyes?* " **כָּמָה** " (words) *like these* (i. e. such words), Job 12:3; **כָּמָה** " (such) *as he*, Ex. 9:18.

(C) Conj. i. q. **כָּמָה**, prefixed to an entire sentence — (1) *like as*. Isa. 41:25, **כָּמָה יוֹצֵר יְקִמְסִיטִים** "like as the potter treadeth clay."

(2) *as*, of time, = *when*, *afterwards*, *as soon as*. Followed by a pret. (as in Lat.) Gen. 19:15, **כָּמָה** *as* (as soon as) *the morning arose*; Isa. 26:18, **כָּמָה יוֹצֵרנוּ רִיחַ** "when we brought forth, it was wind."

To this correspond in the cognate languages **كَمَ** Ch. **כָּמָה**, Syr. **كَمَ**; from which forms an opinion may be formed as to the signification of the syllable **כָּמָה**. This then is i. q. **כָּמָה** indef. *what*, *whatever something*, *anything*, so that in Ps. 73:15 (letter A) it is properly *like any* (such) *thing*; letter C, *like* (that) *which*.

כָּמָה m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 11:7; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root **כָּמָה**, which see; hence **כָּמָה** people of Chemosh, i. e. the Moabites, Num. 21:29. LXX. *Χαμώς*. Vulg. *Chamos*.

כָּמָה an unused root. Arab. **كَمَز** to make globular, whence **כָּמָה**, which see.

כָּמָה an unused root. Syr. and Arab. — (1) *to hide away*, *to lay up*; whence **כָּמָה**, treasures, ["Arab. **كَمَن**, **كَمَن** id."]]

(2) Syr. also, *to season*, especially with salt (properly, *to lay up in salt*); hence —

כָּמָה m. *cummin* [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. **كَمُون**.

[Ch. **כָּמָה**, Syriac **כָּמָה**, Æth. **ክላሚ**, Gr. *κῦμινον*. Isa. 28:25, 27.

כָּמָה *ἀπαξ λεγόμεν*. Deu. 32:34, **כָּמָה** *perhaps the same as* **כָּמָה**, which is the reading of the Samaritan copy in this passage.

Hence pr. n. **כָּמָה**.

I. **כָּמַר** a root unused in Kal; kindred to the root **חָמַר** (compare **חָמַם**, **חָמָה**).

(1) TO GROW HOT, TO BECOME WARM, TO GLOW; see Niphal No. 1 (Talmud **כּוֹמַר**, a warming).

(2) to be burned, scorched (see Niphal No. 2); hence to be black, dark, obscure, like the Syriac **ܕܡܪܐ** to be sad, sorrowful. Aphel, to go about in black, i. e. mourning. Compare **כָּמַר**, **כְּמָרִים**.

NIPHAL—(1) to be warm, to glow, used of love towards any one; followed by **עַל** 1 Ki. 3:26, and **אֶל** Gen. 43:30; to be moved, spoken of pity, Hos. 11:8.

(2) to be scorched; Lam. 5:10, "our skin is scorched as in an oven from the burning heat of the famine."

II. **כָּמַר** i. q. **כָּבַר** TO PLAIT, TO BRAID; whence **מְכַמֵּר**, **מְכַמֵּרֶת** a net.

כָּמַר only in pl. **כְּמָרִים** idolatrous priests, 2 Ki. 23:5; Hos. 10:5; Zeph. 1:4. Syr. **ܕܡܪܐ** used of any priest whatever; but Syriac words relating to divine worship are in Hebrew restricted to the worship of idols; see *Gesch. der Heb. Sprache*, p. 58. If the etymology of this word be inquired for, **כָּמַר**, **כְּמָרִים** is prop. *blackness, sadness*, and as a concrete, one who goes about in black attire, mourning; hence, an ascetic, a priest. Compare **ܐܝܠܐ** sad, mournful; hence, an ascetic, a monk, an ecclesiastic. See my Comment. on Isa. 22:12; 38:15.

כְּמָרִים pl. m. *obscurations*, from the root **כָּמַר** 1, 2, of the form **כְּמָרִים**, except the *Chirik* in the first syllable, as in **כְּמָרִים**. Found once in Job 3:5, **יִבְעֲתֵהוּ** "let the darknesses terrify it" (i. e. the day of my birth); that is, obscurations of the light of day, of the sun, eclipses, which the ancients believed to portend ills and calamities. [Some of] the ancient interpreters [Aqu., Vulg., Syr., Targ.] regarded **כ** as a prefix to the substantive **כְּמָרִים**, according to which opinion it should be interpreted *the greatest bitternesses*, i. e. calamities which could befall a day (see as to **כ** intensive, p. cccclxxix, A); but the former view of the word suits the context by far the best.

כְּמֹשׁ an unused root, prob. i. q. **כָּבַשׁ** to subdue (and **ב** and **מ** being exchanged), whence **חֲמֹשׁ** incubus, nightmare; Arab. **حُمُوش**, **كَبُوش** grape husks, so called from their having been trampled on. Hence **Hebr.** **מְכַמֵּשׁ** **כְּמֹשׁ** [?].

כָּמַת an unused root, prob. i. q. **כָּתַם** to lay up Hence **מְכַמֵּת** pr. n.

I. **כֵּן**—(A) prop. part. act. from **כָּנַן** *pright, erect*; metaph. *upright, honest* (German *aufrecht, richtig*); plur. **כְּנִים** Gen. 42:11, 19, 31; Isa. 16:6, **כְּנִים** *non rectum*, i. e. vanity, folly.

(B) Adv.—(1) *rightly, well*; 2 Kings 7:9, **כֵּן** *לֹא* "we do not well," or rightly; Ex. 10:29, **כֵּן** *דַּבַּרְתָּ* "thou hast well spoken;" Nu. 27:7; 36:5; Ecc. 8:10.

(2) *so, thus*; Gr. *ὥς, ὡς* (prop. *rightly, according to some standard*, Germ. *recht* for *gerade* so, also; although Gusset, Danz, and others maintain **כֵּן** *so*, to be another word contracted from **כֵּינָם** like *those things*, in the same manner as **כֵּה** from **כֵּהוּ** but compare **כֵּן**); followed by **מַכְכַּף** Job 5:27; Josh. 2:21; Proverbs 23:7. Genesis 1:7, **כֵּן** *וַיְהִי כֵן* "and it was so," as God had commanded; verses 9, 11; Gen. 29:26, **כֵּן** *בְּמַלְכֵנוּ* "it is not customary to be so done amongst us;" Psalm 1:4, **כֵּן** *לֹא* **כֵּן** *מִשְׁפָּטֶךָ* "not so the wicked;" 1 Ki. 20:40, **כֵּן** *אַתָּה חָרַצְתָּ* "so (this) is thy judgment, thou hast thyself decided;" 1 Sam. 23:17, "also Saul my father **כֵּן** *יָדַע* knoweth so," i. e. knoweth this, *weiß es so*, nicht anders (where it is by no means needful to render **כֵּן** by a demonstrative pronoun); Jer. 5:31, **כֵּן** *אֶהְיֶה* "my people loveth (it) thus," *liebt es so*; Pro. 28:2, "if men are prudent and wise **כֵּן** *אֶהְיֶה* thus (so, dann) is the state of long continuance. (In this example **כֵּן** approaches very nearly in power to the sign of apodosis; compare *ὡς*, *Matthiæ Gr. Gramm.* p. 822.) Often as answering to each other **כֵּן**... **כֵּן** *as... so* (see **כֵּן** A, 1); **כֵּן** *כֵּן* (see **כֵּן** No. 1); more rarely inverted **כֵּן**... **כֵּן** *so... as*, Gen. 18:5; 2 Sam. 5:25; **כֵּן**... **כֵּן** Ex. 10:14. Elsewhere **כֵּן** is omitted in the protasis, Isa. 55:9 (comp. verses 10, 11); Jud. 5:15.

This adverb of quality is also variously rendered, according as it belongs to quality, quantity, or time. —(a) if to quality, it is *so, such, so constituted*; Job 9:35, **כֵּן** *אֲנִי עֹמֵד* *non ego sic sum* (as often in Terence) *apud me*, i. e. I am not so constituted with myself, I am not at heart; 1 Ki. 10:12, **כֵּן** *אֲנִי* "never afterwards did there come any such sandal trees;" also *so very* (so *sehr*), Nahum 1:12, **כֵּן** *אֲנִי* "although they be secure and so very many" (Germ. *so sehr viele*, noch *so viele*). In Latin in like manner there is the negative expression, *non ita multi*, nicht *so sehr viele*. —(b) when referring to quantity and abundance, it is *so many* (soviel); Ex. 10:14, **כֵּן** *אֲנִי* "so many locusts as these were;" Jud. 21:14, **כֵּן** *אֲנִי* "and there were

not found so many (women as they needed)," *nicht soviel als nöthig, nicht genug*.—(c) if to time, it is *so long* (so lange); Est. 2:12, יָמֵי כִּיּוּרָתָהּ, "so long the days of purifying lasted;" also *toties so often* (so oft); Hos. 11:2, קָרָאָו לָהֶם בְּן הַלֵּכוֹ מִפְּנֵיהֶם, "(as oft as) they called them, so often they drew back from them;" also *so soon, immediately* (sofort, sogleich), preceded by כִּי of time (so bald als); 1 Sa. 9:13, בְּבֹאֲרָם בְּן יִמְצְאוּ אֹתוֹ, "as ye enter... immediately ye will find him;" comp. Gr. ὡς...ὥς, Eurip. Phœniss. 1437; Il. i. 512; xiv. 294; poet. more strongly without כִּי; Ps. 43:6, רָאוּ בְּנֵי חֲמָהוּ, "as (immediately as) they saw, so (immediately) they were terrified."—(d) in the continuation of discourse it is, *so then, therefore* (so denn); Ps. 90:12, לִמְנוֹת יָמֵינוּ בְּן הַיּוֹדֵעַ, "so then teach us to number our days;" Ps. 61:9; 63:3.

(3) i. q. אֵלֶּיךָ, אֵלֶּיךָ it is a particle of asseveration at the beginning of a sentence; Jerem. 14:10; אֲהַבֵּנוּ לְנִינֵי.

With prepositions—(a) אַחֲרֵיכֶן, אַחֲרֵיכֶן *after that* things have *so* occurred, i. e. *afterwards*, see אַחֲרֵיכֶן.

(b) בְּכֵן prop. *in such* a condition, *so, then*, Ecc. 8:17; Est. 4:16. (Of very frequent occurrence in the Targums, *then, so*.)

(c) לְכֵן—(a) adv. causal, *on that account, therefore*, Jud. 10:13; 1 Sam. 3:14; Isaiah 5:24; 8:7; 30:7; Job 32:10; 34:10; 37:24, and so frequently; Genesis 4:15, is to be rendered לְכֵן כִּי־לֹהֶרֶת בְּנֵן וְנָה, "therefore (that what thou fearest may not happen) whoever kills Cain," etc. There answer to each other לְכֵן כִּי—יֵלֵךְ because... therefore, Isaiah 8:6, 7; לְכֵן 29:13, 14; once it is for לְכֵן אֲשֶׁר or *this account that, because*, Isa. 26:14; and it has the force of a conjunction (compare לְכֵן אֲשֶׁר על בְּן). —(β) By degrees the meaning of this word was deflected into an adversative sense; Germ. *darum doch, und darum doch, aber darum doch, hoc non obstante, nihilominus, attamen, yet therefore, nevertheless, however* (compare אֲכֵן). So, when preceded by אֲכֵן in protasis, Jer. 5:2, "although (אֲכֵן) they say, as God liveth, nevertheless (לְכֵן) they swear falsely." Also in Isa. 7:14, where the sentences are thus to be connected; "although thou hast impiously refused the offered sign, nevertheless the Lord Himself will give to thee, although thou dost not wish for it." Often used in the prophets, when a transition is made from rebukes and threatenings to consolations and promises. Isa. 10:24, "nevertheless thus saith Jehovah of Hosts, fear not," etc.; Isa. 27:9; 30:18; Jerem. 16:14; 30:16; Ezek. 39:25; Hos. 2:16; Job 20:2, Zophar thus begins, לְכֵן שִׁעְפִּי וְשִׁיבוֹנִי, "nevertheless my thoughts lead me to answer;" i. e. in

spite of thy boasting and threatening words, I have an answer for thee.

There corresponds the Arab. لَكِنْ, لَكِنْ *however, nevertheless*, which has undoubtedly sprung from the Hebrew לְכֵן. This adversative לְכֵן is regarded by many (with whom I formerly agreed in opinion) as altogether another word, and one of a different origin; as though it were from לָא = לֹא and בְּן; this opinion might be defended on the authority of the LXX. interpreters, who twice render it οὐχ οὐτως, Gen. 4:15; Isa. 16:7; and also by the Arabic orthography, who also write لَاكِنْ (see Ham. Schult., p. 312, 364, 412).

But the adversative use, as we have seen above, really depends on its causal power, and it is the same with regard to the Chaldee particle לְהֵן which see.

(d) עַל־כֵּן—(a) *on that account, therefore*, Gen. 2:24; 10:9; 11:9; 19:22; 30:6; Isa. 5:25; 13:7; 26:9; Job 6:3; 9:22, and very frequently.—(β) In poetry it also has the force of a conjunction for עַל־כֵּן אֲשֶׁר *on account that, because that* (compare לְכֵן אֲשֶׁר Isa. 26:14, עַל־כֵּן, p. cccxciv, B, and my remarks on the ellipsis of relative conjunctions, Lgb. p. 636). Ps. 45:3, "thou art fairer than the children of men... עַל־כֵּן בֵּרַכְךָ אֱלֹהִים because that God has blessed thee;" Ps. 1:5; 42:7; Isa. 15:4; Jer. 48:36; comp. what Winer has of late remarked (Sim. Lex. p. 466), in defence of the common meaning *therefore*, which he would give it *even in these passages*; but I doubt whether he has rightly shewn the connection of these sentences.

(e) עַד־כֵּן *as yet, hitherto*, Neh. 2:16.

II. בְּן with suff. בְּנִי, בְּנִי from the root בָּן No. 2. i. q. בֵּן.

(1) *a place, station* (Stelle), Gen. 40:13; 41:13; Daniel 11:20, 21; verse 38, עַל בְּנוֹ in his place (an dessen Stelle), [does not this mean "on his own basis," and not "in his stead"?] for which there is, verse 7, בְּנוֹ.

(2) *base, pedestal*, (Stelle, Fußgestelle); 1 Ki. 7:31, מַעֲשֵׂי־הַבַּיִת in the manner of a base, like a pedestal; specially used of the base of the laver in the court of the temple [tabernacle], Ex. 30:18, 28; 31:9; 35:16; 38:8; Lev. 8:11; used of the base or socket for the mast of a ship; called in Greek μερόδμη, ισροδάμη (Il. i. 434), ισροδάμη (Od. xii. 51); in Lat. *modius*, Isa. 33:23.

III. בְּן once in sing., Isa. 51:6 (where the old interpreters very weakly render בְּמִרְבָּן *as so*, i. e. *in the same manner*; I render it *like a gnat*); plur. בְּנִים Exod. 8:12; Ps. 105:31; LXX. σκνίφες; Vulg. *sciniphes*, a species of gnats; very troublesome on account of their stinging; found in the marshy

districts of Egypt (*Culex reptans*, Linn.; *culex molestus*, Forskål). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of ancients and moderns, in Edmann, Verm. Samml. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כּנף No. 2]; the gnats may indeed be so called from the idea of covering (root כּנף No. 1); but I prefer rather from the idea of pinching (ἐκτρέφειν); so that this word may be cognate to the Greek κνάω, κνήθω, κνίπτος, κνίψ, and with a prefixed sibilant (as found in the LXX.), σκνίψ, σκνίφες, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כּנף for a louse; this is, however, approved by Bochart (Hieroz. tom. ii p. 572, seq.); compare כּנם.

[כּן so, found also in the Chal. text, Dan. 2:24, 25.]

כּנף unused in Kal. Arab. كنى I., II., IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, 'to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebleb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

PIEL כּנף—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וְכִנָּה יִשְׂרָאֵל “and he kindly speaks to Israel” [addresses by that name]; Isa. 45:4, וְכִנָּה לֹא יִדְעָתִי “I have (gently) called thee, though thou hast not known me.”

(2) to flatter. Job 32:21, 22.

Hence subst. כּנף.

כּנף ἀπαξ λεγόμεν. Eze. 27:23 [Canneh], pr. n. of a town, prob. i. q. כּנף (which see), Ctesiphon, a reading which is found in one codex of De Rossi Compare יָקַח for יָלַח.

כּנף Ps. 80:16; see כּנף f. a plant, from the idea of placing, setting, Ps. 80:16. See Thes.]

כּנפות see כּנף.

כּנף Ch. see כּנף.

כּנור m. pl. כּנרים Eze. 26:13, כּנורות 1 Ki. 10:12, Gr. κινύρα, κινύρα, cithara, a harp, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; Ps. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (Ant. vii. 2, § 3), that the cinyra had ten

strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 19:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَارَة, كِنَارَة, كِنَارَة a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כּנר.)

כּנף [Coniah], pr. n.; see יהוידן.

כּנם i. q. כּנם gnats. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כּנם, as the Samaritan copy has כּנם. Compare Lehrs. p. 517.

כּנף adv. Chald. so, thus, in this manner. Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כּ and כּנף, often in the Talmud used for כּנף, the letter כּ being negligently omitted: thus it properly means, as it has been said, or as we say; and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb. translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כּן אמר (read כּנף אמר), and 5:4 כּשנאמר (as it has been said). In like manner, Syr. ܕܠܝܬܐ to wit, is contracted from ܕܠܝܬܐ as if thou wouldst say.

כּנף—(I.) i. q. כּנף TO COVER, TO PROTECT, TO DEFEND (compare כּנף, Imper. with ה parag. כּנף protect, Ps. 80:16: [This meaning is rejected in Thes.], where others less suitably understand a plant, a shoot (compare כּנף Dan. 11:7). [See כּנף.]

[Derivatives, כּנף 2 and 3, כּנף, כּנף.] [Also perhaps to nip, to pinch, Gr. κνάω, etc.; hence כּנף. See Thes.]

(II.) i. q. כּנף. See כּנף No. II.—From No. II. is—

כּנף (“protector”), [Chenani], pr. n. m. Neh 9:4.

כּנף (“whom Jehovah defends” [“has set up”]), [Cononiah], pr. n. of a Levite. 2 Ch. 31:12, 13; 35:9.

כּנף (id.) [Chenaniah], pr. n. m. 1 Ch. 15. 22; 26:29, for which there is, 15:27, כּנף.

כּנף—(1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7.

(2) to gather together, persons. Est 4:16; 1 Ch. 22:2

["(3) to *hide*, see Hithp. and deriv. מִכְסֵּיִם."]
(Aram. כְּנַס to collect, to gather together. Arab. كَنَس id., also, to lay up, elsewhere كَنَس. Cognate to this are the transposed roots כָּסַם; whence כְּסֵם treasure, and כָּסַן; whence מִכְסֵּנוֹת stores: also, by a softening of letters, כָּסַן.)

PIEL, i. q. Kal No. 2, to gather together persons. Eze. 22:21; 39:28; Ps. 147:2.

HITHPAEL, to hide oneself away, to wrap oneself up. Isa. 28:20, וְהִמְסִכָּה צָרָה כְּהִתְכַּסֵּם "and the covering is too narrow for one to wrap himself in it." Compare כָּסַן B 5.

Hence מִכְסֵּיִם ["כֹּסִים, כֹּסִים"].

כָּנַע unused in Kal, TO BOW THE KNEE, to fall on one's knees (kindred to כָּרַע, which see); a widely extended root, see γόνυ, γυν (in γυναικείον), genu, knie; ["Sanscr. ganu"] γωνία, ἰγυρία, hollow of the knee; Aram. כָּנַע, כָּנַע to bow down, and, with the third radical hardened, kniden, einfniden. In Hebrew it is —

(1) to fold, or lay together, zusammenbiegen, zusammenlegen; hence to collect, to bind together bundles (see כָּנַע), compare Arab. كَنَع to draw together, to be drawn together, Conj. I., V., VII.

(2) to be low, depressed, used of land (see כָּנַע), to be depressed in spirit (כָּנַע Ithpeal, and כָּנַע Conj. I., IV., id.).

HIPHIL כָּנַע to bow down, to bring any one low, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

NIPHAL כָּנַע — (1) to be brought low, subdued (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) to submit oneself, to behave oneself submissively, especially before God or a divine messenger, followed by לִפְנֵי, מִפְּנֵי, and מִלִּפְנֵי. 1 Ki. 21:30, "seest thou, how Ahab has humbled himself before me?" 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words —]

כָּנָעָה or כָּנָעָר [with suff. כָּנָעָתָה, ἀπαξ λεγόμεν. Jer. 10:17, package, bundle, Pакет, Bündel, so called from folding together (see the root), and binding together. See the root No. 1 (LXX. ὑπόστασις. Targ. merchandise).

כָּנָע pr. name — (1) Canaan, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of the Canaanites (Ex. 15:15, fully כְּנָעַן Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. the depressed, low, region (from the root כָּנַע, with the addition of כָּ-, as in כָּנָעַן), opp. to the loftier country מִצְרַיִם (see כָּנָעַן No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes — (a) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9. — (b) Phœnicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כְּנָעַן upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοίνικες. The Pœni, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romanos) in these words, "Interrogati rustici nostri," i. e. Hipponenses, "quid sint? punice respondent Chananî, corruptâ scilicet, ut in talibus solet, undâ litterâ, quid aliud respondent, quam Chananæi?" — (c) Philistia, Zeph. 2:5, מִלְּשׁוֹן כְּנָעַן — the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for כָּנָעַן אִישׁ a Canaanite, Hos. 12:8; hence any merchant. Isaiah 23:8, כְּנָעֲנִי "her merchants." Comp. Zeph. 1:11; Eze. 17:4.

כְּנָעָנָה (fem. of the preceding), [Chenaanah], pr. n. m. — (1) 1 Ch. 7:10. — (2) 1 Ki. 22:11; 2 Ch. 18:10.

כְּנָעָנִי f. כְּנָעֲנִי 1 Ch. 2:3, pl. כְּנָעֲנִים Gent. noun.

(1) a Canaanite, the Canaanites, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see כָּנָע No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region (כְּנָעִי which see), (Num. 13:29; Josh. 11:3); Gen. 13:7; 15:9; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants —

(2) Canaanite is applied to any merchant, Job 40:30; Prov. 31:24; just as כְּנָעֲנִי Chaldean, is applied to an astrologer.

כָּנַף [unused in Kal], i. q. Arabic كَفَّ to COVER, TO COVER OVER; whence כָּנָף a covering, a wing. (Comp. the root עָנָה.)

NIPHAL, to cover over oneself, to hide oneself away, Isa. 30:20, לֹא יִכְנֹף עוֹד מוֹרֶיךָ "thy teachers shall no more hide themselves," i. e. they shall be able to appear in public, without being any more

troubled by persecutors. So Abulwalid, and Yarchi; see my Comment. Hence—

כנף f.—(1) *a wing*, so called from its covering. **כנף** Pro. 1:17, and **כנפים** Ecc. 10:20, that which has a wing, poet. used of a bird. **כנף** at *terley* *Θεσφύγελ*, birds of all kinds, Gen. 7:14. Poet. there are used, **כנפי רוח** the wings of the wind, Ps. 18:11; 104:3; **כנפי שחר** the wings of the morning, 139:9; on account of the rapidity of the moving on of the winds and the morning. Often also used metaph. of care and protection. Ps. 17:8, **כנפיך** **כנפיך** "hide me under the shadow of thy wings." Ps. 36:8; 57:2; 61:5; 63:8; 91:4; Ruth 2:12. (Compare Arab. *جناح* and *جناح* Schult. on Job, 47:2; Gr. *πτέρυξ*, Grot. on Matt. 23:37.) *Wings* are also spoken of as applied to armies (as in Latin) [and English], Isa. 8:8; comp. **כנפים**.

(2) *edge, extremity*—(a) of a garment, the *skirt*, *πτέρυξ*, *πτερύγιον*; fully **כנף** **כנפי** the skirts of a mantle, 1 Sa. 24:5, 12; Num. 15:38; Deut. 22:12; also without the name of the garment, Zech. 8:23, **כנף** **כנף** "the skirt (of a mantle) of a man who is a Jew." Eze. 5:3; Hag. 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deut. 23:1, **כנף** **כנף** "neither shall he uncover his father's coverlet;" i. e. he shall not violate his father's bed. Deut. 27:20; comp. Eze. 16:8. Ru. 3:9, "spread thy coverlet over thy handmaid;" i. e. take me to thy couch as thy wife. (Comp. Theoc. Idyll. xviii. 19, and *ἐπισκιάζειν*, Luke 1:35[?]).—(b) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). Isa. 24:16, **כנף** **כנף** "the extremity of the earth." Especially in pl. Job 37:3; 38:13, **כנפות** **כנפות** "the extremities of the earth;" and Isa. 11:12. Eze. 7:2, **כנפות** **כנפות** "the four quarters," or "extreme bounds of the earth."—(c) *the highest summit* of the temple, Dan. 9:27; comp. *πτερύγιον τοῦ ἱεροῦ*, Matt. 4:5.

Dual **כנפיים** const. **כנפיים** fem. pr. *a pair of wings*; hence often used for the pl. **כנפים** six wings, Isa. 6:2; **כנפיים** **כנפיים** four wings, Eze. 1:6; 10:21. Pl. const. **כנפות** m. used of the skirts of a garment, Deut. 22:12; and of the extremity of the earth (see No. 2, a, b).

כנר an unused onomatopoeitic root, denoting to *give forth a tremulous and stridulous sound, such as that of a string when struck*. Germ. *schnarren* (snarren); **כנור** a harp, so called from its stridulous sound. Kiudred are the Gr. *κινύρος*, Germ. *wimmernd*,

used of a querulous, mournful sound; whence the Gr. *κινύρα*; also, *γίγγρος*, *γίγγρα*, *γίγγρας*; Latin *gignrina*, i. e. a pipe which gives a stridulous and mournful sound; and *gignritus* (*Θεσφνatter*), cackling of geese.

כנרת Deu. 3:17; **כנרת** 1 Ki. 15:20; **כנרת** Josh. 11:2 (prob. i. q. **כנור** "a harp"), [*Chinneroth*, *Cinneroth*, *Cinnereth*], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name **כנרת** ים Num. 34:11. In the times of the New Test. this sea [or lake] was called **כנרת** Γεννησαρέτ.

כנש Ch. TO GATHER TOGETHER, i. q. Hebr. **כנס**. Inf. Dan. 3:2.

ITHPAEL, *to gather selves together*, Dan. 3:3, 27.

כנת unused in sing.; plur. **כנות** Ezr. 4:7; prop. *cognomen* (from the root **כנה**, which see); metonym *one who bears the same cognomen as another*, i. e. *performs the same function*, is subject to the same king; *σύνδουλοι*, *colleague*, *associate* in office. The form **כנת** is for **כנאת**, **כנאת**, and the plural is formed in the same manner as **כנאות**, **כניות** from **כנת**; see *Lehrg.* p. 607. To this answers Syriac **כנא**, plur. **כנא** i. e. *σύνδουλος*, *σύνδουλοι*. As to the feminine form of nouns of office, see *Lehrg.* p. 468.

כנת Ch. id.; plur. **כנות** const. and with suff. **כנות** Ezr. 4:9, 17, 23; 5:3, 6; 6:6, 13.

כס m. *ἀπ. λεγόμεν.* a suspected reading, Ex. 17:16. It is commonly taken to be the same as **כסא** a *throne*, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (**כס** **כס**), almost demand that we should read **כס** a standard. [Let the reader judge for himself of this necessity.]

כסה an unused root, i. q. **כס** to *cover*; whence **כסא**.

כסה Prov. 7:20, and **כסה** Psalm 81:4, *the full moon*; Syr. **כסה** according to Isa Bar Ali (concerning whom see Pref. to smaller Hebr. Germ. Lex. p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Barhebraeus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then *covered with light* (from the root **כסה**, **כסה**). Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.

כסא twice **כסא** Job 26:9; 1 Kings 10:19; with suff. **כסאי** (for **כסאי**); pl. **כסאות** (for **כסאות**) m. a seat, lofty and covered with a canopy or hanging, (from the root **כסא**, **כסה**); hence, a royal throne, Job 36:7; 2 Sa. 3:10; fully **כסא מלכות** 2 Sa. 7:13; **כסא מלכות** 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the tribunal of a judge, Ps. 122:5; Neh. 3:7; the seat of the high priest, 1 Sa. 1:9; 4:13; rarely used of a common seat, 2 Ki. 4:10; Pro. 9:14. (Arab. **كرسى**, Aram. **ܟܣܐ** id., the letter **כ** being inserted before the letter which had been doubled, *rs* for *ss*; see below under the letter **כ**. In the root itself the Samaritans have for **כסה**, **כסא**.)

כסאי Chald. a Chaldean; elsewhere **כסאי**, Ezra 5:12.

כסה TO COVER, TO COVER OVER; kindred roots **כסא** and **כסא**. (Syr. **ܟܣܐ** id. also to put on; Arab. **كسا** to put on; Ch. **כסה** to cover; hence, to be hidden, concealed.) In Kal it is only found in part. **כסה** Pro. 12:16, 23, and **כסוי** Ps. 32:1. Much more frequently used is—

PIEL **כסה**.—(1) to cover, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by **על** (like other verbs of covering **כסה**, **כסה**, as if *eine Decke machen über etwas*; Nu. 16:33; **וַתִּכְסֵּם עַל יְהוֹשֻׁעַ** "and the earth covered them," prop. covered over them; Job 21:26, **וְתִכְסֶּה עֲלֵיהֶם** "and the worms cover them;" 2 Chron. 5:8; followed by **ל** Isa. 11:9. To cover some person, or thing with any thing, const.—(a) followed by an acc. of pers. and **כ** of the covering; Levit. 17:13, **וַיִּכְסֶּהוּ בַּדָּם** "and he shall cover it (the blood) with dust;" Nu. 4:5, 8, 11.—(b) followed by two acc. Eze. 18:7, 16; 16:10.—(c) followed by **על** of pers. and **כ** of the covering, Ps. 44:20.—(d) with an acc. of the covering, and **על** of the thing to be covered, Ezek. 44:7; comp. Job 36:32. Often used metaph. to cover over sin, i. e. to pardon; followed by an acc. Psalm 85:3; followed by **על** Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; **כסוי חטא** "whose sin is covered," i. e. forgiven; compare **כסה**. **כסה** pregn. used for to confide covertly in any one, Ps. 143:9.

(2) Intrans. to cover oneself; to put on any thing, Gen. 38:14; Deu. 22:12; Jon. 3:6, **וַיִּכְסֵּם שֵׁט** "and he clothed himself with sackcloth." (Arabic **كسا** to put on; followed by an acc.)

(3) to cover, to conceal (compare Chald.), Pro. 10:13; 12:16, 23 [Kal]; Job 31:33. Job 23:17, **וַיִּכְסֵּנִי כְסֵה אֶסְתֵּר** "and (because) he hath (not) covered

the darkness from my sight;" has not set me free from calamities.

PUAL **כסה** and **כסה** (Ps. 80:11; Pro. 24:31); pass. to be covered; followed by **כ** of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, **כְּסֵה הָרִים צֵלָה** "the mountains were covered with its shadow." Pro. 24:31.

NIPHAL, Jer. 51:42; Eze. 24:8.

HITHPAEL, to cover over oneself; followed by **כ** of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, **כסוי**, **כסות** (and **כסות**), **כסות**, **כסות**, **כסות**.

כסה i. q. **כסה**; which see.

כסותה Isa. 5:25; see **כסותה**.

כסוי m. const. **כסוי** prop. part. pass. from the root **כסה** a covering, Nu. 4:6, 14.

כסות f.—(1) covering, a cover, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. **כסות עינים** covering of the eyes is, i. q. a gift of appeasing given to any one that he may shut his eyes (with regard to something deserving reprehension), i. e. that he may connive at it (*das Auge zubrüden*), or a present given in order to obtain pardon, a mulct. So is the passage to be understood, which has a good deal troubled interpreters, Genesis 20:16, **הִנֵּה הוּא לְךָ כְּסוּת** "behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men." The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; **τιμη**, i. e. a mulct, a price (Il. i. 159), i. q. elsewhere **τιμημα**. Several interpreters have taken a covering of the eyes to be a veil; and have thus rendered the whole passage, arbitrarily enough, *behold this is to thee a veil of the eyes*, i. e. with these thousand shekels (no little price indeed!) buy a veil for thyself, for all who are with thee, and altogether for all, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore veils, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) a garment, Deu. 22:12.

כסה TO CUT OFF, TO CUT DOWN (a plant), Isai. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

כסיל m.—(1) a fool. Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, **כסיל**

often with the additional idea of impiety, compare the synonyms **נָבֵל** and the opp. **הָקֵם**.

(2) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion*; which the Orientals call **جبار**, **جبار** i. e. *the giant*. They seem

to have looked on this constellation as the figure of an *impious* giant bound to the sky, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abulwalid understands it to be **سپیل** i. e. *Canopus*, a bright star in the helm of the southern ship [Argo]. Pl. **כְּסִילִים** Isa. 13:10, as if it were, *the Orions*, or the giants of the heaven, i. e. the greater constellations of the sky, such as Orion; as in Latin *Cicerones*, *Scipiones* might be applied to men resembling Cicero and Scipio.

(3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

כְּסִילוֹת f. *folly*. Prov. 9:13.

כָּסַל a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) *to be fleshy, to be fat*, whence **כָּסַל** *loin, flank*. This as a word of middle signification—

(2) is applied in a good sense to *strength* (comp. **שִׁמְךָ**), *firmness, boldness*, whence **כָּסַל**, **כָּסֶלָה** confidence; and—

(3) in a bad sense to *languor and inertness* (Arab. **كسل** to be languid, inert); also applied to that which is nearly allied to these, *folly* (compare **נָבֵל**, **נָבֵלָה**, and on the contrary compare words signifying strength applied to *virtue*, as **חֵיל**). So once as a verb fut. A., Jer. 10:8 (compare the transposed verb **כָּבַל**); also in the derivatives **כָּסִיל** a fool, foolish, **כְּסִילוֹת**, **כָּסַל** folly.

כָּסַל m. — (1) *loin, flank*, Job 15:27. Plural **כָּסָלִים** the internal muscles of the loins, near the kidneys, to which the fat adheres, *ψόαι*, *ψοῖαι*, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, **כָּסַל** **עָלֵי כָסֶלָה** "and (because) he made (i. e. produced) fat upon his loins," fattened himself, *γαστριζουλος*. Hence *the bowels, the inward parts*, Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(2) *confidence, hope*, Ps. 78:7; Prov. 3:26.

(3) *folly*. Ecc. 7:25.

כְּסִלָּה f. — (1) *confidence, hope*, Job 4:6.

(2) *folly*, Ps. 85:9.

כִּסְלֵו m. Zec. 7:1; Neh. 1:1; [*Chisleu*], **Χαισεύ**, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persic.]

כְּסָלוֹן ("confidence," "hope"), [*Chesalon*], pr. n. of a town in the borders of the tribe of Judah, elsewhere called **הַרְיָעִים** Josh. 15:10.

כִּסְלוֹן (id.) [*Chislon*], pr. n. m. Nu. 34:21.

כְּסָלוֹת ("confidences"), [*Chesulloth*], pr. n. of a town in the tribe of Issachar, Josh. 19:18.

כְּסָלוֹת-תָּבוֹר ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called **תָּבוֹר**. Josh. 19:22; 1 Ch. 6:62. [Probably the same place as **כְּסָלוֹת**.]

כְּסָלְחִים pl. Gen. 10:14; 1 Ch. 1:12 [*Castulhim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), *the Colchians*, who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. **نَسَمِل** i. q. **نَسَمِل** a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s*.]

כָּסַם TO SHAVE, TO SHEAR (the head); found once, Eze. 44:20. Kindred roots are **קָצַץ** and others beginning with **ק**, see **קָצַץ**. Hence—

כְּסָמָה f. Ex. 9:32; Isai. 28:25, pl. **כְּסָמִים** Ezek. 4:9; a kind of corn, like wheat, having the beard as if shorn off, *fur, adoreaum, spelt, (triticum spelta, Linn.)*, Gr. **ζέα**, *ὄλυρά*. Germ. **Svelt**, *Dinkel*, Arab. **كسنة**, which is the same word as the Hebrew (*m* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

כָּסַם ["prop. — (1) TO DIVIDE OUT, TO DIVIDE TO DISTRIBUTE (kindred to the verb **קָצַץ** and to other roots beginning with **ק**, **כָּסַם**, **קָצַץ**); whence **כְּסָמָה**"]

ro NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, מְכַסֵּה, מְכַסֵּה, מְכַסֵּה.

כָּסֶף fut. יִכְסֶּה.—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كَسَفَ and كَسَفَ to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כָּסֶף silver; hence—

(2) to desire anything, followed by לְ of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) to become pale, through shame (as shame is not only marked by blushing, but also by paleness, see הָלַבַּח and Talmud. הָלַבַּח, to put to shame, compare Comment. on Isaiah 29:22), to be put to shame. Zeph. 2:1, הָנִי לֹא נִכְסֶה “a nation without shame,” impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

כֶּסֶף suff. כֶּסֶפִּי m.—(1) silver, so called from its pale colour (like the Gr. ἀργυρος, from ἀργός, white, and on the other hand הָלַבַּח gold, from its tawny colour, comp. הָלַבַּח). Gen. 23:15, אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף “four hundred shekels of silver;” more often, however without the word שֶׁקֶל, e. g. אֶלֶף כֶּסֶף “a thousand (shekels) of silver,” Gen. 20:16; עֶשְׂרִים כֶּסֶף “twenty (shekels) of silver,” Gen. 37:28; Deu. 22:19, 29; Hos. 3:2.

(2) money, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, argent). Gen. 23:13; Deut. 23:20. Also used of that which is acquired by money, Ex. 21:21; of a slave הוּא כֶּסֶפוֹ “for he is his money.” Pl. pieces of silver, money, Gen. 42:25, 35.

כֶּסֶף Ch. id. silver, emphat. st. כֶּסֶפָא Dan. 2:35; 5:2, 4, 23.

כִּסְפִּיָּא Ezr. 8:17 [Casiphia], pr. n. of a country, perhaps Caspia; according to others the city of Kaswin. [In Thes. both these suppositions are rejected as untenable.]

כִּסְתָּ pl. f. כִּסְתּוֹת cushions, pillows. Ez. 13:18, 20. LXX. προσκεφάλαια. Vulg. pulcilli. According to the Rabbins, bolsters. The root is כָּסָה. The letter ת, although not radical, and here marking the feminine gender, is also preserved in the pl. as in חֲלָת, compare Lehrs. p. 474.

כָּעַל Isa. 59:18; see עָל No. 8.

כָּעַל adv. Ch. now, already. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כָּעַל so arvi now (see עָלֵי Neh. 2:16), this more lengthened

form has sprung, just like Sam. כָּעַל, from the Hebrew קָיָה. Hence עָלָה הִתְחַלְתִּי Ezr. 5:16.

כָּעַלְתָּ fem. of the preceding, adv. Chald. so, thus, i. q. כָּעַל, found but in one phrase, כָּעַלְתָּ Ezr. 4:10, 11; 7:12, and contr. יִכְעַל Ezr. 4:17, and so (forth), et cætera.

כָּעַם fut. יִכְעַם.—(1) TO BE DISPLEASED, MOROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 3:33.

(2) to be angry. Eze. 16:42; followed by לְ of pers., 2 Ch. 16:10.

PIEL כָּעַם to irritate, provoke, i. q. Hiphil No. 2. Deu. 32:21; 1 Sa. 1:6.

HIPHIL כָּעַם.—(1) to vex any one, to grieve. 1 Sa. 1:7; Neh. 3:37 Eze. 32:9.

(2) to irritate, provoke, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Ps. 78:58; Jer. 8:19. Fully expressed, כָּעַם אֱלֹהֵי יִשְׂרָאֵל 1 Ki. 15:30; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, הָאֵשֶׁר הִכְעַםְתָּ “because of the anger whereunto thou hast provoked (me);” 2 Ki. 21:6. Hence—

כָּעַם m.—(1) vexation, grief. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, וְכָעַם אִשָּׁת מְרוֹנִים “a contentious and morose woman.”

(2) anger. Deut. 32:19; Eze. 20:28, pl. כָּעֲסִים angers [provocations]; 2 Ki. 23:26.

כָּעֵשׂ m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

[כָּעַלְתָּ see כָּעַל]

כָּף f. with suff. that which is curved, or hollow, from כָּפַף.

(1) the hollow of the hand, the palm, more rarely the whole hand. Deut. 25:12, “thou shalt

cut off her hand” (see כָּפַף), [Arabic كَف, Syriac ܟܦܐ];

used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases

especially to be observed are—(a) מִכָּף פִּי out of the hand of any one, often after verbs of freeing,

like מִכָּדָר 1 Sam. 4:3; 2 Sam. 14:16.—(b) Jud. 12:3, וָאֵשֶׁתִּי נָתַתִּי בְּכַפִּי “I put my life in my hand,” i. e.

I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped

or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare

Ps. 119:109. By the same proverb, Xenarchus ap. Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ

τῆς ψυχῆς; and the Danes say of a man whose

life is in danger, *at gaue med Livet i Henderne*, i. e. "to bear one's life in one's hands."—(c) **כַּפִּי** *wrong is in my hands*, I have committed wrong. Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(d) **כָּף** *clap the hands*, see under the respective verbs.

Dual **כַּפַּי** with suff. **כַּפִּיךָ**, **כַּפֵּיךָ**, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. **כַּפּוֹת** *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrs. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. **כִּוֹת** *the handles of a bolt*, Cant. 5:5.

(2) followed by **רֶגֶל** *the sole of the foot*, Deut. 9:5; 11:24; 28:65, **כְּנֹחַ לְכַרְיֶיךָ** "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. **כַּפּוֹת** *soles*, Jos. 3:13; 4:18; Isa. 60:14; followed by **פֶּעַז**, 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. **כַּפּוֹת** Ex. 25:29; Num. 7:84, 86. Hence **כַּפֵּי-הַיָּדָיִם**, the hollow of a sling; 1 Sa. 25:29. **כַּפֵּי-הֵיָּדָי**, the socket of the hip or thigh; Gen. 32:26, 33.

(4) **כַּפּוֹת תְּמָרִים** Levit. 23:40, *palms, palm branches*, so called from their bent or curved form (see **כַּפָּה**).

כָּף m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. **כַּפְּלָא**, whence, in New Test. *Κηφῶς* i. q. *Πέτρος*.)

כַּפֵּה TO BEND, TO BOW, TO DEPRESS [kindred to **כַּפָּה**], hence TO TAME, TO SUBDUCE; Chald. and Talmud. **כַּפָּה** to bow down, to depress, to overcome, to turn away; Arab. **كَفَا** to turn away, to turn aside; Prov. 21:14, **אֶתְּנָה בְּסִתְרִי יִכְפֶּה אֶף** "a gift in secret tameth wrath;" LXX. *ἀναρπᾶται ὀργάς*; and so the Syriac version. On the other hand, Sym. *σβέσει ὀργήν*; Vulg. *extinguit iras*; comp. **כָּבַה** to extinguish.

כַּפֵּה f.—(1) *palm, palm-branch*, i. q. **כָּף** No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, **כַּפֵּה וְאַנְמֹן** *palm and rush*, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

כַּפּוֹר m.—(1) *a cup*, probably such a one as was covered with a lid, from the root **כָּפַר** 1 Chron. 28:17; Ezr. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it covers over the ground, Ex. 16:14; Psalm 147:16 Job 38:29.

כַּפִּים ἀπ. λεγόμεν. Hab. 2:11, *a cross-beam*, fr. n. the root **כָּפַס**; Syr. **ܟܦܫܐ** to joint together, to connect; LXX. *κάνθαρος*, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "*lignum, quod ad continendos parietes in mediæ structure ponitur vulgo ἰμάντωσις* (cf. Sir. 12:18)."

כַּפִּיר m.—(1) *a young lion*, already weaned and having begun to ravin; (**נִר** is the *whelp* of a lion). See Eze. 19:2, 3, "(the lioness) brought up one of her whelps (**הַנִּירִיָּה**), he became a young lion (**כַּפִּיר**), he learned to ravin, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(a) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, **כַּפִּיר בְּנֵי אֱדוֹם** "an enemy devastating the nations."—(b) to the princes of a state, Eze. 38:13, compare Nah. 2:14. (To this answers **غُفْر** and **غُفْر** a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root **כָּפַר** No. 3; Arab. **كُفِرَ** to be hairy, shaggy; comp. **لُفِرَ**.)

[(2) "i. q. **כָּפַר**. Neh. 6:2, *a village*."]

כַּפִּירָה (i. q. **כָּפַר** a village), [*Chephira*], pr. n. of a town of the Ilivites, afterwards in the territory of Benjamin, Josh. 9:17-18:26; Ezr. 2:25; Nehem. 7:29.

כַּפֵּל [Aeth. **ክረሰ**: to divide equally, to distribute; whence **ክፋል**: part, portion; Arab. **كُنْل** portion, equal part; and Dual **كُنْلَانِ**] TO FOLD TOGETHER, TO DOUBLE, Ex. 26:9; part. pass. doubled, Exod. 28:16; 39:9 (Chald. **כַּפֵּל** to double, to roll up; Syr. Ethpe. **ܟܦܠܐ** to be doubled, folded together. In the western languages, by transposition, there answer to this *πλέκο, plico*.)

NIPHAL, *to be doubled*, or repeated, Eze. 21:19.

Hence **מִכְפֵּלָה** and—

כַּפֵּל m. *a doubling*. Job 41:5, **כַּפֵּל רִסְנוֹ** "the doubling of his jaws," i. e. his jaw armed with a double row of teeth.

DUAL—(1) pr. *two folds, foldings*. Job 11:6, **כִּי בְּכַפְלִים לְחִישָׁה** "for God's wisdom has double folds," i. e. the wisdom of God is complicated, inexplicable. According to others, *double*, i. e. manifold, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

כַּפֵּן TO PINE, from hunger and thirst ["Arab. **كُنْف** to roll up;" see Thes.]; once used of a vine

wanting water, followed by עָלַי; Eze. 17:7, "behold this vine, כֶּפֶרָה שֶׁלֹּא שָׁיָה עָלָיו thirsting, extended her roots to him" (Syr. to thirst, followed by לָ to thirst after something, to desire it; Arab. to want, to suffer want.) Hence—

כֶּפֶר m. *hunger, penury*, Job 5:22; 30:3.

כָּפַס an unused root; see כָּפַס [see Thes.].

כָּפַח TO BEND, TO BOW DOWN. (This stock is widely extended, together with its cognates, in the Phœnicio-Shemitic and western languages, both in the signification of *bending*, and also in the kindred one of *being hollow*, or *arched*; see the roots כָּפַח, כָּבַב, and כָּבַב.)

No. 1. כָּבַב hollow, and כָּבַב, כָּבַב to hollow, to vault; כָּבַב to dig out; כָּבַב to bore out; and compare the Gr. κάμνω, κάμπνω, γνάμπνω, also κύπτω, κύβη, κύμβη, Lacon. κύββα, cask; Persian کنتن to bend over, کو hollow, a cavern; Lat. *cubo, cumbo*, also *carus*; old Germ. *ſaff* = כָּפַח *tippen, umtippen*, in the sense of folding.) Isa. 58:5; Intrans. *to bend oneself*, Ps. 57:7. PAIT. כָּפַיִם those who are bowed down, Ps. 145:14; 146:8.

NIPHAL, *to submit oneself* to any one, Mic. 6:6; followed by לָ (Aram. id.).

Derived nouns כָּפַח, כָּפַח.

כָּפַר prop. TO COVER, TO COVER OVER, whence כָּפַר and כָּפַרָה a covering. Arabic كَفَر fut. I. and كَفَر to cover. Specially—

(a) *to cover over, to overspread* with anything, as with pitch, *to pitch*, Gen. 6:14; compare כָּפַר No. 2, and Pu.

(3) covered with hair, *to be hairy, shaggy*, see כָּפַר.

(4) *to cover sins*, i. e. to pardon; compare כָּפַר No. 4, and כָּפַר. Arab. كَفَر II. to expiate a crime, كَفَر to pardon.

PIEL כָּפַר fut. יִכְפֹּר.—(1) *to cover*, i. e. *to pardon sin* (comp. כָּפַח); followed by acc. Ps. 65:4; 78:38; followed by עָלַי (like other verbs of covering), Jer. 18:23; Ps. 79:9; followed by לָ Deut. 21:8; also followed by לָ Eze. 16:63, and כָּפַר of pers. (compare עָלַי Ps. 3:4). 2 Chron. 30:18.

(a) causat. *to obtain forgiveness*.—(a) *to expiate* an offence, followed by an acc. Dan. 9:24; Eze. 45:20; followed by עָלַי Lev. 5:26; followed by כָּפַר (for) Ex. 32:30; followed by לָ Levit. 4:26; Num. 6:11.—(b) *to make expiation for an offender to*

free him from charge; followed by עָלַי of pers., Ex. 30:10; Lev. 4:20; followed by כָּפַר Lev. 16:6, 11, 24; Ezek. 45:17; followed by לָ Levit. 17:11; to inanimate things which were accounted to be defiled; followed by an acc., Lev. 16:33; followed by עָלַי Lev. 16:18. Examples of full construction are, Lev. 5:12, וְכָפַר עָלָיו הַכֹּהֵן עַל שְׁגֵחוֹ "and the priest shall make atonement for him, on account of his sins;" and, 4:26, וְכָפַר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ "and the priest shall make atonement for him from his sin."—(c) *to appease* any one who has been injured, or is angry; with an acc. of pers., Gen. 32:21; Prov. 16:14; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47:11. The sacrifice by which the expiation is made, is put with כָּ prefixed, 2 Sa. 21:3; Num. 5:8.

PUAL.—(1) *to be covered*, i. e. *obliterated*; prop. used of letters which were covered and deleted by drawing the style over them; Isa. 28:18, יִכְפֹּר בְּרִיתְכֶם "your covenant shall be obliterated," i. e. abolished; a phrase derived from written agreements.

(Aram. כַּפַּר, כַּפַּר to smear over, to abolish.)

(2) Pass. of Piel 2, a, *to be expiated*; of sin, Isa. 6:7; 22:14; 27:9.

(3) Pass. of Piel 2, b, *to be freed from charge*, (of a guilty person), *to receive pardon*, Exod. 29:33. Nu. 35:33.

HITHPAEL, fut. יִתְכַּפֵּר. 1 Sa. 3:14, and—

NITHPAEL, נִתְכַּפֵּר Deut. 21:8, *to be expiated*, of sin.

The derived nouns immediately follow, except כָּפַרָה, and pr. n. כָּפַרָה.

כָּפַר [pl. כָּפָרִים], a village, a hamlet, so called because of its affording shelter, or covering to the inhabitants, Cant. 7:12; 1 Ch. 27:25; Neh. 6:2 [this is כָּפַר not כָּפַר]. Arab. كَفَر id.

כָּפַר הָעַמּוֹנִי ("village of the Ammonites"), [Chephar-haamonai], pr. n. of a town of the Benjamites, Josh. 18:24. In יִנֵּה קָרִי 'ק'.

כָּפַר m.—(1) i. q. כָּפַר a village, hamlet, 1 Sa. 6:18.

(2) pitch, so called from its being overspread, or overlaid; compare the root No. 2, Gen. 6:14. (Aram. כַּפַּר and Arab. كَفَر id.)

(3) cypress, Gr. κύπρος, a shrub, or small tree, with whitish odoriferous flowers, growing in clusters; Arab. حِنَاء, حِنَاء, Lawsonia inermis, Linn., so called in Hebrew, as has been well suggested by Joh. Simonis from a powder being made of its leaves with

which, when mixed with water, women in the East *near over* their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, אֵשֶׁל אֶתֶּן אֶתֶּן a bunch of cypress; pl. נִפְרִים Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) λύτρον, *price of expiation, or redemption*; Exod. 21:30; 30:12, כֶּפֶר נַפְשׁוֹ “the redemption-price of his life;” Isa. 43:3, כֶּפֶר “the price at which thou wast redeemed.”

נִפְרִים pl. m. *redemptions, atonements*, Exod. 29:36; 30:10, 16; יוֹם הַנִּפְרִים the day of atonement, Lev. 23:27; 25:9.

נִפְתָּר fem. *a covering*, from the root נִפַּר No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; בֵּית הַנִּפְתָּר the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. ἱλαστήριον (Vulg. *propitiatorium*; Luther, Gnadenstuhl) [English *mercy-seat*], as though it were from the signification of *propitiation*; see נִפַּר No. 2, c. [Of course this is the true meaning and derivation; the *mercy-seat* was the place on which the blood of atonement was sprinkled before God.]

כִּפֵּשׁ prob. i. q. כָּבֵשׁ, I, IV., *to cover over* with any thing.

HIPHIL, Lam. 3:16, הִכְפִּישֵׁנִי בָאֵפֶר “he has covered me over with ashes.” Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (מִכְשַׁח בְּאֵפֶר Ber. Rabba, § 75). Ch. *he hath humbled me in ashes*; LXX. indeed and Vulg. ἐψώμυσέ με σποδόν, *cibavit me cinere*, a sense gathered from the context because verbs of food have preceded.

כִּפַּת Chald. *to tie, to bind*; pret. PEIL, Dan. 3:21.

PAEL, id., Dan. 3:20, 23, 24

כִּפְתָּוֹר a quadrilateral, which appears to me to be compounded of the trilaterals כִּפַּר to cover, and כֶּתֶר to crown; hence—(1) *a crown, chaplet, circlet*.—(a) of columns, Σαῦλεν-Καπίτά, Knaut, Am. 9:1; Zeph. 2:14.—(b) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. σφαυωτήρες, Vulg. *spharulae*; Josephus (Ant. iii. 6, § 7)

renders it by pomegranates; compare Syr. حُلَّةٌ blossom of the pomegranate.

(2) [Caphtor], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. נִפְתָּרִים Gen. 10:14; Deut. 2:23, used

of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words נִפְתָּרִים by comparison with the other passages, seem as if they should stand after נִפְתָּרִים (see Vater on this passage). The ancient translators, almost all, understand it to mean *Cappadocia*, but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (אִ). In consequence some have supposed it to be *Cyprus*, and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cypriots were called פְּתִים. I therefore prefer the island of *Crete*, an opinion favoured by this—that the Philistines were called פְּתִים (Cretans); see that word, and Michaëlis Spicil. t. i. p. 292—308; Supplementum. p. 1338. [In Thes. Ges. appears to prefer understanding *Cappadocia*.]

כֶּר plur. מִכֶּרֶם m.—(1) *a lamb*, especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root כָּרַר, Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. *agnus*; Syr. كَحْصَانٌ fattened; Ch. פִּתִּים fat. Collect. Isa. 16:1, שְׁלַחְכֶם מִכֶּרֶם מִלְּפָנֶיךָ “send ye the lambs of the ruler of the land,” i.e. those which were owed to the king, the lord of the land. Figuratively used—(a) *a pasture of lambs, a meadow*; Isa. 30:23. Ps. 65:14, לִבְשֵׁנוּ כְרִים הַצֵּאן “the pastures are clothed (adorned) with flocks.”—(b) *a battering ram*, Gr. κριός, a warlike engine for breaking through the walls of besieged cities; in Arab. also called كَبَشٌ Eze. 4:2; 21:27. (The Ionians also adopted this word in the signification of *lamb* and *pasture*; Hesych. Κάρ... πρόβατον. Κάρα... Ἰωνεὶ τὰ πρόβατα. Κάρος... βόσκημα, πρόβατον. Κάρος... βόσκημα. Compare Bochart, Hieroz. i. 429.)

(2) כֶּרֶם Gen. 31:34, *a camel's saddle*, with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its leaping, bounding [jolting] motion, or like *currus à currendo* (comp. אֶפְרַיִן). Arab. كَرْمٌ, also كَرْمٌ id. See Jahn's Bibl. Archæologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. i. p. 397.

כָּר prop. *piercing through, a piercer*; hence an *executioner*; a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. כְּרָתִי. It occurs three times in pl. כָּרִי

(for **כָּרִים** Lehg. p. 525), 2 Ki. 11:4, 19, of the attendants of Athaliah; **הַכָּרִים וְהַרְצָאִים** executioners and runners, and 2 Sam. 20:23 in כחיב, of king David's guards, **הַכָּרִי וְהַפְּלָחִי**. [Root כר.]

כָּר m. cor, a measure, both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. **חֶמֶר**. (The Arameans commonly use **חֶמֶר** for the Hebrew **כָּר**. The Hellenists also adopted *κόπος*.) The origin of this word is in its round form, and **כָּר** appears properly to signify a round vessel. See the root **כָּרַר**.

כָּרָא Ch. TO BE PAINED, SORROWFUL, like the Syr. **ܟܪܐ**. Ithpaël, Dan. 7:15, **אַתְּכִירִית רִיחִי** "my spirit was grieved."

כָּרַב a doubtful root, see **כְּרִיב**.

כָּרַבֵּל quadriliteral, i. q. **כָּבֵל**, **כָּבֵל** (which see), TO GIRD, TO PUT ON, the letter **ר** being inserted. See Lehg. p. 864. Pass. **מִכְרָבֵל** girded, clad, 1 Ch. 15:27; hence—

כָּרַבְלָא Ch. f. a cloak. Dan. 3:21.

I. **כָּרָה** TO DIG (Ch. **כָּרָא** and Arab. **كرا** to dig the earth. Kindred roots are **כָּרַר** No. 1, **אָכַר**, also **קָרַר** and **נָכַר**; e. g. to dig a well, Gen. 26:25; a pit, 50:5. Hence—(a) it is figuratively applied to plots, Ps. 7:16; 57:7; 119:85; Prov. 16:27, **אִישׁ בִּלְעֵל כָּרָה רָעָה**, "the wicked man prepares mischief." Followed by **עַל** of pers. and without any word signifying ditch or pit, Job 6:27, **תִּכְדְּרוּ עֲלֵי־רַעְכֶם**, "ye dig (pits) for your friend," similarly in the much discussed passage, 40:30, **יִכְדּוּ עֲלָיו חֲפָרִים** (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(b) Ps. 40:7, **אָזְנִים קָרִיתָ לִּי**, "ears hast thou digged for me," a poetical and also a stronger and bolder expression for the common **אָזְנִיךָ נָתַתָּ לִּי** "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases *jemandem den Star fassen*, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; *jem. die Zunge lösen*.

[**NIPHAL** pass. of **כָּרָה**, Ps. 94:13.]

Derived nouns, **כָּרָה** No. 1, **מִכְרָה**.

II. **כָּרָה**—(1) TO BUY, i. q. **מָכַר**, Deu. 2:6;

Hos. 3:2. (Arab. **كرا** I., III, to place, VI., VIII, X., to hire.)

(2) to make a feast, 2 Ki. 6:23. (Arab. **وكر** to make a feast, especially on the completion of a building, also **قري** to entertain as a guest, **قرا** entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was bought elsewhere, *zu denen man einkaufen muß*.)

I. **כָּרָה** or **כָּרָה** f. pl. const. **כְּרָת**, pits, cisterns, root **כָּרָה** No. 1 (compare Gen. 26:25). Zeph. 2:6, **נֹת כְּרָת רֹעִים וְנִדְרוֹת צֹאן** "fields full of shepherds' cisterns and folds for flocks." In the word **כְּרָת** allusion is made to **כְּרָתִים**, verse 5.

II. **כָּרָה** f. feasts, banquets, from the root **כָּרָה** No. II. (2). 2 Ki. 6:23.

כְּרוּבִים pl. **כְּרוּבִים** m.—(1) Cherub, in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, **וַיִּרְכַּב עַל כְּרוּב וַיָּעָף**, "and he rode upon a cherub, and did fly;" Ps. 18:11, **יֹשֵׁב הַכְּרֻבִים**, "who sits upon the cherubs;" lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaëlis, who (Comment Soc. Gotting. 1752, and in Supplem. p. 1343) compares the cherubs with the *equi tonantes* of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, "Syr.

ܟܪܒܐ powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecd. Orient. fasc. i. p. 65). If this word be of Phœnicio-Shemitic origin, either **כָּרַב**, by a transposition of letters, stands for **רכב** as if **כְּרוּב** as **רכיב** *divine steed* (Ps. 18:11), compare

Arab. **كرب** ship of conveyance, or (which is the not improbable opinion of Hyde, De Rel. Vet.

Persarum, p. 263) **כְּרִיב** is i. q. **כְּרִיב** (comp. **כְּרִיב** = **כְּרִיב**) one who is *near* to God, *ministers* to him, one admitted to his presence. Others, as Eichhorn (Introd. in O. T., vol. iii. p. 80, ed. 4), maintain that **כְּרִיבִים** are the same as the **γρύφες** (*Gryphen*) griffins of the Persians, guardians of the gold-producing mountains (compare Gen. loc. cit.); [such conjectures are awfully profane;] in this case the root must be sought

in the Pers. **כְּרִינְש** (*greifen*) to take hold, to take, to hold. Compare also Rüdiger's Dissertation on the Cherubs, in Ersch and Gruber's Encyclop. vol. 16, v. *Cherub*. [Other conjectures are given in Thes.]

(a) [*Cherub*], pr. n. m. **עֶזְרָא** 2:59; **נְהִי** 7:61.

כְּרוֹז m. Ch. emphat. **כְּרוֹזָא** a herald, Dan. 3:4 (Syr. **כְּרוֹז**); from the root—

כְּרוֹז Ch. TO CRY OUT, TO PROCLAIM, as a herald,

Aphel id. Dan. 5:29 [Syr. **כְּרוֹז**]. (This root is widely spread in the Indo-Germanic languages, Sansc. *krus*, to cry out; Zend. *kluresiō*, one crying out, a herald; Pers.

כְּרִישְׁתִּין to cry out; Greek *κηρύσσω*, also *κράζω*, *κράω*; Germ. *kreischen*, *kreifen*; Engl. to *cry*; compare **כְּרִיא**. Amongst the Arab Christians **כְּרִי** is to preach, for *κηρύσσειν*.)

כְּרִי 2 Ki. 11:4, 19; see **כְּרִי**.

כְּרִית ("separation"), [*Cherith*], pr. n. of a stream to the east of Jordan, 1 Ki. 17:3, 5.

כְּרִיתוֹת and **כְּרִיתָת** f. a cutting off from marriage, a divorce; **כְּפֶר כְּרִיתָת** Deut. 24:1, 3; Isaiah 50:1; **כְּפֶר כְּרִיתָתִים** Jer. 3:8, a bill of divorce. Root **כְּרַח**.

כְּרַח an unused root; Syriac **כְּרַח** to surround, also Syr. and Chald. to wrap around, to wrap up. This appears to be a secondary root from **כְּרַח**, **כְּרַח** to surround, (whence **כְּרַח** circuit, circle), formed by the rejection of one radical; compare **כְּרַח** a chain, from **כְּרַח** (Hebr. Gramm. p. 73).

Hence **כְּרַח** a mantle; Syriac **כְּרַח** a fortress; compare **כְּרַח**, and—

כְּרַב an unused quadriliteral; Zab. to surround, compounded of **כְּרַח** to surround, and **כְּב** (which see) to roll together. Hence—

כְּרַב m. with suff. **כְּרַבּוֹ** Exod. 27:5; 38:4, the circuit, the border, which went round the middle of

the altar, over the brazen grating; perhaps in order to catch whatever might fall from the altar.

כְּרִכְמָא m. *curcuma, crocus Indicus* ["the *crocus*, whether the Indian or the common"], Cant. 4:14; LXX. *κρόκος*. (Ch. **כְּרִכְמָא**, **כְּרִכְמָא** *crocus*, **כְּרִכְמָא** to dye a crocus colour; Arabic **كِرْكَم** id.; Sanscrit *kankom* and *kunkuna*; Armen. *kekhrym*.)

כְּרִכְמִישׁ ["fortress of Chemosh"], [*Carchemish, Charchemish*], Isa. 10:9; Jer. 46:2; 2 Ch. 35:20, pr. n. of a city on the Euphrates, no doubt the same as was called in Greek *Καρκήσιον*; Latin *Cercusium*; Arab. **قَرْقِيسَا**. It is a tolerably large

and fortified city, situated on an island, formed on the east side by the river Chaboras, which flows into the Euphrates. The Hebrew name is compounded of **כְּרַח**, Syr. **כְּרַח** a fortress, and some proper name **כְּמִישׁ**; see Michaëlis Suppl. p. 1352. [In Thes. the latter part of this compound is judged to be **כְּמִישׁ** i. q. **כְּמִישׁ** pr. n. of an idol.]

כְּרִכְמָא [*Carcas*], pr. n. of a eunuch of Xerxes, Est. 1:10; Pers. **کَرکس** eagle. ["Compare Sansc. *karkuza*, severe, Benfey."]]

כְּרִכְרוֹת f. *dromedaries* or swift camels [Isa. 66:20], (compare Herod. iii. 103, *αἱ γὰρ σφὶ κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχύτητα εἰσι*), so called from their *leaping* or *bounding* [*jolting*] motion; (root **כְּרַח**, Piel **כְּרַח** to dance), their pace being sometimes quickened by musical instruments [?]. See Boeh Hieroz. t. i. p. 90; Schult. Animadvers.; and my Comment. on Isa. loc. cit.

כְּרִם an unused root. Arab. **كَرَم** to be noble, of a generous nature, used not only of persons, but also of other objects: **كَرَم** good and fertile ground; **أَرْضُ كَرَمٍ** land producing fine plants. Hence—

כְּרִם m. (twice fem. [properly only once, and it only occurs *once* in the two verses referred to], Isa. 27:2, 3) with suff. **כְּרִמִּים** pl. **כְּרִמִּים**.—(1) a field set with plants of nobler quality, cultivated as a garden or orchard. **כְּרִם זַיִת** an olive yard, Jud. 15:5. **כְּרִם** a way which leads to gardens and orchards, i. e. to a cultivated country inhabited by men, as opp. to the desert, Job 24:18.

(2) Specially a vineyard, Ex. 22:4; Deut. 20:6; 28:30, and so frequently; fully **כְּרִם חֵמֶר** a garden of

wine [but the reading is **כרמי** *Am. 5:11*. A vineyard is also sometimes used in the prophets as an image of the people of Israel, *Isa. 3:14*; *5:1*, seq.; *27:2*, *Jer. 12:10*, compare *Matt. 20:1*, seq.; *21:28*;

Luke 20:9. (Arab. **كرم** *id.*) Hence the denominative—

כרם *m.* (like **בקר** from **בקר**) a vinedresser, *Joel 1:11*; *Isa. 61:5*.

כרמי ("a vinedresser"), [*Carmi*], *pr. n.*—(1) of a son of Reuben, *Gen. 46:9*; *Ex. 6:14*.—(2) *Jos. 7:1*. From No. 1 is derived the patronymic which is spelled the same (for **כרמי**), *Num. 26:6*.

כרמיל *m.* crimson, crimson colour, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, *Linn.*); also cloth of a crimson colour; in the later Hebrew, *i. q.* **שני**, which see; in the more ancient, *תולעת* *2 Ch. 2:6, 13; 3:14*. The Hebrews adopted this word from the Persians; it is from the Pers. **کرم** *kerm*; Sanscr. *krini*, a worm;

and **אל** bright red; compare Armen. *karmir*; Arab. **قرمز** *coccus*, worm, **قرمزل** *coccus*; Germ. *cramoisi*, *carmesin* [*Engl. crimson*]. In like manner from *vermiculus* is derived the French *vermeil* [*English vermilion*].

כרמל (from the noun **כרם** with the addition of the termination *el*, which appears to me to have a diminutive force; see p. CCCXXI, A.) *m.*

(1) a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn, etc. (*Kimchi*, **מקום אילנות פירות ושרות תבואה**), sometimes used in opposition to a desert, sometimes to a forest; *Isaiah 29:17*, "Lebanon is changed into a garden, and the garden shall be a forest;" *Isa. 32:15, 16*; *Jer. 2:7*, "I brought you forth **אֶל-אֶרֶץ הַכְּרָמִל** into a land like a garden, that ye might eat the fruit thereof," *Isai. 10:18*; *16:10*; *Jer. 48:33*; *2 Ch. 26:10*; with suff. **כְּרַמְלִי** *2 Ki. 19:23*; used of Lebanon, **כְּרַמְלִי** "its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote garden fruits, as being earlier and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand **כְּרַמְלִי** *Lev. 2:14*, *i. e.* *grits, corns, polenta, early grain*; and thus by an ellipse of a common word, **כְּרַמְלִי** *Levit. 23:14*; *2 Ki. 4:42*. In both the passages in Leviticus **כְּרַמְלִי** are offered on the altar with bread of the first fruits,

with which it is also joined, *1 Ki. loc. cit.*; and perhaps we may understand *grouths, polenta* (*ἄλφειτα*), made from the fresh and early grain by rubbing out and skinning (*frische Weizen-und Gersten, rühe*), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, **א שבלת רכה ולחה** a fresh and tender ear of corn (not a green ear).

(3) [*Carmel*], *pr. n.*—(a) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. **הַכְּרַמֶּל** *Am. 1:2*; *9:3*; *Jer. 4:26*; *Cant. 7:6*; fully **הַר הַכְּרַמֶּל** (the mountain of the garden), *1 Ki. 18:19, 20*; without the art. *Isa. 33:9*; *Nah. 1:4*; *Josh. 19:26*. *Cant. loc. cit.* **רִאשֶׁךְ עֲלֶיךָ כְּכַרְמֶל** "thy head (is) like Carmel;" *i. e.* adorned with hair, as that mountain is with trees. *Comp. Relandi Palæstina*, page 327.—(b) of a town amongst the mountains to the west of the Dead Sea, where there is now *el Kirmel* (**כְּרִמְל** *Kurmul*. *Robinson*), a chalky mountain, *Josh. 15:55*; *1 Sa. 15:12*; *25:5*. See *Relandi Palæstina*, p. 695; *Seetzen in v. Zach's Monatlicher Correspondenz*, t. 17, page 134.

The Gentile noun is **כְּרַמְלִי** *1 Sa. 30:5*; *2 Sa. 23:35*; fem. **כְּרַמְלִית** *1 Sa. 27:3*.

כְּרָן [*Cheran*], *pr. n. m.* *Gen. 36:26*. (Arabic **كران** *i. q.* **כְּנֹר** a harp.)

כְּרִסָּא *Chald. a throne, tribunal*, *i. q.* *Heb. כִּסֵּא* (the double *s* being changed into *rs*, see the letter **ר**), *Dan. 5:20*; with suff. **כְּרִסָּיה** *Dan. 7:9*; pl. **כְּרִסָּנִי** *ibid.*

כְּרִסָּם *quadril. derived from Piel of the verb כָּרַס, which see, for כָּרַסָּם (see כְּרִסָּא, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, Psal. 80:14.* (Arabic **كرسم** to cut off, to corrode, to depasture, to gnaw, to devour; *Chald. כְּרִסָּם* to devour, depasture, as a locust.)

כָּרַע *TO BEND, TO BOW*, used intrans. of the knee, *fid. beugen (vom Knie)*. (A kindred root is **כָּנַע**, which see. ["Samar. **כָּנַע** to lie down."] Just as from **כָּנַע** is **קַנְיָא** *leg*, so from **כָּרַע** is **כְּרִס** *crus, leg*. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, **כָּרַע**, to be bowed down through age, or while at prayer.) Hence *Isa. 45:23*, **תִּכְרַע כָּל-כָּנֶה** "every knee shall bow." Hence used of a man, **כָּרַע עַל-כַּרְסִי** *to bow*

upon one's knees, Jud. 7:5, 6, 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—*To bend one's knees, or to fall upon one's knees*, is also used of those—(a) who do reverence to a king, or worship God, in which sense it is joined with הִשְׁתַּחֲוֶה, Ps. 95:6. Followed by ל of pers. Est. 3:2, 5; Isa. 45:23; לִפְנֵי Ps. 22:30; 72:9.—(b) those who sink down for want of strength, when it is commonly followed by נָפַל Job 4:4; בָּרָכִים פָּרְעוֹת “falling (failing, or bowing) knees.” Psal. 20:9; וְנָפְלוּ פָּרְעוֹת “they are bowed down and fall.” 2 Ki. 9:24, “he sank down in his chariot.” Isa. 10:4; 46:1, 2; 65:12; Jud. 5:27.—(c) those who are about to lie down on the ground, Gen. 49:9; בָּרַע רִבְצִן “he stooped, and lay down.” Num. 24:9.—(d) used of parturient women (from the custom still existing in Æthiopia, where women bring forth kneeling, see Ludolfi Hist. Æthiop. i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3; וַיִּכְרְעוּ אַפְּיָם אֶרְצָה “and they bowed themselves with their faces to the ground.” Hence בָּרַע עַל אִשָּׁה *compressit feminam*, Job 31:10; compare *incurvare*, Martial. xi. 44; *inclinare*, Juvenal. ix. 26; x. 224.

HIPHIL—(1) *to cause to bow down, to prostrate, enemies*, Ps. 17:13; 18:40; 78:31.

(2) *to depress, i. e. to afflict, any one*, Jud. 11:35. Hence—

כַּרְעִים dual fem. *both legs*, from the knee to the ankle, which are bent in bowing down (Unter-Schenkel, das Wadenknie, vom Knie abwärts), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. كَرَاع, Lev. 11:21.

כִּרְפָּם *fine, white linen, or cotton cloth*, Est.

1:6; Arab. كَرْفَس, Pers. کرباس, Gr. κάπρασος, Lat. *carbasus*, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. *karpāsa*, cotton; see Celsii Hierobot. t. ii. page 157.

כָּרַר a root not used in Kal.—(1) prop. *to go, or move in a circle*, compare the kindred but softer roots חָוַל and גָּלַל. Hence כָּר prop. a round vessel, i. q. זֶלָה, זֶלָה.

(2) *to dance* (comp. חוּל No. 1; Gr. with a prefixed sibilant, σκαίρω), *to exult, to leap* (see כָּר a lamb, so called from its leaping); also, *to run*, whence כָּר No. 2, a camel's saddle (comp. *curro, currus, currus*, Eng. *to carry*).

PIEL כָּרַר *to dance*, 2 Sam. 6:14, 16, i. q. רָקַד in the parallel place, 1 Chron. 15:29. Hence כָּרָרוֹת dromedaries, from their bounding motion.

From כָּרַר in the first signification of *going round*, is derived the secondary triliteral כָּרַד *to surround*, and the noun כָּבֵר for כָּרַר a circle, a circuit.

כָּרַש an unused root, *to bend, to bow oneself*, i. q. the kindred קָרַם. Hence—

כָּרִישׁ *the belly*, so called from its being curved, convex; like the Germ. *Bauch*, from the verb *beugen*, and Hebr. נָחוּן from the root נָחַן, Jerem. 51:34; (Aram. כְּרִישׁ, Arabic كَرِش the ventricle of ruminating animals, كَرِشَاءُ a woman with a large belly.)

כָּרִישׁ pr. n. *Cyrus*, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:21; 6:29; 10:1. The Greeks have remarked that the Persians called *the sun* by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. Κύρος, κοῦρος, ἥλιος), and rightly so; for it is the Zend. *khoro, hur, ahurō*; Pers. خور, دور (compare Sanscr. *sūrg, sūri*, and the word most frequently used, *sūrya*); “is a termination added, as in כָּרִישׁ. — As to the opinion lately brought forward by U. Müller (De Authentia Oraculorum Esaiæ, Havniæ, 1825, p. 209, sq.), that the name כָּרִישׁ in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. כָּרִישׁ uprightness), it is needless to do more than mention it.

כָּרְשָׁנָא [Carshena] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. کارشن spoiling of war. [Benfey proposes Zend. *keresna*, Sanscr. *krishna*, black; see Thes.]

כָּרַת fut. יִכְרֹת.—(1) *to cut, to cut off*, as part of a garment [“comp. Sanscr. *Krit*.”] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; præputium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; *to cut down trees*, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence כָּרְתֵי הָעֵצִים woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; כָּרֹת Levit. 22:24; more fully כָּרֹת נִפְקָה Deut. 23:2, castrated.

(2) *to kill, to destroy persons*, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially כָּרֹת בְּרִית *to make a covenant*, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.

Bochart, Hieroz. t. i. lib 2, cap 35; Danzii Interpretes, p. 255; also Gr. σπονδή, libation, league, whence is *spondere*). Commonly construed followed by עם and אִתָּה (אִתָּה) with any one, Gen. 15:18; Ex. 24:8; Deu. 4:23; 5:3; and so frequently; but followed by ל—(a) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job 31:1, לְעֵינַי פָּרַתִּי “I made a covenant with my eyes,” i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 21:7; Isa. 55:3; 61:8; Jer. 32:40. — (b) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6, וְעַתָּה פָּרַתוּ לָנוּ בְרִית, “now grant a league to us,” verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2. — (c) where any thing is vowed to God. Ezr. 10:3, וְעַתָּה נִכְרַת בְּרִית, “and thou hast joined with thee (some) of them in covenant,” Vulg. *fœdus pepigisti cum eis*. For בְּרִית there once occurs the syn. אֶמְנָה Neh. 10:1.

NIPHIL.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile, to be expelled*, Zec. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Psa. 37:9; Prov. 2:22; 10:31, and so often. Thus, in the customary expression of the Mosaic law, הַנֶּפֶשׁ הַזֹּאת תִּכָּרֵת מִבְּנֵי הָעָם “that soul (that person) shall be cut off from his people,” Gen. 17:14; Levit. 7:20, 21; עַמָּם מִקֶּרֶב עַמּוֹ Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; מִיִּשְׂרָאֵל Exod. 12:15; Num. 19:13; מִתּוֹךְ הַקָּהָל Num. 19:20; וּמִיִּשְׂרָאֵל Exod. 12:19; and simpl. הַנֶּפֶשׁ תִּהְיֶה Levit. 17:14; 20:17. By this phrase is meant the punishment of *death* in general, without any definition of the manner (never the punishment of *exile*, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish, to fail*, i. q. אָבַד. 1 Kings 2:4, לֹא־יָבֹרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל “there shall not fail thee (perish unto thee) a man from off the throne of Israel,” 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name Ruth 4:10;

of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, לֹא־יָבֹרֵת מִכֶּם עָבָד “there shall not fail (i. e. cease) from you a slave,” i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*; i. e. divided; used of the waters of Jordan, Josh. 3:13; 4:7; compare בְּרִיתוֹת divorce.

(5) *to be consumed* as food, Num. 11:33.

PUAL בָּרַת and בָּרַת *to be cut off, or down*, Jud 6:28. Eze. 16:4.

HIPHIL—(1) i. q. Kal No. 2, *to kill, destroy* men, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw*. 1 Sa. 20:15, וְלֹא־תִכְרִית אֶת־הַסֶּבֶד מִמֶּנּוּ בֵּיתִי “that thou withdraw not thy mercy from my house.”

HOPHAL הִכְרַת *to be cut off* from something, followed by מִן Joel 1:9.

The derived nouns immediately follow, except בְּרִיתָה, בְּרִית.

כְּרָתוֹת f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

כְּרֵתִי m.—(1) *a Cherethite, an executioner* (see the root כָּרַת No. 1, 1 Sa. 5:4), only found in the phrase הַכְּרֵתִי וְהַפִּלְתִּי 2 Sa. 8:18; 15:18; 20:7, נָצַב (collect.) *executioners and runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare כְּרִי, טָבַח, אֶמְנָה). See 1 Ki. 2:25, 34, 36; comp. Dan. 2:14.

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 2:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Den. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that כְּרֵתִי signifies that island; see that word. Others suppose כְּרֵתִי to be so called from כָּרַת to be expelled from one's country (Zec. 14:2), so that it would be the same as Ἀλλόφυλος, by which word פִּלְשְׁתִּי is rendered by the LXX. [in some parts of the O. T.]

כֶּשֶׁב [pl. כְּשָׁבִים] m. and כֶּשֶׁבָה f. by a transposition of letters, i. q. כְּבִישָׁה, כְּבִישָׁה (which see), *a lamb*, Gen. 30:32, 33, 35; Lev. 3:7; 5:6.

כֶּשֶׂד an unused root. Arab. كشد to cut in, كشد gain.

כֶּשֶׂד [Chesed], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the

Chaldeans (כַּשְׁדִּים) may be derived from him. Compare אֲכַדִּיָּךְ. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

כַּשְׁדִּים Gentile noun, pl.—(1) *the Chaldeans*, i.e. the inhabitants of Babylonia, often also called **כְּכַל**, Isa. 43:14; 48:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; poet. **כְּשָׁדִים** Isa. 47:1. Their country is called **כְּשָׁדִים** *Chaldæa*, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. **כְּשָׁדִים** f. (as in Latin *Bruttii, Samnites*, for their country), Jer. 50:10; 51:24, 35. **כְּשָׁדִים** into *Chaldæa*, Ezekiel 16:29; 23:16. In a wider sense, the name of *Chaldæa* also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Eze. 1:3; 11:24; hence **כְּשָׁדִים** Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (بَدِيَّةُ الشَّامِ), and no other way was passable.

Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldæer*; the arguments do not appear to me to be impugned by what has been advanced by Olshausen, Emendationen zum A. T. p. 41, seq. As to the form *Χαλδαῖος*, *Chaldeus*, perhaps both this and the Heb. **כְּשָׁדִי** may be formed from a more ancient form **כַּרְדִּי** which is still preserved in the name, the *Curds*. [But see also Forster's Arabia.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seq.

כְּשָׁדִי emph. **כְּשָׁדִיָּה** pl. **כְּשָׁדִיָּהִין** emph. **כְּשָׁדִיָּה** Ch. —(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

כֶּשֶׁה ἀπαξ λεγόμεν. Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic كَشَى Conj. I. and V. to be filled with food (Kamûs, p. 31).

כֶּשֶׁל m. *ar ste, a hatchet*, so called from cut-

ting down (כֶּשֶׁל), Ps. 74:6. (Chald. id. Jer. 46:22 Targ.)

כָּשַׁל (once fut. יִכְשֹׁל Prov. 4:16 elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms **כָּרַע** and **כָּנַע**, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare*; (kindred to this is the word **כָּלַל** to totter, pr. in the ancles, to waddle, from the quadrilateral **כָּרְסָל** an ancle, which see). The other synonyms properly signify *tottering* and *shaking of the knees* (just as **כָּנַע**, **כָּנַע**, **כָּנַע**, signify the quivering or trembling of the whole body); they alike imply want of strength. —However, in the common use of language, this primary idea is often neglected; hence **כָּשַׁל** means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2, הִמָּה כָּשְׁלוֹ וְנָפְלוֹ “they tottered and fell.” Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24, כָּשְׁלוֹ מַצִּיחַ “my knees totter through fasting;” compare Isaiah 35:3; Neh. 4:4. Part. **כָּשֹׁל** *tired out, wearied*, Psalm 105:37; Isa. 5:27.

(2) *to stumble*. Followed by **בְּ** of the thing against which one stumbles, Lev. 26:37; Nah. 3:3.

NIPHAL **נִכְשַׁל** fut. יִנְכַּשֵּׁל i. q. Kal *to totter, to sink down*, 1 Sam. 2:4; Prov. 4:12; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Eze. 36:14 *and*—

HIPIIAL—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause some one to stumble and fail*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23.

Derived nouns, **כָּשֹׁל**, **כְּשָׁל**, **כְּשָׁלָה** and—

כְּשָׁלוֹן m. *a fall*, Prov. 16:18.

כֶּשֶׁף unused in Kal. Syr. Ethrael, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:1 (for Gr. λειτουργεῖν), Phil. 1:4 (for Gr. δέσσειν ποιεῖν). Like many Syriac words relating to worship (e. g. **כְּשָׁרִים**, **כְּשָׁר**, **כְּשָׁרָה**, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL **כִּשְׁפָה** *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. **כִּשְׁפָה**, *an enchanter, a magician*, Ex. 7:11; Den. 18:10; Dan. 2:2; Mal. 3:5. Fem. **כִּשְׁפָה** Exod. 22:17. LXX

φαρμακίς, φαρμακεύεσθαι. Vulg. *maleficus, maleficus artibus inservire.*

Hence pr. n. נִשְׁפָּה, and the words which immediately follow.

נִשְׁפָּה only found in pl. נִשְׁפָּה incantations, sorceries, 2 Ki. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

נִשְׁפָּה an enchanter, Jer. 27:9.

נִשְׁפָּה fut. יִנְשֵׁר.—(1) TO BE RIGHT, like the cognate roots נִשְׁרָה, נִשְׁרָה; followed by לִפְנֵי Est. 8:5, נִשְׁפָּה לִפְנֵי הַמֶּלֶךְ “and (if) it be right before the king,” i. e. if it please the king. (Ch. id.)

(2) to prosper, to succeed; hence used of a seed, to sprout (Syr. id.), Ecc. 11:6.

Hiphil, to cause to prosper, Ecc. 10:10.

Hence נִשְׁפָּה, נִשְׁפָּה, and—

נִשְׁפָּה m. Syr. نَصْرٌ.—(1) success, prosperity, Ecc. 2:21; 4:4. See נִשְׁפָּה.

(2) emolument, profit, Ecc. 5:10.

נִשְׁפָּה fut. יִנְשֵׁר. TO WRITE. (Arab., Syr., Ch. id. [“Æth. ብር-ብር: book, letter”].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by לִפְנֵי Deut. 6:9; 11:20; נִשְׁפָּה Jer. 36:2; Eze. 2:10, and נִשְׁפָּה Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, נִשְׁפָּה לְיָהוָה pr. “he fills his hand with letters (er beschreibet seine Hand) in honour of Jehovah;” compare Ex. 32:15; Eze. 2:10. נִשְׁפָּה לְכָל אֶחָד to write a letter to any one, 2 Sam. 11:14; followed by לִפְנֵי of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, to prescribe, to direct in writing, 2 Ki. 22:13; Ps. 40:8; also followed by לִפְנֵי Est. 9:23, and לִפְנֵי Prov. 22:20; Hos. 8:12; Eze. 4:7, נִשְׁפָּה לְכָל אֶחָד “written in Aramæan letters.” Specially it is—(a) to write down, to put in writing (aufschreiben), Num. 33:2; Jud. 8:14.—(b) to describe, Jos. 18:4, 6, 8.—(c) to inscribe, to put down in a list, men, citizens, or soldiers, Ps. 87:6, יִנְשֵׁר יִסְפָּר בְּכֹתֹב עַמִּים, “Jehovah will count as he writes down the peoples:” Isa. 4:3, נִשְׁפָּה לְחַיִּים “whosoever is written down for life;” compare Jer. 22:30; Ps. 69:29.—(d) to write a sentence, i. e. to decree, Isa. 65:6; Job 13:26. (Arab. كتب followed by عَلَى to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. to be written, written down, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PIEL i. q. Kal let. d, Isa. 10:1

Hence נִשְׁפָּה and the words immediately following

נִשְׁפָּה m. (with kametz impure) i. q. Syr. نَصْرٌ

Arab. كتاب a word used in the later Hebrew for the more ancient נִשְׁפָּה.—(1) something written, a writing, Esth. 3:14; 8:8; 2 Ch. 2:10, נִשְׁפָּה וַיֹּאמֶר בְּכֹתֹב “and he said in writing,” i. e. by letters: used of the kind of writing, or of the form of letters, Eze. 4:7; of a transcript, Est. 4:8.

(2) a book, Dan. 10:21; specially a list, a register, Eze. 13:9; Eze. 2:62; Neh. 7:64.

נִשְׁפָּה m. Chald. id.—(1) something written, a writing, Dan. 5:8, 15, 16, 24.

(2) Specially a mandate, a precept, Eze. 6:18; 7:22, נִשְׁפָּה לֹא קֶחֶב, “without prescription,” i. e. at will, as much as is wanted.

נִשְׁפָּה fut. יִנְשֵׁר Ch. to write, Dan. 5:5; 6:26; 7:1.

נִשְׁפָּה fem. writing, [mark], Levit. 19:28; see נִשְׁפָּה.

נִשְׁפָּה and נִשְׁפָּה Gent. n.; plur. Kittim, or Chitim, i. e.—(1) Citienses or Cyprians, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, Κίτιον, Gen. 10:4; Isaiah 23:1, 12; Eze. 27:6. The singular is never found in the Old Test., but it occurs in a bilingual inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscript. Gr. vol. i. p. 523 [See also Gesenii Monum. Phœn. p. 118—120, and tab. 10]) where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήμιος Κιτιεύς, in Phœnician letters נִשְׁפָּה בֶּן חֲדַשׁ אִישׁ כִּתִּי i. e. בֶּן חֲדַשׁ אִישׁ כִּתִּי (son of the new moon—a Citian man).

(2) In a wider signification the name comprehended the islands and coasts of the Mediterranean sea in general, especially the Northern, Greece, and the islands and shores of the Ægean sea; (in the same manner as אִיִּים, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xiv. 29), in which sense Perseus, 1 Macc. 8:5, is called Κιτιέων βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Χεττιέμ, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χεθίμος δὲ ἑσθίμα τῇ νῆσον ἔσχεν. Κύπρος αὐτὴ νῦν καλεῖται. καὶ ἀπ’ αὐτῆς νῆσοι τε πάσαι, καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χεθίμ ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δὲ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πόλεων ἰσχύσασα τὴν προσηγορίαν φυλάξει. Κίτιος γὰρ ὑπὸ τῶν ἑλλήνων

σάντων αὐτὴν καλεῖται), and by Epiphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), παντὶ δὲ δῆλόν ἐστι, ὅτι Κίριοι ἢ Κυπρίων ἡ ἴσος καλεῖται. Κίριοι γὰρ Κύπριοι καὶ Ρόδιοι. The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplem. p. 1377, seq.; and my Comment. on Isa. 23:1.

נָחַת m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i. e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root **נָחַת**.

נָחַל an unused root; Arab. **نَحَلَ** to press into one; whence **نَحْلَة** a compact mass of clay. Hence—

נָחַל m. [with suff. **נָחַלִּי**], a wall, perhaps as made of compacted clay, Cant. 2:9.

נָחַל Chald. id. Dan. 5:5; plur. **נָחַלִּים** (like **נָחַר**, Ezr. 5:8).

נָחַלִּישׁ (prob. contr. from **נָחַל**=**נָחַל** and **נָחַשׁ**), [*Kithlish*], pr. n. of a town in the tribe of Judah, Josh. 15:40.

נָחַם unused in Kal.—(I) i. q. **נָחַם** TO HIDE AWAY, TO LAY UP; see **נָחַם**.

(II) to be soiled, stained; Syriac Pael **ܢܚܡ** to stain. Ethp. to be soiled, filthy, stained; see Niph.

(III) i. q. **נָחַב**, by a change of the letters **ב** and **ב**; see **נָחַב**. [The arrangement of this root in its meanings must be regarded as very doubtful, see 'Thes.]

NIPHAL, pass. of No. II, to be stained, filthy [in Thea. to be written], Jer. 2:22. From No. I. is—

נָחַם m. a poetical word, *gold*; prop. that which is hidden away in treasures, that which is precious (comp. **נָחַר** and **נָחַר**); Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

נָחַן an unused root, perhaps i. q. **נָחַם** No. I, and Æthiopic **ከረከ**: to cover, to cover over, **ተረከ**: to clothe oneself, **ከረከ**: a tunic, a vest. Hence—

נָחַת (only in absol. state) and **נָחַת** (rarely absol. Exod. 28:39, commonly in const. state); with suff. **נָחַתִּי** Gr. **χιτών**, a tunic, an inner garment next

the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ancles (see **נָחַת**).

(The etymology is uncertain. Arab. **نَحْن**, Chald.

ܢܚܢ, Syr. **ܢܚܢ** is *flax, linen*; compare **ܢܚܢ**, **ܢܚܢ** cotton, cotton cloth, Germ. Cotton, **Sam**, and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. *kutam*, something woven, linen. It may be more easy to derive **נָחַת** from the idea of covering, and clothing; see the root **נָחַת**.) Plur. **נָחַתִּים** Exod. 28:40; 29:8; 40:14; and **נָחַתִּים** Ex. 39:27; const. **נָחַתִּים** Gen. 3:21; Ex. 39:27; with suff. **נָחַתִּי** Lev. 10:5.

נָחַת [Derived in Thes. from the unused root **נָחַת**], const. **נָחַת** f.—(1) THE SHOULDER; as to the difference of this from **נָחַת**, see that word. (Arab. **نَحَت** id.; whence is formed the denomina-

tive verb **نَحَتَ** to wound in the shoulder, etc.) On the shoulder (**עַל נָחַת** Isa. 46:7; 49:22; **נָחַת** Nu. 7:9) burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, **וַיִּתְּנוּ** **נָחַת** **סִמְרֵת** "and they gave a revolting shoulder," i. e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. **בֵּין נָחַתִּים** between the shoulders, i. e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, as the side of a building, 1 Ki. 6:8; 7:39; of the sea, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, "(Benjamin) shall dwell between his shoulders (Jehovah's)," i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, "they shall fly upon the shoulder of the Philistine;" they shall attack their borders, an image taken from birds of prey.

Plur. **נָחַתִּים**, const. **נָחַתִּים**, with suff. **נָחַתִּי** (both fem.).—(1) the shoulder pieces of the high priest's dress (**אֶפֶסֶת**), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) the sides of a gate, i. e. spaces at each side of a gate, Eze. 41:2, 26.

(3) bearings of an axle, 1 Ki. 7:30, 34.

נָחַר unused in Kal; prop. TO SURROUND, i. q. **נָחַר**, see a long series of connected roots under the word **נָחַר**.

PIEL—(1) to surround, to environ, in a hostile sense, Jud. 20:43; Ps. 22:13.

(2) to wait, as in Syriac and Chaldee, prob. from the idea of going round; comp. חגל No. 7, and יחל Job 36:2.

HIPHAL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by ב.

(2) to put on as a crown, to crown oneself with anything (see כתר). Prov. 14:18, ערוכים יכתירו דעת "the prudent are crowned with knowledge."

Hence כתר, and—

כתר m. the diadem of a Persian king, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. *κίραρις*, *κίραρις*, Curt. iii. 3.

כתרת plur. כתרות f. a capital, the head of a column, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

כתש TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. כתח; Germ. quetschen. Prov. 27:22. Syr. to strike, to fight.

Derivative, מכתש a mortar.

כתת fut. יכת—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio*, *percutio*; kindred root כרר to hammer.)

(2) to beat in pieces, to break, e. g. a vessel, Isa. 30:14. Part. pass. כרות crushed, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) to break down, i. e. to rout an enemy, Psal. 89:24.

PIEL כרת i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, to break down the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. to beat or dash selves upon. 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIPHAL fut. יכתי to rout (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יכת to be beaten to pieces, used of the images of idols, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence מכתה, מכתית.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying thirty. Its name (למד) has the same meaning as למר an ox goad, the form of which this letter has on the Phœnician monuments; thus, ל, L.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(a) with נ, e. g. לחן and נחן to burn, נדנה Chald. לנה, לנה a sheath, נשפה and לשפה a chamber, a cell; נתן, Syr. نل to give; in all these examples n appears to be the primitive sound; and on the other hand, ψαλγιμον, Chald.

לם, Arab. ن etc. where n has sprung from l. Compare ηλθον, βέντιστος, for ηλθον, βέλτιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(b) with ר, commonly in such a manner that ר, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g. נשפה a chain, Chald. and Arab. نشفة, and even נשפה palaces, by a softer pronunciation, נשפה Isaiah 13:22; נשפה and נשפה Chald. نشفة Arab. نشفة midst (compare λειμων, *lilium*); but on the other hand, elsewhere the exchange is made by ל being hardened into ר, e. g. נשפה, נשפה.

אלהות; صرخت, Arab. ملة, pr. n. מלה, a widow, [נשפה] Sam. נשפה godhead; see also the play of words, in נשפה and נשפה Mic. 1:13.—(c) more rarely with כ, as נשפה, Arab. جمجمة the skull.

(2) sometimes with א, as נשפה Chald. נשפה and נשפה to go away, depart (which see); compare, besides the examples there cited, Ὀδυσσεύς, *Ulysses*, odor, and oleo, δαίρη, Lat. *levir*, etc.

Quadriliterals are sometimes formed from triliterals—(a) by inserting ל after the first radical, as נשפה to glow.—(b) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiae, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see נשפה (buprefn), נשפה (Gärtchen), נשפה (Anódete), נשפה (Anódete, cup of a flower).

ל before monosyllables and barytone dissyllables ל, as נשפה, לנשפה (comp. Lgb. 628), with suff. לי: לנשפה in pause נשפה; לנשפה, לנשפה; לנשפה, לנשפה; לנשפה, לנשפה (Arab. ل, Eth. ل, Syr. ل), a prefixed preposition, abbreviated from נשפה, to which it is, to a considerable extent, synonymous; but with this difference, that נשפה is more frequently used in a proper

and physical sense; ל in those which are figurative and metaphysical.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto*; Germ. nach, an (etwas) hin, zu, gen; Gr. εἰς, πρὸς with acc.; hence לָרֶב followed by לָ and לָ to draw near to some one, לָ מִצָּא to attain to anything, לָ בּוֹא followed by לָ and לָ Isa. 60:4, 5, 13; לָ הִטָּא to sin against any one; very frequently used of the turning of the heart or mind to something, as לָ הִפֵּן to be well disposed towards any one, לָ הִחָה to wait for any one (harren, auf jem.); also after verbs of listening (see הִשְׁמָע, הִשְׁמָע, desiring (see בָּלָה), good will (Ex. 20:6), etc.

(2) *to, even to*; fully לָ עַד, as לָשָׁבַע even to satiety, Eze. 39:19. לָ...לָ prop. interval...even to, i. e. between this and that, (page cxiv, B). עַד...לָ of a twofold limit, *even to...and even to*, Neh. 3:15.

Metaph. *adeo, even*. Deu. 24:5, לָ יַעֲבֹר עָלָיו לֵבִי דָבָר "there shall not be laid on him even any matter," i. e. not the least matter; similar to this are the following passages: 2 Chron. 7:21, ... הִבִּיתָ הַיָּהּ "as to this house...even all the passers by shall be astonished at it," even the men in the streets. Eccl. 9:4, מִן הֵוָה טוֹב מִן פִּי לִבְלֹב "for even a dog when living is better than a lion when dead;" even the meanest animal when alive excels the most noble if it be dead. Also used sometimes of a number to which a multitude or amount nearly approaches, like the Gr. εἰς μυριάδας, πρὸς μυριάδας; Germ. an hundert, 2 Ch. 5:12, בְּהֵימָם לְמֵאָה וְעֶשְׂרִים "nearly an hundred and twenty priests." 2 Ch. 3:8; (but 1 Sa. 29:2 does not belong here).

(3) *etc, into*, used of something passing into another condition, as though *changed, transformed into* something, Gen. 2:22; Job 17:12; Lam. 5:15; Joel 3:4. 2 Sa. 5:3, "and they anointed David לְמִלְכָּה (into) a king;" also, לָ הָיָה to become (to be changed) into something, zu etwas werden. Gen. 2:7, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה "and man became a living soul" (comp. Job No. 2, a); and without the verb substantive, Job 13:12, לְגִבֵּי הַמָּר לְבָצִיחַ "your bulwarks (are become) bulwarks of clay." Lam. 4:3, בַּת עַמִּי לְאִתָּוָה "the daughter of my people (is become, or is) cruel." Hence—

(4) It is the *mark of the dative*, after verbs of giving, granting, delivering (see נָתַן, נָתַן), of pardoning (נָשָׂא), of consulting (שָׁאַל), of sending (שָׁלַח), etc. etc.

Specially it denotes—(a) what is called *dativum commodi* (& *incommodi*), compare No. 8, which is also often added pleonastically to verbs of motion, as

those of going (see הָלַךְ, הָלַךְ), of fleeing (נָס, נָס), especially in the imperative and future, see Lehrs. p. 736; poet. also to other verbs, as לָ הָיָה *be thou like* (lit. for thyself), Cant. 2:17; 8:14; Job 12:11, "the palate tastes food for itself;" Job 15:28, "houses which they do not inhabit for themselves;" Ez. 37:11, נִגְדְּנוּ לָנוּ, etc.

(b) *the dative of the possessor*, as לָ יֵשׁ לִי הָיָה לִי (see under these verbs), there is to me, I have, לִי אֵין there is not to me, I have not (see אֵין, אֵין); לִי אֵין there is a son to Jesse, i. e. of Jesse, 1 Sam. 16:18 לְשָׂאוֹל הַחֲמוֹשִׁים the watchmen who were to Saul, i. e. Saul's watchmen, 1 Sam. 14:16 (an example which infringes the canon of Ewald, Hebr. Gram. § 308, 2, which Winer repeating, Sim. Lex. p. 509, by some oversight writes without the article לִשְׂמֵי).

(c) *the dative of the cause and author*, of common use in Greek, and found by a Græcism in the Latin poets: the ground of this construction will be easily understood from the following and similar phrases—Ps. 18:45, לִי יִשְׁמָע אֹזֶן יִשְׁמָע לִי "they submit themselves to me, to the fame, or at the fame, of my name;" Job 37:1, לְזֹאת יִתְרַד "to this (towards such things) my heart trembles," *folchem zittert mein Herz* for *durch folche*; Isa. 19:22, נָעֻתָר לָהֶם "he is moved to them," he yields to their prayers. Isa. 65:1. It might be said in German, dem Winke geschieht es, for auf den Wink, in Folge und Kraft des Winkes, der Macht des Winkes gleichsam weichend. It is thus put—(aa) after passive verbs, יִעָשֶׂה לָכֶם, let there be done of (by) you, Ex. 12:16; לִי נִשְׁמָע לִי it was heard by Sannaball, Neh. 6:1; לָהּ קִרְאָה invited by her, Est. 5:12—(bb) after neuter verbs which have a passive power, as לָ הָיָה to be done by some one, Isa. 19:15; לָ הָיָה to be pregnant by some one.—(cc) in the inscriptions of poems (what is called *Lamed of the author*, and is also used in Arabic), לְדָוִד a psalm of David, Ps. 3:1; 4:1, and לְדָוִד מִזְמֹר Ps. 24:1; and without the nominative לְדָוִד of David, or by David, Ps. 25:1; 26:1; 27:1; compare the datives of the author of a similar kind, which stand alone on the Phœnician coins, as לְצִידוֹנִים (לְצִידוֹנִים) struck by the Sidonians, לְצִידוֹנִים by Tyre, Gr. Σιδωνίων, Τύρον.—(dd) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sam. 3:2, בְּכֹרֵי אִמְנוֹן לְאִחִינוֹם "his first-born (David's) was Amnon, by Ahinoam," i. e. born of that mother; ver. 3—5 (where some needlessly supply לָ, compare rather Ps. 128:6); Job 33:6, אֲנִי בְּפִי לֹא "I am even as thou (created) by God," comp. Ps. 24:1; 74:16 Hos. 6:10, שָׁם נִזְנְתָה לְאֶפְרַיִם "there whoredoms (were committed) by the Ephraimites;" Isa. 2:12, לֹא לִיהוָה

"the day (of a judgment to be held) by Jehovah;" Ps. 81:5, יַעֲלֶב מִשְׁפָּט לְאַלְהֵי "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was גְּדֹלָה עִיר לְאַלְהֵים a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page L, A); 1 Ki. 10:1 יָשַׁם שְׁמֵעַ שְׁלֹמֹה לְשֵׁם "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9, לִיהוָה הַיְשׁוּעָה "by Jehovah (is) victory;" Jud. 7:18, לִיהוָה וְלִגְדֵּעֹן "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, הִכָּה לְפִי חֶרֶב to smite with the edge of the sword (see פָּה); לָעֵינַי רָאֵה לָעֵינַי to see with the eyes, Eze. 12:12; Ps. 12:5, לְלִשְׁנֵינוּ נִבְדֵּר "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b*, *d*, *cc*), in Latin, a *genitive* would be used; and hence, also, in examples of other kinds, ל stands as *the sign of the genitive* (compare as to the dative in Greek when put by what is called *σχημα Κολοφώνιον* for the genitive, e.g. ἡ κεφαλὴ τῷ ἀνθρώπῳ, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.*, for *de*). Specially—(a) where many genitives depend on one nominative, as רִבְרֵי הַמִּלְכִּים לְמֶלֶךְ יִשְׂרָאֵל the chronicles of the kings of Israel, 1 Ki. 15:31; מִשְׁפָּחַי עֲשֵׂה שְׁנֵים לְשִׁבְתָּ אֲבָרָם Gen. 16:3, compare Ruth 2:3; or where the nominative has an epithet adjoined, as לְאַחִימֶלֶךְ בֶּן אֶחָד 1 Sa. 22:20 (in both these kinds of examples the construct state would be unsuitable, see Lehrg. p. 673).—(b) after numerals, Gen. 7:11, "in the six hundredth year נֶחֱמֵי of the life of Noah;" and so לְרֵאשִׁית לְכָל הַשָּׁנָה the first of all, 2 Sa. 19:21, אֶחָד of them; Eze. 1:6.—(c) as a genitive marking material, Lev. 13:48; Ezr. 1:11, and—(d) where adverbs with the addition of ל are put before substantives, and have the force of prepositions, as קָבִיב (adv.), קָבִיב לְ (prep.); מִתַּחַת (adv.); מִתַּחַת לְ = מִתַּחַת (prep.); מִעַל לְ, מִחוּץ לְ, מִבְּנֵינָם, etc. Lehrg. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used ל, the mark of the dative, *instead of the accusative*, after active verbs (as is done in Chaldee, Syriac, and Ethiopic), e.g. לָקַח Jer. 40:2; אָכַל לְ Lament. 4:5; הָרַג לְ Job 5:2, compare 1 Ch. 16:37; 25:1; Ps. 135:11. Once ל is even prefixed to a whole sentence, which stands as an accusative, Isa. 8:1, "and write thereon with a common stylus 'לְמַחֵר' this (these words), 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrg. p. 681), that ל is found by a singular solecism prefixed even to a

nominative, it now appears to me differently; although as to the particular examples I differ from Winet (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. sc. belonged, are to be reckoned those that follow, *zu den Söhnen Issachar (gehörten)*. In that very difficult passage, 1 Ch. 3:2, הַשְּׁלִישִׁי לְאַבְשָׁלֹם "the third was Absalom," by comparison with 2 Samuel 3:3, הַשְּׁלִישִׁי אֲבִישָׁלֹם the ל may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4), and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding לְאַבְשָׁלֹם to be the accusative of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, *der dritte, der war Absalom*, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following derived and applied meanings.

(5) *as to, with regard to*, Germ. in Beziehung, *hinfißt auf, in Ansehung*, an, expressed in Greek by the preposition *εἰς*, and by a dative (Matthiæ, Gr. § 404), in Latin by an ablative. 1 Kings 10:23, "Solomon was greater than all the kings of the earth לְעֵצָה as to riches and wisdom." Job 32:4, "for they were greater לְיָמִים as to days," in age. Psalm 12:7, "silver צִרוּף בַּעֲלִיל לְאֶזֶן purified in the workshop, as to earth," i.e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, וְלִשְׁרִים לְמִשְׁפָּחַי יִשְׂרָאֵל "and as to princes let them rule justly." Ps. 16:3,..... לְקֹדְשִׁים בָּם בְּלִחְפָּצֵי "as to the saints.....in them only I delight."

(6) *on account of, propter*, used of cause and reason (compare Arab. *للم العلة* Lam causal). So לָמָּה *quare? wherefore? why?* Gr. *εἰς τί; πρὸς τί;* Germ. *wozu? und* לָמָּה, לָכֵן *therefore*, Gen. 4:23, "I have slain אֶת אָחִי לְפָצֵעַ because of a wound inflicted on me, וְאֶת הַיָּלֵד and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly לְמַעַן). Hosea 10:10.

(7) *concerning, about, of*, used of a person or thing made the object of discourse, *after verbs of*

saying. Gen. 20:13, אָמַר לִי אָחִי הוּא "say of me, he is my brother." Ps. 3:2; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. *ل* Koran iii. 162; iv. 54.

(8) *on behalf of* any one, *for* any one (comp. No. 3, a). Psalm 124:1, לֹאֵלֵי יְהוָה שָׁהִיָּה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֶךְ לָנוּ "who shall go for us?" Job 13:7, הֲלֹאֵל תִּדְרֹב עָלַי "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) לְנַפְשְׁכֶם on behalf of your lives," i. e. for the security of your life. So לָלָחֵם to fight for any one; לְהַעֲתִיר to pray, to make intercession for any one.—Hence it is—

(9) as applied to a rule or standard, *according to*. Gen. 1:11, לְמִינוֹ "according to its kind." Gen. 10:5, אִישׁ לְלִשְׁנוֹ "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19. לְצִדֵּק according to justice, i. e. justly. Isa. 32:1. Also *as though*, *as if*. Job 39:16, לֹא הִקְשִׁיָּה בְּנִיָּה לָלֶא "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint sui*. Job 18:14, תַּעֲצִירָהּ לְקִלְקֵל תַּעֲצִירָהּ "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim...was planted in a pleasant meadow לְצֵדֵר like Tyre" (pr. as if he were Tyre); יָצָא לְחַפְשִׁי he went out (from bondage) free; which is also expressed without לְ, יָצָא חָפְשִׁי.

(B) More rarely ל is used—(1) *of rest*, or *tarriance at a place*, or *in a place* (compare לָ letter B), like the Gr. *εἰ, ἐς* for *ἐν*, and the Germ. *zu* for *in, an*, e. g. *zu Freiburg*; as לִידָבָר at one's side; לְיָמִין at some one's right hand (p. cccli, B); לְפֶתַח אֹהֶל "at the door of his tent," Num. 11:10; לְפִי עִיר at the entrance of the city, Prov. 8:3; לְחוּף יָם by the sea shore, Gen. 49:13; לְעֵינַי at the eyes, i. e. before the eyes, in the sight of any one, לְפָנַי id. This usage is yet more widely extended by the poets and later [?] writers, who sometimes put ל for the common ב, e. g. לְחוּץ Ps. 41:7, and לְחוּץ 2 Ch. 32:5, i. q. בְּחוּץ without, outside; לְמִצְפֶּה Jos. 12:23; לְמִצְפֶּה at Mizpah, Hos. 5:1; לְשַׁחַת in the pit, i. e. in prison, Isa. 51:14. It is applied—

(2) *to time*, and is spoken—(a) *of the point of time at which*, and *in which*, any thing is done; especially used in poetry, and in imitation by the later writers, as לְבֹקֶר in the morning, Ps. 30:6; 59:17; Amos 4:4, for the common בְּבֹקֶר לְאוֹר at daylight, Job

24:14; לְעֶרֶב in the evening, Gen. 49:8; Ps. 90:6; Ecc. 11:6, for the common בְּעֶרֶב לַעֲת עֶרֶב Gen. 8:11; לְרוּחַ הַיּוֹם, Gen. 3:8; לַעֲת בֹּא הַשָּׁמֶשׁ at the time of sunset, Jos. 10:27, and conjointly לְבֹקֶר וְלַעֲרֵב 1 Ch. 16:40; 2 Ch. 2:3.—(b) used of *space of time within* which anything is done; לְשִׁלְשַׁת הַיָּמִים within three days, Ezr. 10:8; לְשִׁלְשַׁת שָׁנִים once in three years, 1 Ki. 10:22; and even—(c) of a *space of time after* which any thing is to be (just as Gr. *εἰς ἐνιαυτὸν* is *through* the space of a year (for a year) and *after* a year): Gen. 7:4, לְיָמִים עוֹד שִׁבְעָה after seven days, Germ. *in (nach) noch sieben Tagen*; Am. 4:4, לְשִׁלְשַׁת יָמִים after (every) three days; 2 Sam. 13:23, לְשָׁנָתִים יָמִים "after two years;" 11:1. Some examples of ל prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e. g. Ex. 34:2, נָכוֹן לְבֹקֶר ready for the morning; Prov. 7:20, "he will come home לְיוֹם פָּסָח by the day of the full moon (to the festival)." Germ. *zum Feste*.

(3) of the *condition or state in which* any one is, as לְבַד in separation, i. e. separately; לְבִטָּח in security, i. e. securely, confidently; לְחָלִי in sickness, i. e. sick, Isaiah 1:5; לְרִקְמוֹת in (garments) of many colours, Ps. 45:15.

An infinitive with ל prefixed (as לַעֲשׂוֹת) is rendered in Latin—(1) *ad faciendum*, *to do*, as marking purpose and end, e. g. Cant. 5:5, "I rose up לְפָתַח to open;" עֵת לְלָדָה "a time to bring forth," Ecc. 3:3; לְקֹרֶב נֶאֱרָא near to fly (thither), Gen. 19:20; also *something to be done*, *faciendum*: מָה לַעֲשׂוֹת what is to be done? 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo*, *for doing*, הָיָה לְעֵשׂוֹת to be ready or disposed for doing anything (see הָיָה No. 1, d), and ellipt. הָיָה לְהוֹשִׁיעַנִי "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi*, *of doing*, Num. 1:1, "in the second year לְצֵאתָם of their going out," i. e. after they had gone out.

(4) *that*, *so that* (one might do), Num. 11:11; Isa. 10:2.

(5) *even to*, *until* (one might do), compare above, A 2, Isa. 7:15.

(6) *on account of*, *because* (see A, 6), Isa. 30:4.

(7) *in that*, *while*, *when* (one might do), לְאָמֹר in that he said; לְפָנוֹת עֶרֶב when evening drew on, Gen. 24:63, compare Jud. 19:26; לַעֲשׂוֹת when he makes, Job 28:25 (for which there is לַעֲשׂוֹת, verse 26).

(8) *as if*, *as though* (A, 9), 1 Sa. 20:20.

Farther, ל is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, וַיְהִדְלוּ לְבָנָיו Germ. *zu*

§örten auf zu bauen; Deut. 3:24, הִחֲלֵת לְהַרְאוֹת "thou hast begun to shew." In such cases ? may be omitted, e. g. הוֹסִיף followed by a bare infinitive, Am. 7:8; 8:2; with ? prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs אָבָה, אָמַן, קָמַן, הָאִמִּין, בָּקַשׁ, בָּאֵץ, and the like.

Once ? appears to be used as a conjunction, and is prefixed to a finite verb (as in Arab. ل for لِي, and Ch. ? lett. B), for *that*; thus, 1 Ki. 6:19, where the common reading הָיָה ? may be rendered *that thou mayest place*. But as in this connexion this would be rather harsh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking הָיָה as a doubled infinitive, as in 1 Ki. 17:14.

? Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of the dative, Dan. 2:5, 7, 9, and often also of the accusative after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of the genitive, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see הָיָה Dan. 2:20, לְהָיִי מְבָרֵךְ "blessed be;" Dan. 4:22, "amongst the beasts of the field יְדוּרְךָ לְהָיִי let thy dwelling be;" Dan. 2:29, מָה דִּי לְהָיִי "what shall come to pass" (unless here לְהָיִי be put for the fuller לְהָיִי לְפָנֶיךָ).

לֹא ["and לֹא 35 times, according to the final Masora"], an adverb of negation, not, anciently pronounced also לֹא, לִי, לִי (compare לֹאֵל, לֹאֵל, לֹאֵל),

Aram. and Arab. لَا, لا, compare as to these syllables which have a negative power, (page xxi, A). Like the Gr. οὐ, οὐκ, it expresses an absolute negation; and hence it is put (unlike אֵל, which see) with preterites, Gen. 2:5; 4:5, and futures, as—(a) simply expressing a negative, לֹא תִעָזֵב "thou wilt not leave," Ps. 16:10.—(b) in prohibitions, Ex. 20:15, לֹא תִגְנוֹב "thou shalt not steal;" verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from אֵל, which is dehortatory; but compare Prov. 22:24).—(c) rarely used in sentences expressive of end (where commonly there is אֵל), although this use is denied by Winer (Sim. Lex. p. 514). [Doubted by Ges. in Thes.] Ex. 28:32, לֹא יִכְרַע "that it be not rent" ["(so) that it shall not be rent," Ges. in Thes., 23-

jecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, no; Job 23:6, "will he contend with me with all his strength? no (לֹא), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from אֵל No. 4), for הֲלֹא *nonne?* like the Gr. οὐκ, Il. x. 165; iv. 242; especially thus found in sentences connected with what has preceded, Job 14:16, לֹא תִשְׁמַר עַל חַטֹּאתַי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for בְּלֹא *without*; 1 Ch. 2:30, "and Seled died בְּלֹא בָנִים without children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לֹא יָרַךְ without a way, Job 12:24; לֹא אִישׁ without men, devoid of men, Job 38:26.

(4) It is, i. q. עַד *not yet*, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(a) to adjectives to make them negative, לֹא חַסִּיד impious, Psalm 43:1; לֹא עָז infirm, Prov. 30:25.—(b) to substantives, as לֹא אֵל as if it were *non-deus, not-god*, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לֹא עֵץ *not wood*, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לֹא אֱדָם used of God as not to be compared with mortals, Isa. 31:8. As to the phrase לֹא כָל, see under כָּל No. 3. Some ascribe to לֹא, also a signification as a substantive, *nothing*, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לֹא אֵיכָל should be rendered *I could not* (do any thing of the kind); compare however Chald. לֹא, לֹא Dan. 4:32.

With prefixes—

(A) בְּלֹא.—(1) A preposition of various significations, according to the various uses of the particle בְּ. —(a) *not in* (a certain time); compare בְּ of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, בְּלֹא עַת־יְדֻתָּהּ "beyond the time of her uncleanness;" also *before* (i. q. בְּיָמָם); Job 15:32, בְּלֹא יוֹמוֹ "before his time;" compare above לֹא for בְּ No. 4.—(b) *not for* (some price); compare בְּ of price, letter B, 9, Isa. 35:1; Ps. 44:13; and thus בְּ Isaiah 45:13.—(c) *not with* (any thing), i. e. *without*; 1 Chron. 12:33, בְּלֹא לֵב וָלֵב "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 22:29. In the same sense בְּ לֹא is used, as לֹא בְּיָד without hand (of man), Job 34:20; בְּכַפֵּי לֹא not with

silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac ח, without).—(d) *not through*; compare פ of instrument and cause, letter C, No. 2; Job 30:28, "I go blackened חמך פלא not (blackened) by the sun." In some instances פלא is also concisely used for לא; Isa. 55:2, פלא לשבעה "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Pass-over פלא not according to the written precept," prop. in a manner which was not according to that which was written; auf die Art, die nicht nach der Schrift war; Jer. 2:11.

(2) Conj. followed by a fut., Germ. ohne daß; so that not, Lam. 4:14, פלא יוכלו יעזו בלבישיהם "so that (men) could not touch their garments."

(B) *הלא nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus הלא is often simply an affirmation, almost i. q. הן, הנה, lo! 1 Sam. 20:37, הלא החצי סמך להלאה "lo! the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich הלא). Hence the author of the Chronicles, instead of הלא in the books of Kings, has often used הנה, e. g. 2 Ki. 15:36, הלא הם כחובבים על ספר "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render הלא by ἰδοὺ, Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic הלא is commonly used for הנה, and in the same sense in Arabic هلا, لا, see Lehrg. p. 834.

(C) *ללא*.—(1) *without*; once 2 Ch. 15:3, so that he have not.

(2) *as if not*; see ל A, 9. Elsewhere it is for לא; Isa. 65:1; Job 26:2.

Note 1. By a certain neglect in orthography לא is sometimes written for לו to him; according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro. 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times לו is written for לא, 1 Sam. 2:16; 20:2; Job 6:21[?] but several of these examples are uncertain.

Note 2. Some suppose the particles לכן and לָּהּ to be compounded of לא and כֵּן, but ל in these is the prefixed preposition; see p. ccccm, A, and below לָּהּ.

לא, once לה (Dan. 4:32 כח ב), i. q. Hebr. לא.

(1) *not*, Dan. 2:5, 9, 10, 11; 3:12, 14; הלא *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

לא דבר "without pasture", [*Lo-debar*], pr. n. of a town in Gilead, 2 Sa. 17:27, which is called 2 Sa. 9:4, 5, לו דבר.

לא עמי ("not my people"), [*Lo-ammi*], the symbolic name of a son of Hosea, Hos. 1:9.

לא רחמה ("not having obtained mercy"), [*Lo-ruhamah*], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

לא an unused root. Arab. لاב Med Waw, *to thirst*; cognate to לב to burn; whence the noun פלאיכות which see.

לאה (cogn. to להה)—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted*. Job 4:5, "because calamity now toucheth thee, ואלה thou faintest;" followed by ל with inf. to labour in vain, not to be able, Gen. 19:11.

(3) *to be weary of anything, to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4, ואלה "they labour to act perversely," especially "to labour in vain;" Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by פ Isa. 47:13.

(3) *to be weary of anything*; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Used of loathing, Exod. 7:18.

HIPHAL הלאה—(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out, or overcome any one's patience*, Isa. 7:13; Mic. 6:3.

Derivatives, הלאה and —

לאה ("wearied") pr. n. *Leah*, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch. 30, 31.

לאט i. q. להט and להט TO WRAP ROUND, TO MUFFLE, 2 Sa. 19:5 (with this accord Sanscr. लट्; Gr. λάθω, λανθάνω: Lat. lateo). לאט Job 15:11; see under לאט.

לאט adv. gently, see לאט.

לאט i. q. לט part. Kal of the root להט which see.

לאך an unused root; Arabic لاك Conj. 17

Æthiopic ለሰጠ: to depute, to send a messenger; ተሰለጠ: (to be sent) to wait upon, to minister; ለሰጠ: minister, servant. (Kindred roots are ሰጠ, ሰጠ, and Lat. *legavit*.)

Derivatives, מְלָאכָה, מְלָאכָה, מְלָאכָה [מְלָאכָה], pr. n. מְלָאכָה.

לָא ("by God," sc. created; comp. Job 33:6), [Lael], pr. n. m., Num. 3:24.

לָא an unused root, perhaps denoting the same as אָמַם, אָמַם. (Arab. لَام is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in Thes.]). Hence—

לָא suff. לָאִי, לָאִי Isa. 51:4; plur. לָאִים m. —(1) *a people, a nation*, Gen. 25:23; 27:29; Ps. 7:8; 9:9.

(2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλουμαῖωτα of Ptolemy.

לָא; see לָא.

לָא followed by Makk. לָא, with suff. לָאִי pl. לָאִי; and (what is the same)—

לָא constr. לָא, suff. לָאִי, plur. לָאִי (1 Ch. 28:9); with suff. once לָאִי Nah. 2:8, m.

(1) *the heart*, perhaps so called from being hollow ["so called from fatness"]; see the root לָא. (Arab.

لَب, Syr. لَب, Æthiopic ለብ: id.) 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(a) i. q. נֶפֶשׁ (Hom. φρένες), *the soul, life* (das Lebenprinzip des Körpers), Ps. 73:21; 84:3; 102:5; Jer. 4:18 (comp. נֶפֶשׁ verse 10). Hence the heart is said to *live* (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and to *stay the heart*, is applied to those who take food and drink (see קָעַר). *The heart* is also regarded by Hebrew writers, as—

(b) *the seat of the senses, affections, and emotions of the mind*, of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, to love with the whole heart, or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Ps. 27:3; compare Isa. 3:4; Jer. 4:9); security (כֶּבֶד לָא Ps. 57:8; 108:2); fortitude (Ps. 40:13; 1 Sam.

17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deu. 20:8; a *hard heart* (see קָשָׁה, שְׁרִירִית), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus the heart is said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and those are said to pour out their heart who pour out their tears, Lam. 2:19. Also—

(c) it is applied to the *mode of thinking and acting*; a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i. e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak with a *double heart*, Psa. 12:3, לִבִּי בָּלָא, see, on the other hand, 1 Chr. 12:33, לִבִּי בָּלָא with a sincere heart. A heart that is wide (בָּרָח Prov. 21:4), great (גָּדֹל Isa. 9:8), high (נֹכַח Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(d) the seat of *will and purpose*. 1 Sa. 14:7, עָשָׂה בְּלִבִּי בְּלִבִּי "do all that is in thy heart," what thou wilt, hast determined. Isaiah 10:7, לְהַשְׁמִיד בְּלִבִּי "to destroy is in his heart." Isa. 63:4, "the day of vengeance בְּלִבִּי is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). בְּלִבִּי i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(e) *intellect and wisdom* are also ascribed to the heart (compare לֵב heart, understanding; Lat. cor, Cic. Tusc. i. 9; Plaut. Pers. iv. 4, 71, and cordatus, i. e. discreet); and even the *faculty of thinking* (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "(the queen of Sheba) spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called לֵבָב Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, לֵבָב חָסֵר Job 34:10. Job 12:3, בְּמוֹכָם וְעַל לֵבָבְכֶם "I also have understanding as well as you." פֶּה לֵב Job 36:5, is spoken of the highest wisdom of God. A *fat heart* is one that is dull, devoid of sense (see שָׁמַן, Isa. 6:10).

(2) metaph. *the middle part, interior, midst*

e.g. of the sea, *Exod.* 15:8; of heaven, *Deut.* 4:11. *2 Sam.* 18:14, *בְּלֵב הָאֵלֶּה* "in the midst of the terebinth."

לָב [suff. *לָבִי*], *Ch. id.* *Dan.* 7:28.

לָבָה & **לָבִיא** an unused root, whence are derived *לָבִיא*, *לָבִי*, *לָבִיא*, a lion, a lioness. I have hardly any doubt of its being onomatopoeic, in imitation of the sound of roaring; like the old Germ. *lunen, lûnen, leuen*; Engl. *to low*; whence the Germ. *Löwe, Frau*; Gr. *λέων*. [In Thes. another origin is also suggested; Arab. *لَبى* to be voracious.]

לְבָאוֹת, *לְבָאִים*—(1) *lions*, from the sing. *לָבִי*, [and *לָבִיא*] which see.

(2) [*Lebaoth*], pr. n. of a town of the tribe of Simeon, *Josh.* 15:32; more fully *בֵּית לְבָאוֹת* 19:6.

לָבַב a root unused in Kal; prob. i. q. *נָבַב* (comp. *Job* 11:12), TO BE HOLLOW ["prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See Thes.]; hence *לָבַב*, *לָבָה* the heart, and *לָבִיבָה* a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from *לָבַב* pass. of Piel No. 1, to be deprived, to be void of heart, i.e. of mind, of understanding. *Job* 11:12, *וְאִישׁ נָבוֹב יִלְבָּב וְעֵר פָּרָא*, "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dulness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs *נָבוֹב* and *יִלְבָּב* of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as *مكبود* wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dulness in *יִלְבָּב* may not be drawn from the verb *לָבַב* itself, in the sense of hollowness [but has it such a sense?], so that *יִלְבָּב* may be almost the

same as *נָבוֹב*. Others, by comparison of Syr. *ܠܒܒܐ* to make wise, to add understanding; Ethpuel, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i.e. never; but this is contrary to the dignity of the Hebrew language.

PIEL *לָבַב*—(1) denom. from *לָבַב*, to wound, to take away any one's heart (spoken of a maiden),

Cant. 4:9. Compare as to such lenominatives, Heb Gram. § 51, 2.

(2) denom. from *לָבִיבָה* to make such cakes, *2 Sa* 13:6, 8 (see *לָבִיבָה*).

לֵבָב m. heart, see *לָב*.

לָבַב m. *Ch. id.* with suff. *לָבַבְךָ*, *לָבַבְהָ* *Dan.* 2:30; 5:22.

[*לָבִיבוֹת* see *לָבִיבוֹת*.]

לָבַד alone, see *בָּדַד*.

לָבָה contr. from *לָהֶבֶת* flame, *Ex.* 3:2, like *יִקְטִיל* for *יִהְיֶה*; according to others, from the root *לָבַב*, *לָבַב*, Samar. to shine, to give light.

לָבִיבָה f. of the word *לָב* heart, *Ezek.* 16:30; plur. *לָבִיבוֹת* (see *לָב*) *Ps.* 7:10; *Pro.* 15:11.

לָבִיבָה see *לָבִיבָה*.

לָבוֹשׁ, *לָבוֹשׁ* m. (once f. see No. 2, from the root *לָבוֹשׁ*).

(1) a garment, clothing, *Job* 24:7, 10; 31:19; 38:14; *Est.* 6:9, 10, 11; specially a splendid garment. *Job* 38:14, *וְיִתְיַצְּבוּ כְּמוֹ לָבוֹשׁ* "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; comp. *Est.* 6:9, 10, 11; *Isa.* 63:1. Poet. used of the scaly coat of the crocodile, *Job* 41:5.

(2) a spouse, a wife, by a metaphor in common use in Arabic, *Mal.* 2:16 (where it is construed with a fem.), compare Koran, Sur. ii. 183, "Wives are your attire, and you are theirs." Compare also the verbs *لبس* to put on a garment; also to lie with a woman. More examples are given by Schul- tens in *Animadv.* ad *Ps.* 65:14.

לָבוֹשׁ *Ch. i. q.* Hebr. No. 1, *Dan.* 3:21.

לָבַט unused in Kal; Arab. *لَبَطَ* to cast on the ground, to prostrate.

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, *Prov.* 10:8, 10; *Hos.* 4:14.

לָבִי pl. m. *לָבִיאִים* lions, *Psa.* 57:5; fem. *לָבִיאוֹת* lionesses, *Nah.* 2:13, see *לָבִיא*.

לָבִיא a lion, so called from his roaring, see *לָבִיא*, a word altogether poetic, *Gen.* 49:9; *Num.* 24:9; *Deut.* 33:20; *Job* 4:11; 39:39; *Isa.* 5:29; 30:6. etc. (Arab. *لبياء*, *لبيبة*, also *لبيوة* a lioness; Copt *ΛΑΒΟΙ* a bear [also a lion and lioness].) *Богъ* considers, *Hieroz.* i. p. 719, that this word does not

signify a lion, but a lioness, principally influenced by the passage, Eze. 19:2, and by an etymology, from לָבָא to draw the first milk, IV. to suckle with the first milk; but in Eze. loc. cit., there occurs the form לָבִיא, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

לָבִיא f. (for לָבִיָּה), Eze. 19:2, a lioness.

לִבְבוֹת [the actually occurring form is לִבְבוֹת], f. pl. a kind of cake made in a frying pan, as if *saganum* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengerollter Eierfuden, Stinzen) [This depends on whether לָבָב has any such meaning as to be hollow; Gesenius says, in Thes., "prob. with plenty of fat"], from the root לָבַב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לָבַב, which see. LXX. κολλυρίδες. Vulg. sorbitiuncula.

לָבָן — (1) TO BE WHITE, unused in Kal, see לָבָן, לָבָן.

(2) denom. from לָבַב to make bricks, Gen. 11:3;

Ex. 5:7, 14. (Arab. لَبَن id.)

HIPHIL — (1) trans. to make white, metaph. to purge, to cleanse from the filthiness of sins, Dan. 11:35.

(2) intrans. to be white (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

HITHPAEL, to purge oneself [or, to be purged], Dan. 12:10.

The derivatives follow immediately, except מִלְבָּן.

לָבָן — (1) adj. f. לָבִנָּה white, Ex. 16:31; Levit. 13:3, seq.

(2) pr. n. Laban, the son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

לָבָן i. q. לָבָן No. 1, const. state לָבָן Gen. 49:12.

[Ps. 9:1 על מות לָבָן. Here some take לָבָן as a pr. name Labben of one of David's enemies; others regard לָבָן as servile and לָבָן as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose לָבָן מות to be the name of a musical instrument. Better to read על עַלְמוֹת לָבָן as in many MSS., with virgins' voice (עַלְמוֹת) Ps. 46:1) for the boys, to be sung by them. לָבָן being taken as a collective." Ges. add.]

לָבִנָּה f. — (1) white, poet. for the moon, like לָבִנָּה for the sun, and Arab. قمر the moon, from قمر to be white, Cant. 6:10; Isa. 24:23; 30:26.

(2) [Lebanah], pr. n. m. Ezra 2:45; Neh. 7:48 [א].

לָבִנָּה f. pl. יֵם a brick, a burnt tile, Gen. 11:3; Eze. 4:1, so called from the white and chalky clay of which bricks were made, according to Vitruv. ii. 3.

Arab. لَبْن id. Compare מִלְבָּן.

לָבִנָּה m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styrax*; Arab. لَبْنِي, according to the LXX., Hos., and Vulg. Gen., λεύκη, the white poplar. See Celsii Hierobot. t. I. p. 292; compare Michaëlis Supplem. p. 1404.

לָבִנָּה f. — (1) whiteness, transparency, Ex. 24:10.

(2) [Libnah], pr. n. — (a) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31. — (b) of a station of the Israelites in the desert, Num. 33:20.

לָבִנָּה & לָבִנָּה (Gr. λίβανος, λιβανωτός), [Arab. لَبْن, Syr. ܠܒܢܐ], f.

(1) frankincense, Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. II. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [Lebonah], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban اللبنة, Rob. iii. 90].

לָבִנָּה see שִׁיחַ לָבִנָּה.

לָבִנָּן (in prose always with art. הַלְבָּנִן 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrs. p. 656), pr. n. Mount Lebanon (Gr. Λίβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called Lebanon, Libanus κατ' ἐξοχήν; the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name לָבִנָּן).

Ch. טור פלגא, Arab. جبال الثلج the mountain of snow, compare *Alpes*), this is called *Antilibanus*, and towards the south, in Hebr. הַרְמוֹן, which see. The modern name of the valley between Lebanon and Anti-Lebanon is بَعْدَة *Bekaa*, but it is, however, altogether a different place from הַבְּקָעָה הַלְבָּנוֹן the valley of Lebanon, Jos. 11:17; 12:7, as to which see page cxxxvi, B. See Relandi *Palästina*, t. i. 311; Oedmann, *Verm. Sammlungen*, fasc. ii. No. 9; Burckhardt's *Travels in Syr.* p. 1, seq.; p. 214, seq.; Rosenm. *Bibl. Alterthumsk.* i. 2, p. 236, seq.

לְבִנִי ("white"), [*Libni*], pr. n. of a son of Gershon, Ex. 6:17; Num. 3:18. Patron. id. Numbers 3:21; 26:58.

לְבִישׁ and לְבִשׁ fut. יִלְבֹּשׁ ["Arab. لَبَسَ, *Æth.*

أَلْبَسَ; Syr. دَحَب].—(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, followed by an acc., Lev. 6:3, 4; 16:23; 24:32; once followed by בּ, like the Lat. *induit se veste*, Est. 6:8 (compare לָבַשׁ Med. Kesra followed by an acc. and בּ of the garment), absol. Hag. 1:6. Part. pass. construed with an acc. or gen., e. g. לְבוּשׁ בָּדִים Eze. 9:2, and לְבוּשׁ הַבָּדִים, verse 11, seq. Compare לָגַו.

(2) It has various figurative uses, Ps. 104:1, הוֹדּוּ וְהָדָר, לְבוּשֶׁת "thou art clothed with splendour and majesty," Job 7:5, לְבִישׁ בִּשְׂרִירָה "my body is clothed with worms," covered over with worms; Ps. 65:14, לְבוּשׁוֹ בָּרִים הַצֵּאן "the pastures are clothed with flocks," לְבוּשׁ הַרְגִּים "clothed with the slain," i. e. lying in the midst of the slain, lying on some and covered over with others, Isa. 14:19. The expression is often used, *to be clothed* with shame, i. e. to be covered with shame, Job 8:22; Psalm 35:26; 109:29; *with justice*, Job 29:14; *terror*, Eze. 26:16; *salvation*, 2 Chron. 6:41, etc.; compare the phrases in Homer, δύνει ἀλκήν, Il. xix. 36; εἰνυσθαι ἀλκήν, Il. xx. 381; ἐπεινυσθαι ἀλκήν, Od. ix. 214. There is a play on the double use of this word, Job 29:14, צָרָה לְבוּשִׁי, "I have put on righteousness, and it has put me on," i. e. I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use is the expression by which the Spirit of God is said to put on any one, i. e. to fill him, Jud. 6:34; 1 Ch. 12:18; 2 Ch. 24:20; compare Luke 24:49; compare the Syriac expression, دَحَب Satan has put thee on, i. e. has filled thee, Ephraemi Opp. Syr. ii. 504, 505.

Pual, part. מְלַבֵּשׁ Ezr. 3:10, and מְלַבְּשִׁים

1 Ki. 22:10; 2 Chron. 18:9; *clothed with* (official) garments, with robes.

Hiphil, to clothe some one; followed by an acc. of pers. 2 Ch. 28:15; more often followed by two acc. of pers. and garment; to clothe some one with a garment (er ließ ihn das Kleid anziehen), Gen. 41:42; Exod. 28:41; followed by לָ Gen. 27:16, "with goat skins she clothed his hands." Metaph. to clothe any one with salvation, i. e. to bestow it largely, Ps. 132:16; Isa. 61:10.

Derived nouns, מְלַבֵּשׁ, מְלַבֵּשׁ, מְלַבֵּשׁ.

לְבוּשׁ fut. יִלְבֹּשׁ, Chald. id. followed by an acc. Dan 5:7, 16; Aph. הַלְבִּישׁ (in a Hebraizing form), to clothe, followed by an acc. of the garment, and לָ of para. Dan. 5:29.

לְבוּשׁ see לְבוּשׁ.

לָ m. prop. apparently, a deep cavity, a basin; (compare Syr. لَج basin, dish; Gr. λάκος, λάκος, Latin lacus, lacuna, from the root לָגַנ; hence, the smallest of the measures of liquid things, a log; according to the rabbins the twelfth part of a Hin, equal to the contents of six eggs, Lev. 14:10, 12, 15, 21, 24.

לָג an unused root. Arab. لَج means besides other things, to be deep (used of water, the sea [لَج depth of the sea]); hence the Hebr. לָג.

לָר (perhaps "contention," "strife"), pr. n. [Lod], Lydda, a large village of the Benjamites; Gr. Λύδδα, Λύδδα, Acts 9:32, 35, 38; 1 Macc. 11:34, now called لُد Neh. 7:37; 11:35; 1 Ch. 8:12; Ezr. 2:33.

לָר an unused root; Arab. to contend, whence the pr. n. לָר and בְּלָר for בְּלָר son of contention.

לָ Ch. nothing, i. q. לָא Dan. 4:32 כחב.

לָ Deut. 3:11 כחב, for לָא not.

לָהב an unused root; Arab. لَهَب; *Æth.* ለበ: to burn, to flame. The primary idea is that of *licking*, *lapping*, an idea which is found in roots beginning with the syllables לָה, לָח, לָע, and which is applied in various senses (see the root לָא), namely, to a flame, which seems to lap like a tongue, ["lambent tongues of flame"]; see לָהב, and compare ἁλῶσσα πυρός, Acts 2:3 [but this refers to the "other tongues" with

which the Holy Ghost enabled the Apostles to testify to Jesus risen from the dead]. Whence—

להב m. **לְהִבָּה** Num. 21:28, and **לְהִבָּת** 1 Sam. 17:7, fem.; pl. **לְהִבוֹת** Ps. 105:32, const. **לְהִבוֹת** Ps. 29:7.

(1) *flame*, Joel 2:5; Job 41:13.

(2) *flaming*, i. e. *glittering steel*, in brightness resembling a flame, i. e. *the point of a spear*, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked sword, Jud. 3:22; see also **שְׁלֵהֶבֶת** and **לִבָּה**.

לְהָבִים m. pl. ἀπαξ λεγόμεν. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. **לִיבְיָאִים** *Libyans*; as to the relation of the forms **לְהָבִים** and **לִיבְיָאִים** see p. cccxi, A.

לְהָג an unused root; Arabic **لَجَجَ** prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. *stübiren*). Hence—

לְהָג m. *study of letters*, as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is **עָשׂוֹת סְפָרִים** to make, or write books (LXX. *μελέτην*; Vulg. *meditatio*; Luth. *Prebigen*).

לָהַד an unused root; Arab. **لَدَد** to press, to oppress; whence—

לָהֶד [*Lahad*], pr. n. m. 1 Ch. 4:2.

לָהֶה i. q. **לָאָה** (comp. **כָּאָה** and **כָּהָה** TO BE LANGUID, TO BE EXHAUSTED. (The primary idea appears to me to be that of *fainting from thirst*, when, with the tongue thrust out, one burns and longs for drink; comp. the verbs beginning with **לֵה**, such as **לָהֵג**, and the remarks on the root **לָהַג**. Comp. Lat. *languere*, and Germ. *leden*, whence the frequentative *ledhzen*, *ledh*, *ledh seyn*.) It occurs once Gen. 47:13, **וְהָאֶרֶץ מִצְרַיִם מִצְרֵי מִצְרַיִם** “and the land of Egypt was exhausted through the famine.” (Chald. **לָהֶה** often used to answer to the Hebr. **לָאָה**.)

לָהֶה unused in Kal; prob. i. q. [**לָהֵג**] pr. TO BURN WITH THIRST; and, as this is the case with rabid dogs, to be rabid, mad, like a dog; to be mad I thus understand—

HITHPALPEL, part. **מִתְלַהֵל** mad, insane, Proverbs 26:18. LXX. in the Aldine edition, and Symm. *πειρώμενοι*, tempted driven (by a demon). Venet.

לָהֶה. There is a Syriac secondary root derived from the idea of madness, **ܠܗܝܬܐ** to be frightened, scared.

I. **לָהֶה** TO BURN, to flame (also Syr. Ch. id.). Ps. 104:4. **לְהִיטִים** the flaming, those who breathe out fire and flames, Ps. 57:5.

PIEL **לָהֶה** to kindle, to make burn (used of a flame), with an acc. Joel 1:19; 2:3; Psalm 83:15; 106:18; Isa. 42:25; to blow (used of the breath), Job 41:13.

Hence **לָהֶה**.

II. **לָהֶה** i. q. **לָאָה** (compare p. cccxi, A), pr. to hide; hence to use occult and magical arts; whence **לְהִיטִים** which see.

לָהֶה m. pr. *flame*, hence *flaming steel* of a sword, Gen. 3:24; compare **לָהֶב**.

לְהִיטִים [plur. with suff. **לְהִיטִיָּהֶם**] incantations, Ex. 7:11; i. q. **לְהִיטִים**. See **לָהֶה** No. II.

לָהֶם unused in Kal. Arab. **لَهَمَ** to swallow down greedily, whence **لَهْم** greedy, a glutton. Cogn. is **לָהֶם**.

HITHPAEL, part. **מִתְלַהֵמִים** things which are swallowed down greedily; dainty morsels, Pro. 18:18; 26:22.

לָהֶם compounded of **לָ** and the pron. **לָהֶם** (which see), therefore, Ruth 1:13; i. q. **לָהֶם**.

לָהֶם Ch.—(1) i. q. Heb. *therefore*, Dan. 2:6, 9; 4:24. It becomes—

(2) an adversative particle (just like the Hebrew **לָכֵן** p. ccciii, A, on which account many have regarded this word to be compounded of **לָ** and **לָכֵן**, nevertheless, however, but Ezr. 5:12, with a previous negation; but (sonbern), Dan. 2:30; unless, Dan. 2:11; 3:28; 6:8.

לָהֶק an unused and doubtful root; to increase in age; introduced by L. De Dieu, from the Æth., to explain (according to his rendering) the following word—

לָהֶק f. only 1 Sa. 19:20, prob. by a transposition of letters, i. q. **לָהֶק** an assembly. So LXX., Syr. Ch.; compare also **לָהֶק** 2 Sa. 20:14.

לָ is three times put for **לָא** not; see **לָא** note 1.

לָ see **לָ**.

לו (1 Sa. 14:30; Isai. 48:18; 63:19;—

[The power of this word as an *interjection* is taken as primary in Thes.]—(1) a conditional conjunction, *if*, used, when at the same time it is implied that what is spoken of neither is, nor was, nor will be, or at least that it is very improbable and uncertain (compare אִם p. LVI, A). Just as the sense may require it, it is followed by—(a) a preterite, Deut. 32:29, לוֹ הָיוּ חֲכָמִים וְיִשְׁבִּילוּ זֶה “if they were wise (which they are not) they would understand this.” Jud. 13:23, לֹא הָיָה לִי חֶפֶץ “if Jehovah pleased to slay us, he would not have accepted,” etc. Jud. 8:19; 1 Sa. 14:30; Num. 22:29.—(b) a future, Eze. 14:15, “if I should send (which I do not say that I will do) evil beasts into the land 16. ... these (three righteous men) alone should be saved.” (In verse 13 there is לוֹ in the same sense; in verses 17, 19, the conditional particle is altogether omitted.)—(c) by a participle, 2 Sa. 18:12, וְלֹא אֶנְכִּי “and if any one would give into my hand (what no one offers me) a thousand shekels, I would not put forth my hand,” etc. Psalm 81:14, 15; compare לוֹלָא. There is an aposiopesis in this instance, Gen. 50:15, לוֹ יִשְׁטַמְנוּ “if Joseph should hate us, (what then?)” wie? wenn Josef uns verfolgte? Well rendered according to the sense by the LXX. μή ποτε.

(2) It is applied as an interjection of *wishing*: *O that! would that!* just as a conditional expression (as wenn es geschähe) may be so enunciated, that what we wish is spoken of as uncertain and not very probable; wenn es geschähe! o wenn es doch geschähe! A remarkable instance of this is Job 16:4, לוֹ יִשְׁטַמְנוּ נַפְשֵׁנוּ בְּמָקוֹם אֲחֵרָה “if your souls were in my soul's place, I would make a league against you with words,” where the very condition involves a kind of wish, that his friends might feel calamity at least for a little. It is followed by a fut. Gen. 17:18; Job 6:2; an imp. Gen. 23:13 (comp. אִם C, 3), a preterite, Num. 14:2, לוֹ מָתוּ “would that we had died!” Nu. 20:3, לוֹ נָוֶעַן, but with a future signification, Isa. 63:19, לוֹא תִרְעַה “Oh that thou wouldest rend (heaven).” It is merely *concessive* in Gen. 30:34, לוֹ יְהִי כְדִבְרְךָ “let it be according to thy word.” (Arab. לו id. compare De Sacy, Gram. Arabe, i. § 885. In Syriac there are three forms לוֹ Heb. אִלּוּ, לוֹ not, לוֹ oh that! As to etymology this particle seems to be kindred to the root לוֹה, so that the conditional signification is from being annexed, depending. [Taken in Thes. to be of the same origin as לוֹ.]

לוֹ see לוֹא.

לוֹ see לוֹ.

לוֹב an unused root, kindred to לוֹב. Arab. *u thirst*.

לוֹבִים n. gent. pl. 2 Ch. 12:3; 16:8; Nah. 3:9,

and לוֹבִים Dan. 11:43, [*Lubim*], *Libyans*, always connected with the Egyptians and Æthiopians. Comp

לוֹבִים. Arab. لُوبِيّ a Libyan; if this be a Phœnicio-Shemitic word, it properly signifies, an inhabitant of a thirsty, i. e. an arid country; compare לוֹיִם.

לוֹדִים [*Ludim, Lydians*], pr. n. of two nations—(1) of one sprung from Shem, Genesis 10:22; according to Josephus (Ant. i. 6, § 4) the *Lydians* in Asia Minor, an opinion not improbable.—(2) of an African people (perhaps belonging to Æthiopia), of Egyptian origin, accustomed to fight with bows and arrows. Eze. 27:10; 30:5; Isa. 66:19; and לוֹדִים Gen. 10:13; Jer. 46:9. See J. D. Michaëlis, *Spicileg.* tom. i. p. 256—260; ii. 114, 115.

לוֹ—(1) TO ADHERE, TO BE JOINED CLOSELY to any one, Ecc. 8:15, “it is good for a man to eat, to drink, to be merry, לוֹנִי בְעַמְלִי for this shall cleave to him (i. e. shall remain with him) in his labour.” Hence—

(2) to borrow, to receive as a loan, as if *nexus* est, Deu. 28:12; Ps. 37:21. Comp. the Lat. *nexus*, used of one whom his creditor took as a slave on account of debt, Varro, Ling. Lat. vi. 5; Liv. ii. 27; viii. 28.

NIPHAL, like Kal, No 1, to join oneself to any one, followed by לוֹ Num. 18:2, 4; Dan. 11:34; לוֹ Ps. 83:9; לוֹ Gen. 29:34; לוֹ to join oneself to Jehovah, Isa. 56:3; Jer. 50:5; Zec. 2:15.

HIPHAL, causat. of Kal, No. 2, to lend. Isa. 24:2, לוֹנָה בְּלוֹנָה “as with the lender, so with the borrower,” Prov. 22:7; Psa. 112:5. Followed by an acc. of pers., Deuter. 28:12, 44; Prov. 19:17; followed by two acc. of pers. and thing, Ex. 22:24.

Derivatives לוֹנָה, לוֹנִי, לוֹנָה for לוֹנָה, לוֹנָה, also לוֹ, and pr. n. לוֹ.

לוֹ—(1) TO BEND, TO BEND ASIDE. (Arabic לוֹ Conj. I. III. to bend, to incline.)

(2) to turn away, to depart, to go back, Prov. 3:21.

NIPHAL, particip. לוֹנָה *perverted*, i. e. *perverse*, wicked (compare לוֹנָה, לוֹנָה), Prov. 3:32; Neutr. לוֹנָה

perverseness, wickedness, Isa. 30:12. More fully, Prov. 14:2; גָּלוּ דְרָקָיו "whose ways are perverse;" and Prov. 2:15; גָּלוּ דְרָקָיו בְּמַעְלָוֹתָם id.

Ἰσχυρῶς, fut. יִלְיוּ (inflected in the Chaldee manner, like לָלוּ from לָלַח); i. q. Kal, to go away, depart, Prov. 4:21.

לח m.—(1) *the almond tree*, Gen. 30:37.

(Araḥ לוֹז, לוֹזָה, Syr. ܠܘܙܐ. Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in քնդ-ող engus; Lat. in *nux*; which, with a different inflection, is found in Hebrew, in אֲנַח a nut.)

(2) [Luz], pr. n.—(a) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary לֵזָה [but see Gen. 28:17, for the true reason of this latter name], (see p. cxvii, A), Josh. 18:13; Jud. 1:23.—(b) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

לח an unused root, Arabic لَحَّ to shine, to be bright (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence to be polished, smooth. Hence is—

לח m. pl. לחות a table, tablet (Syr. ܠܚܬܐ; Arab.

لَحَّ; Æthiopic ለወረ: id.)—(a) of stone, on which anything was carved, or inscribed; לחות הברית Deut. 9:9; לחות העדות Ex. 31:18, the tables of covenant, of law.—(b) of wood, 1 Ki. 7:36; of the leaf of a door, Cant. 8:9; Dual לחתים the deck of a ship, which seems to have been double, Eze. 27:5.—(c) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and δέλοι φερών, Æsch. Whence—

לוהית [Luhith], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

לוהש with the art. הלוחש ("enchanter"), [Hal-lohesh, Halohesh] pr. n. m., Neh. 3:12; 10:25.

לח—(1) i. q. לחט, No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. לחט hiding, Isa. 25:7; and another form לחט intrans. hidden, secret; whence לחט secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once לחט Jud. 4:21. Part. pas. f. לחטה wrapped up, 1 Sam. 21:10.

(2) to do secretly. Part. pl. לחטים secret arts, acanations, Ex. 7:22; 8:3, 14; instead of which there is לחטים Ex. 7:11; see לחט.

Ἰσχυρῶς, i. q. Kal, No. 1, 1 Ki. 19:13

Hence לח and —

לח m.—(1) a covering, a veil. Isaiah 25:7 חִלּוֹת הַלּוֹט עַל-פְּלִי-הָעַמִּים "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the veil which keeps their hearts from God.]

(2) pr. n. Lot, the son of Abraham's brother, Gen. 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, the children of Lot, Deut. 2:9; Ps. 83:9.

לוּטן ("a wrapping up"), [Lotan], pr. n. of a son of Seir, Gen. 36:20, 29.

לוי ("adhesion," or "garland," "crown," i. q. לוּיָהּ from the root לוּיָהּ) m.—(1) pr. n. Levi, the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23, the ancestor of the tribe of Levi (לְוִי), which was set apart for the service of the sanctuary, and of which was the family of Aaron (בְּיֵת אַהֲרֹן), to whom the priesthood was appropriated.

(2) patron. name for לְוִי a Levite, Deut. 12:18; Jud. 17:9, 11; 18:3; Plur. לְוִיִּים Josh. 21:1, sq.

לוי Chald. plur. emphat. לְוִיִּים Levites, Ezr. 6:16, 18; 7:13, 24.

לוּיָהּ f. a garland, a wreath, so called from the idea of joining and bending (see the root לוּיָהּ); compare Arab. لَوَى to bend, to curve, to wreath, to twist; III. to twine one's self as a serpent; لَوَى fold of a serpent, Pro. 1:9; 4:9. Hence—

לוּיָהּ (with the adj. termination לוּיָהּ, like נחשתן brazen, from נחש, עֲקָלָתוֹן from עֲקָלָה), prop. an (animal), wreathed, twisted in folds.

(1) a serpent of a larger kind, Job 3:8 (as to this place see the root עור Pilel); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, a crocodile, Job 40:25, seq.

(3) any very large aquatic creature, Ps. 104:26; used for a fierce enemy, Ps. 74:14; comp. לוּיָהּ Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

לוי an unused root, kindred to the root לוּלֵי (which see); Germ. rollen, to wind, to twist round, whence the following words.

לוי pl. לוֹלִים winding stairs, 1 Ki. 6:8. (Ch id.)

לול only in plur. **לולות**, def. **לולות**, constr. **לולות** (of the form **לולות** which see), *loops*, into which the hooks (**לולות**) were put in the curtains of the holy tabernacle; **לולות**, **לולות**, so called from their being twisted round, Exod. 26:4, seq.; 36:11, seq.; Vulg. *ansule*.

לול Gen. 31:42; Deut. 32:27, and **לול** Gen. 43:10; Jud. 14:18; 2 Sa. 2:27 (compounded of **לול** if, and **לול** i. q. **לול** not). A conditional negative conjunction *except, unless* (it be, it were), conveying also the signification that something really is, thus differing from **לול** (compare the remarks on the word **לול**). Followed by a preterite, Gen. 31:42, **לול** **לולות** **לולות** "except God had been for me." Isa. 1:9; 1 Sam. 25:34; 2 Sam. 2:27; followed by a part. 2 Ki. 3:14, **לול** **לולות** **לולות** "unless I regarded Jehoshaphat," etc.

לול & **לול** pret. **לול** Gen. 32:22; 2 Sa. 12:16; **לול** Jud. 19:13, gerund **לול** Gen. 24:25; and so frequently, also **לול** ib. verse 23; imp. **לול** Jud. 19:6, 9; **לול** Ruth 3:13; Joel 1:13; fut. **לול** apoc.; **לול** 2 Sam. 17:16; **לול** Jud. 19:20; Job 17:2; conv. **לול** Gen. 28:11; 32:14. Part. **לול** Neh. 13:21.

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from **לול**, **לול** night, **ל** and **נ** being interchanged, see p. cccxxxi, A), Gen. 19:2, and often; see the instances just given. Also used of inanimate things, as of food, when kept to the next day. Exod. 23:18; 34:25; Deut. 16:4; Lev. 19:13, "the wages of thy hireling shall not be with thee all night till the morning;" poet. Job 29:19, "the dew lodges in his branches." Also, to turn in, in order to lodge, Ps. 30:6, "in the evening weeping may come in, but joy comes in the morning."

(2) to tarry, to dwell, to continue (compare **לול** to lodge, to remain in any state), Ps. 25:13, "his soul continues in prosperity," enjoys continual prosperity; Ps. 49:13, **לול** **לול** "but man, being in honour, does not remain," his honour is not stable; Job 41:14, "strength dwells (as if it had its seat) in his neck;" Job 17:2; 19:4, "(if) indeed, I have erred **לול** **לול** my error continues with me," i. e. I have erred, and not you, and I alone have to pay the penalty of my erring.

NIPHAL, to shew oneself obstinate, to be stubborn (the signification of remaining and persisting applied in a bad sense); hence, to murmur, to complain, followed by **לול** against any one, used of a people murmuring against their leader, Ex. 15:24; Num. 14:2; 17:6; and Jos. 9:38

HIPHIL—(1) causat. of Kal No. 2, Jer. 4:14, "how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?"

(2) i. q. Niphal, pr. to shew oneself stubborn, followed by **לול** against any one. Pret. **לול** Num. 14:29; fut. **לול** Ex. 17:3, elsewhere always with the first radical doubled in the rabbinical manner (see Lehrs. p. 407); **לול** Ex. 16:7; Num. 14:36; 16:11; part. **לול** Num. 14:27; 17:20, an inflection which is appropriated to this signification.

HIITHPALEL, i. q. Kal No. 1, Ps. 91:1; Job 39:28. Derivatives **לול**, **לול**, **לול**.

לול TO SWALLOW DOWN, TO SUCK DOWN, Obad.

16; hence **לול** throat. For **לול** Job 6:3, see the root **לול**.

It was appositely remarked a good while since by J. D. Michaëlis (Supplem. p. 1552), that the syllable **לול** refers to the sound of *swallowing down greedily, sucking down*; and this signification is found in most of the Phœnicio-Shemitic roots whose first or primary syllable is **לול**, as **לול** to lick up, to sip up; **לול** and **לול** id., **לול** (Arab **لعلم**, **لعلم**) to eat greedily, **لعل**

Ethpe. to devour greedily, **لعل** greedy, glutton **لعل**, **لعل** to lick up, to eat greedily, Syr. **لعل**, **لعل** a jaw: there is a similar power in the kindred syllable **לול**, **לול**, as **לול** to lick, **לול** to swallow down, and **לול** to eat, **לול** and **לול** to lick, lap (as a flame), i. e. to flame, compare Sansc *lih*, to lick, Gr. **λεῖχω**, **λεχμάω**, **λεχεύω** Lat. *LinGo*, *LiGurio*, transp. *GuLa*, *deglutio*, Germ *lecken*, and with a prefixed sibilant **לול**, **לול**.

To these may be added a large class of Phœnicio-Shemitic roots, which commence with the syllables **לול**, **לול**, **לול** and signify the various motions of the tongue, such as to *gape with the mouth open, and the tongue extended*, as is the case in ardent and rabid thirst (see **לול**, **לול**, **לול**, Germ. *lecken*, *lecken*), to *vibrate the tongue, and hiss* like a serpent, or one speaking in a whisper (see **לול**); to *stammer, to speak barbarously* (i. e. without being understood), and *foolishly* (**לול**, where more may be seen, **לול**, **לול**). The Greeks express the idea of *eating greedily*, and of *stammering* or *babbling*, by the syllable *la*, *lam*, *lab*, *lap*; compare *lāw* to lick, *λάβρος*, *λάμυρος*, voraciously talkative, *λαμός*, *λαμύος* the throat, *λαμύ* voracious (an anthropophagite **لؤلؤ** Ghûle: see **لؤلؤ**), *λάπτω*, *λαφύσσω*; Lat. *lambo*, *labium*; Pers. **ل** lip; German *lippe*, and the common words *labbern*, *schla-*

bern, schlappen. The signification of *deriding*, which comes from that of *stammering* (לענ), is found in Greek in the same letters when transposed γελάω, χλεύη.

לענ prop. TO STAMMER (compare לענ, and the observations on לענ); hence—

(1) *to speak barbarously*, i. e. in a foreign tongue, from those who speak a foreign language appearing, to those who are ignorant of it, as if they babbled and stammered senselessly; see HITHIL.

(2) *to deride, to mock* any one, prob. by imitating his voice in sport (compare Isa. 28:10, 11, and לענ). To this answer Sansc. *lud*; Lat. *ludere*; Gr. *λάσθη*, derision), Prov. 9:12. Part. לענ a *mock*, *scoffer*, i. e. a frivolous and impudent person, who despises scoffingly the most sacred precepts of religion, piety, and morals (compare חל, Ps. 1:1; Pro. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20).

HITHIL.—(1) *to act as interpreter, to interpret* (from the idea of speaking barbarously, in a foreign tongue; compare Kal No. 1). Part. לענ an *interpreter*, Gen. 42:23 (well rendered by the LXX. ἐρμηνεύτης, Onk. מְתוּרְמָן); hence an *ambassador*, *interruncio*, 2 Ch. 32:31; Isa. 43:27; לענ מלאך Job 33:23; *angel interceding* with God on behalf of men, μεσίτης, tutelar; compare Matt. 18:10. [This is strange theology, Christ is the one μεσίτης and intercessor for his people.]

(2) i. q. Kal No. 2, *to deride, to mock*, followed by an acc. Ps. 119:51; Pro. 14:9; followed by a dative Pro. 3:34.

[“PILEL, to this apparently belongs the part. לענ scorners, mockers, Hosea 7:5, for לענ Lehrs. p. 316.” Thes.]

HITHPALEL לענ to *act foolishly, impudently*, Isa. 28:22.

Hence לענ, לענ.

לענ [“TO KNEAD with hands and feet, kindred to דעט, also לענ, דעט”], TO KNEAD dough, Genesis 18:6; 1 Sa. 28:24; 2 Sa. 13:8. (Syriac and Chald., Ἀφθ: id.). Hence לענ.

[“(2) *to be strong, firm*; Arab. لَفَّ Med. Ye, III., V., id. Hence לענ.”]

לענ pr. n. m. 2 Sam. 3:15 כתיב; compare לענ a, b.

לוח Ch. (for לח, from the root לח [“of the form לח, לח”]), prop. connection, *adhesion*; used as a preposition *by, with*, like the Syr. לח; Ezr. 4:12, לח i. q. Hebr. לח; French *de chez toi*.

לח see לח.

לח an unused [“and doubtful”] root, i. q. לח, whence [“perhaps”] לח.

לח see לח.

לח see לח.

לח f. *perverseness*, Prov. 4:24, from the root לח [“or from לח”].

לח adj. (from the root לח); pl. לחים (with Dagesh forte implied, Gram. § 22, 1); prop. *moist*; hence *fresh*, of wood, Gen. 30:37; of a grape, Num. 6:3; of new ropes, Jud. 16:7, 8.

לח m. *vigour, freshness*, Deut. 34:7, from the root לח.

לח an unused root; Ἀθρ: to be beautiful, handsome, whence לח cheek [“from the fresh colour”].

לח or לח (from the root לח).—(1) that which is eaten, *food*; Job 20:23, לח עליו and he shall rain upon them with their food,” i. e. God shall send upon them what shall be their food, namely, fire and sulphur which shall fill their belly. *To rain with food* (לח) is here put poetically for send down food in rain; as in German it is said, es regnet mit großen Tropfen, and regnet große Tropfen herab.

(2) *flesh, body*, Zeph. 1:17, where for לח some MSS. and printed editions have לח. (Arab. لحم pl. لحم flesh.)

לח an unused root, *to be moist*; Ethiopic ለሐዘ: to moisten (see Ludolfi Lex. in Syllabo, p. 635: in both editions of his Lexicon this word itself is omitted). Chald. לח id., לח, לח, לח moisture, vigour. Hence לח [and לח].

לח f. in pause לח; with suff. לחי; dual לחים, const. לחי Isa. 30:28; with suff. לחי Ezek. 29:4; but לחי Hos. 11:4.

(1) *the cheek*, so called as being the seat of beauty [“from its fresh colour”]; see the root לח. לח על לחי and לח על לחי *to smite any one on the cheek*, implies castigation or insult, Mic. 4:14; 1 Ki. 22:24; Job 16:10; compare Isa. 50:6; Lam. 3:30.

(2) *jaw-bone*, Jud. 15:15—17; Job 40:26; Ps. 3:8, לחי את כל-אויבי לחי “thou hast broken the jaw bone of all my enemies:” an image taken from beasts

of prey, which, when their jaw is broken and their teeth extracted, can no longer do harm. Arab. ^{لحي} *lāhi* id., ^{لحية} *lāhiya* beard.

(3) [*Lēhi*], pr. n. of a place on the borders of the Philistæa, Jud. 15:9, 14, 19; fully called לחי *lāhi* the high place, or hill, of the jaw-bone, prob. so called from the series of abrupt rocks, (as single rocks are called teeth, see ^{לשן} *lāshān*); a jaw is found as the name of a mountainous place in the Chaldee pr. n. מואב *mu'āb* for Hebr. מואב *mu'āb*, Mich. Suppl. p. 1453; the writer himself [who as being inspired is to be implicitly believed] refers it to the casting away of the jaw-bone, as if it were written לחי *lāhi* (from the root ^{לחך} *lākh* to throw).

^{לחך} *lākh* i. q. ^{לקק} *lāqāq* TO LICK; German *lecken*; Arabic ^{لأحك} *lā'ahak*; Syr. ^{حسب} *ḥasib* Peal and Pael id. In Kal it is once used [in speaking of an ox] for to lick away, to eat up or depasture by licking, Num. 22:4.

PIEL, ^{לחך} *lākh* to lick, to eat up by licking, spoken of an ox, Num. loc. cit. (compare Arab. ^{للس} *lāss* to lick up fodder as an ox), used of fire, 1 Ki. 18:38; ^{לחך עפר} *lākh 'āpār* to lick the dust; hyperb. of one who prostrates himself as a suppliant on the ground, Psalm 72:9; Mic. 7:17; Isa. 49:23.

^{לחם} *lāḥem* fut. ילחם *yilāḥem* — (1) TO EAT (kindred to ^{לחם} *lāḥem*, see under the root ^{לחץ} *lāḥaṣ*), i. q. ^{אכל} *ākal*, but only used poetically, Prov. 23:1; followed by an acc. of the food, Prov. 4:17; 23:6; followed by ^א *ā* to eat of anything (an *ron enwaš* *essen*), Prov. 9:5; Psalm 141:4. Metaph. Deut. 32:24, ^{לחמי רשע} *lāḥmī rāšā'ā* "consumed with pestilence."

(2) to fight, to war, followed by ^א *ā* Psal. 35:1; and ^ל *lā* of pers. 56:2, 3; more used in Niph. Fierce soldiers are hyperbolically said to devour their enemies, as Joshua says of the Canaanites. Num. 14:9, ^{לחמנו הם} *lāḥmēnū ḥem* "they shall be our bread;" Luth. denn wir wollen sie wie Brot fressen; compare Arab. ^{أأخض} *ā'axḥa* to eat; Conj. II. to fight; Pers. ^{خورن} *khōrān* anthropophagus, spoken of a fierce soldier; compare also Hom. ^{πρόλεμνα μέγα σόμα} *prōlēmna méga sóma*, Il. 10:8.

NIPHAL, ^{לחם} *lāḥem* inf. absol. ילחם *yilāḥem* i. q. Kal No. 2, to fight, to wage war (with a recipr. signif. like the Gr. ^{μάχεσθαι} *máxesthai*). 1 Sam. 17:10, ^{נלחמנו יחד} *nālḥamēnū yāḥād* "let us fight together;" followed by an acc. of one's opponent, Jesh. 10:25; Psalm 109:3; 1 Ki. 20:25; followed by ^א *ā* Exod. 1:10; ^{אם} *ām* 2 Ki. 13:12; 14:15; ^{אל} *āl* Jer. 1:19; 15:20; ^{על} *āl* Neh. 4:8; also followed by

Ex. 14:14, 25; Deut. 1:30; and by ^{על} *āl* of that for which one fights, Jud. 9:17; 2 Ki. 10:3; ^{נלחם בעיר} *nālḥam bē'ir* Jud. 9:45; and ^{על עיר} *āl 'ir* to fight against a city, to besiege it, Isa. 7:1; 2 Ki. 16:5; Jer. 34:22; 37:8. Derivatives ^{לחם} *lāḥem*, ^{לחם} *lāḥem*, ^{לחום} *lāḥūm*, ^{מלחמה} *mālḥamā*.

^{לחם} *lāḥem* a verbal of a Piel form, war, siege. Jud. 5:8, ^{אז לחם שבעים} *āz lāḥem šē'ānīm* "then was there a besieging of the gates," i. e. the gates were besieged. Segol for Tsere (which is found in some MSS.) is put, on account of the construct state; although similar instances are not to be met with. [See Thes.]

^{לחם} *lāḥem* of both genders (m. Num. 21:5; f. Gen. 49:20).

(1) food, both of men and of beasts, Lev. 3:11; Ps. 41:10; 102:5; Job 20:14; ^{לחם אלהים} *lāḥem 'ēlōhīm* the food of God, used of sacrifice, Lev. 21:8, 17. Jer. 11:19, ^{עץ בלחמו} *ēṣ bēlāḥmō* "the tree with its food," i. e. its fruit (compare Arab. ^{أكل} *ākal* food, used of fruit). ^{לחם הפחה} *lāḥem ḥāpḥā* the food of the governor, the provision for his table (*Zafelgelber*), Neh. 5:18; comp. verse 15; ^{לחמך} *lāḥmāḥ* Obad. 7, ellipt. for ^{אנשי לחמך} *ānāshī lāḥmāḥ* those who eat of thy table, thy household; used of banquets, or meals, in the phrases ^{אכל לחם} *ākal lāḥem* to eat food (see ^{אכל} *ākal* 1, let. c); and ^{לחם עשה} *lāḥem 'āšā* to furnish a banquet or meal, Eccl. 10:19.

(2) specially bread (as in Arab. ^{لحم} *lāḥem* is specially *flesh*); ^{לחם הפנים} *lāḥem ḥāpnīm* bread of the presence; LXX. *ἄρτοι ἐνώπιον*; Vulg. *panes propositionis*; Luth. *Opferbrotte*; [Engl. Trans. *shew-bread*.] Twelve small loaves which were set out in the holy tabernacle before Jehovah every week (in the manner of lectisternia), Ex. 25:30; 35:13; 39:36; called in the later books ^{לחם המערכת} *lāḥem ḥāmeṣṣēdā*. When numerals are prefixed, ^{לחם} *lāḥem* must be supplied; 1 Sam. 10:4, ^{שתי לחם} *šēṭī lāḥem* two (loaves) of bread; compare verse 3, once even —

(3) wheat, of the flour of which the Hebrews made their bread; *bread-corn*, *Brotkorn* (comp. Arab. ^{طعام} *ṭa'ām* food; specially wheat; and on the other hand, Gr. *σῖτος*, wheat, then food of any kind). Isaiah 28:28, ^{לחם ידבק וגו'} *lāḥem yidbak wəgō'* "wheat is threshed indeed, but they do not beat it hard," etc.

^{לחם} *lāḥem* Ch. *food, a banquet*, Dan. 5:1.

^{לחמי} *lāḥmī* see ^{בית לחמי} *bēit lāḥmī* a Bethlehemite, p. cxviii, A. But ^{לחמי} [*Lāhmi*] also is found as the name of a man, 1 Ch. 20:5, in which place the author of the Chronicles has taken up the words of 2 Sa. 21:19, ^{ויהי אלקנן בריערי ארונים בית לחמי את נלית הנתי} *ūhī 'āḥqānān bārī'ērī 'ārōnīm bēit lāḥmī 'āt nālīt ḥanānī* "Elhanan, the son of Jaare-Oregim (this last word is

doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, וַיִּדּוּ אֶלְחָנָן בֶּן־יִעִיר אֶחָד־לְחָמִי אֲחֵי זִלְיָה הַנָּתִי, "Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [Note. An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties we may find, we must never forget that "all Scripture is given by inspiration of God."]

לָחָם [*Lahmam*], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 32 copies have לָחָם. [So Engl. Trans.]

לָחַן a Chaldee root, unused as a verb, pr. *to be lustful*, like the Gr. *λάγνος*, pr. *to be greedy*, like the kindred root. לָחַם, but applied to sexual desire. Hence—

לָחֶנָּה f. Ch. *a concubine*, Dan. 5:2, 3, 23. Of frequent use in the Targums.

לָחַץ fut. יִלְחֹץ i. q. נָחַץ (kindred to יָלַץ, אָנַס, אָזַן), [נָחַץ], *TO PRESS, TO SQUEEZE*, Nu. 22:25; 2Ki. 6:32; *to oppress, to afflict* a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. *لَحَس* VIII. *to compel*, لَحَز *to set upon, to be importunate with*, Samaritan *מחצ*.)

NIPHAL, *to squeeze oneself*, Nu. 22:25. Hence—

לָחַץ m.—(1) *oppression, troubling* of a people, Ex. 3:9.

(2) *calamities, distresses*, Job 36:15; 1 Kings 22:27, לָחַץ וּמַיִם לָחַץ "bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

לָחַשׁ not used in Kal, *sibilavit, susurravit*, *TO WHISPER*, Greek *ψιθυρίζειν*, Germ. *zifcheln* (all of which words are like the Hebrew, onomatopoeitic), compare the kindred שָׁחַשׁ. ([Syr. *كسب* *to whisper in the ear*, *كسب* Peal, *to use enchantment*] Arab.

لَوَاحِش *to lick, to hiss as a serpent, whence* *whisperers*, i. e. serpents; Æth. ለሐሽ: id. also, *to mutter, to speak softly*; for the Gr. γρῦζω, Ἀδελφῶν: *to whisper into the ear*; ἑλῶν φησὶ: *to whisper amongst themselves*.)

PIEL *לָחַשׁ* *to whisper* & *mutter* specially used of

the incantations of sorcerers, uttered in a mutter Particip. מְלַחֲשִׁים *enchanters, sorcerers* Psalm 58:6.

HITHPAEL, *to whisper amongst themselves* (unter sich zifcheln, flüstern), 2 Sa. 12:19; followed by עַל *against any one* [Ps. 41:8].

Hence pr. n. שִׁחַשׁ and—

לָחַשׁ m.—(1) pr. *a whispering*, i. e. prayers uttered in a low voice, Isa. 26:16.

(2) *incantation, magic*, Isa. 3:3; ["specially charming serpents;"] Jer. 8:17; Ecc. 10:11. Compare שִׁחַשׁ.

(3) pl. לְחָשִׁים Isa. 3:20, *amulets*, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, *earrings*, (compare Gen. 35:4, and see the versions of that passage, and Syr. *حشما*). Prop. *charms against enchantment*; nor need it to be deemed strange that the same word should both denote this and also enchantment itself (comp. رقية, enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment. on this place.

לָחַת part. Kal from לָחַץ (which see), *hidden*.

לָחַד (in the Samaritan copy, and many Hebrew MSS. written fully לָחִיד), m. Gen. 37:25; 43:11; *ledum, ladanum*, Gr. λήδον, λίθανον, λάδανον, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (*κίσκος, Cistus ladaniferus*), (Herod. iii. 112), so called from *covering over, hiding* (root לָחַץ), comp. פִּיץ pitch from the root פָּצַח.—LXX., Vulg., render it *στακτή*, Syr. and Chald. *pistacia*, Saad. *chesnut*. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaëlis, Supplemm. p. 1424.

לָחַץ an unused root, i. q. Arab. لَطَّى and لَطَّى *to cleave to the ground*, and the Chald. *לחץ* = *לָחַץ* *to hide; whence—*

לָחָה f. *a species of lizard*, Lev. 11:30. LXX χαλαβῶτης. Vulg. *stellio*. See Bochart, Hieroz. i. page 1073 Zab. *لَحَا* a lizard.

לָחַשׁ ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3

לטש fut. לַטֵּשׁ.—(1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) to sharpen by hammering, e.g. a plough-share, 1 Sam. 13:20; a sword, Ps. 7:13. Metaph. Job 16:9, לַטֵּשׁ עֵינָיו לִי, "he sharpens his eyes against me," he watches me with stern and threatening eyes.

Pual, part. sharp, Ps. 52:4.

Derivative, pr. n. לַטֵּשׁ.

לֵילָה for לַיְלָה, לַיְלָה = לַיְלָה a wreath, from the root לָלַח, pl. wreaths, festoons (Guirlanden, Festschnüre), in architecture, 1 Ki. 7:29, 30, 36.

לֵיל Isa. 16:3, and Lam. 2:19 כְּחֵיל ["once לֵיל Isa. 21:11 in pause, like חֵיל and חֵיל, const. לֵיל Ex. 12:42; Isa. 15:1; 30:29; more often with הּ parag. לַיְלָה (Milél), in pause לַיְלָה, pl. לַיְלוֹת [Root לָלַח in Thes.], m.

NIGHT. (Arab. لَيْل, Æth. ሌሊት: Syr. ܠܝܠܐ, id. ["In all these cognate words there is a trace of הּ parag.; see the note."] A word, beyond doubt primitive, from which the verb לָלַח to pass the night, for לֵיל, appears to be formed: [in Thes. לֵיל as implying obscurity, is derived from לָלַח]). Gen. 1:5, 14; Ps. 19:3, and so very often; לַיְלָה אַרְבָּעִים forty nights, Gen. 7:4, 12; לַיְלָה כָּל הַלַּיְלָה all the night, Ps. 6:7; לַיְלָה אֶחָד in one night, Gen. 40:5; 41:11; לַיְלָה הַהוּא in that night, Gen. 32:14, 22.—By night, is expressed in Hebrew by לַיְלָה Gen. 14:15; Ex. 13:22 (whence לַיְלָה יוֹמָם Ex. 13:21; Lev. 8:35; Num. 9:21, and לַיְלָה יוֹם Isa. 27:3; לַיְלָה יוֹמָם 34:10; Jer. 14:17); poet. לַיְלָה Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לַיְלָה לַיְלָה Psal. 16:7; לַיְלָה Cant. 3:1. לַיְלָה adv. to night (like הַיּוֹם to day), Gen. 19:5, 34. לַיְלָה as by night, Job 5:14. Figuratively used of calamity, misery, Job 35:10; Mic. 3:6; Isa. 21:11 (compare לַיְלָה).

(*) Note. לַיְלָה with הּ parag. pr. signified by night; however, gradually it was used for the night time (die Zeit, in welcher es Nacht ist), and night itself; just as לַיְלָה הַזֶּה the region towards the south or north, for south and north (whence לַיְלָה הַזֶּה, comp. בְּיוֹמָם; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes ' with the termination of the emphat. state. Hence—

לַיְלָה m. Chald. night, Dan. 2:19; 5:30; 7:2, 4, 13

לַיְלָה f. prop. nocturna from לַיְלָה, with the adj. term. fem. לַיְלָה, a nocturnal spectre, which had, according to the rabbins, the form of a beautiful woman, and lay in wait for children by night. [All this is utterly absurd when thus connected with the nature of something real mentioned in Scripture; what it is, may be doubtful.] Like this are the Greek and Roman fables about the woman Εμποισα, about the δνοκέντραυροι (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the Lamiae, the Striges, and the Arabian fables about the Ghûles (الغول, الغولة), i.e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, עֲלֵיזָה, שְׁעִירִים. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the nocturnal creature spoken of to be simply the screech owl.]

לֵין see לֵין No. 1.

לֵישׁ an unused root, i. q. לַיְשׁ Med. Ye III. and V. to be strong, bold, לַיְשׁ strong; also לַיְשׁ strength, לַיְשׁ strong, brave. [This root is rejected in Thes.] Hence—

לַיְשׁ m.—(1) [In Thes. from לַיְשׁ, a lion, so called from his strength, Isa. 30:6; Job 4:11; Pro. 30:30. (Arab. لَيْش, Chald. לַיְשׁ, Gr. λῆς, ap. Hom. id.)

(2) [Laiish], pr. n.—(a) of a place on the northern borders of Palestine, elsewhere called לַיְשׁ and לַיְשׁ (which see), Jud. 18:7, 29; with the addition of לַיְשׁ local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place.—(b) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

לַכֵּד fut. יִלְכֹּד.—(1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. لَكَّ to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; take as captives, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; to take, i.e. to capture a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, "he takes (snares) the wise in their own craftiness;" Prov. 5:22.

(2) to intercept, to take before (auffangen), Jer. 7:24, יִלְכְּדוּ לָהֶם מַתְּחֵימִים, "take the water before them."

(3) to take, to choose any one by lot. Compare

אָחַח No. 7. Jos. 7:14, הַשָּׂרֵב אֲשֶׁר יִלְכְּדֶנּוּ יְהוָה "the tribe which Jehovah will choose," will mark out by lot; verse 17.

NIPHAL, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56; 1 Ki. 16:18; No. 3, 1 Sa. 10:20, 21.

HITHPAEL, to take hold of one another, to adhere together (Arab. لَدَّ Conj.V. to be joined together with the parts compacted), Job 41:9, יִתְלַכְּדוּ "they stick together (the scales of the crocodile);" Job 38:30, פְּנֵי הַהוּם יִתְלַכְּדוּ "the face of the waters adheres together," is frozen. Compare אָחַח No. 4.

Derivatives, מִלְכָּדָת and—

לָכַד m. capture, being taken, Prov. 3:26.

I. לָכַד imp. of the verb לָכַד, with הַ parag. go, depart, Num. 10:29. It becomes a part. of exciting, age, go to, come now, Gen. 31:44, even when women are addressed, Gen. 19:32, for לָכִי, in pl. לָכֹד agile, Gen. 37:20; 1 Sa. 9:9; Isa. 2:3, 5. The sing. is also written לָכִי, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

II. לָכַד for לָךְ to thee, Gen. 27:37.

לָכָה ("progress," "journey," for יָלָכָה) [Leah], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

לָכִישׁ (i. q. לָכִס "obstinate," i. e. hard to be captured), [Lachish], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לָכַשׁ; and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

לָכֹן see לָךְ page cccvii, B.

לָכִשׁ see לָכִישׁ [a root kindred to the Arabic لَكَ, لَكَ, لَكَ Thes.].

לָלֹאֵת [the actually occurring form] see לָלֵא.

לָמַד—(1) prop. TO CHASTISE (Arab. لَدَّ i. q. لَدَّ to strike, to beat with a rod), especially beasts of burden (whence מִלְכָּד an ox-goad); hence to discipline, to train cattle (see PUAL, Hos. 10:11), recruits for war; 1 Ch. 5:18, לְמוֹדֵי מִלְחָמָה "trained (i. e. practised) for war;" compare Pual No. 2.

(a) Intrans. to be trained, to learn, e. g. war, Isa. 9:4; to accustom oneself to any thing, followed by Jer. 10:2; by an infinitive, Isa. 1:17; a gerund,

Deu. 14:23; 17:19; 18:9; followed by an acc. Deut 5:1; Isa. 26:10.

PIEL לָמַד.—(1) to train, to accustom; Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) to teach; const.—(a) absol. 2 Ch. 17:7.—(b) followed by an acc. of pers. to teach any one something, Ps. 71:17; Cant. 8:2.—(c) followed by two acc. of pers. and thing, Deu. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, אֶת־דְּרָכַי אֶת־הָרְעוּת לְמוֹדֵי "wickedness hast thou taught thy ways;" Jer. 13:21, לְמוֹדֵי אֲתָם עָלֶיךָ אֲלָפִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(d) followed by an acc. of pers. and dat. of thing (prop. to train some one to some thing), Ps. 18:35; 144:1; followed by לָ (to train in something), Isa. 40:14; by מִן the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(e) followed by a dat. of pers. Job 21:22.

PUAL, to be accustomed, to be trained, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מִלְמוֹדֵי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, מִלְמוֹדֵי שִׁיר "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוֹת אֲנָשִׁים מִלְמוֹדָה "a human commandment taught (to men);" that which they are made to learn. Derivatives, לְמוֹד, לְמוֹדֵי, מִלְמוֹד.

לָמָה, לָמָה, לָמָה see מָה.

לָמוֹ poet. for לָ (like לָמוֹ for לָ, see מוֹ), found four times in the book of Job, 27:14; 29:21; 38:40; 40:4.

לָמוֹ is used for לָהֶם ... to them, also for לוֹ ... Isa. 44:15; 53:8, to him].

לָמוֹאֵל ("by God," sc. created, see לָאֵל) [Lemuel], Pro. 31:4, and—

לָמוֹאֵל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended.

לָמוֹד & לָמוֹד adj.—(1) accustomed to any thing, Jer. 2:24; expert in any thing, 13:23. Isa. 50:4, לְשׁוֹן לָמוֹדִים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright].

(2) a disciple, a learner, one taught. לָמוֹדֵי the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].

למך an unused root. Arab. [“لمك to taste, but”] تلک⁵⁻⁶ signifies a strong young man. Hence—

לִמֶּךְ, pr. n. *Lamech*—(1) the son of Methusael, of the race of Cain; well known for having misused the arms which his sons had invented, Gen. 4:18—24.—(2) the son of Methuselah, of the race of Sheth, Gen. 5:25—31.

למן see מן.

למען? *on account of, because, see מען.*

לַע [with suff. לָעָךְ] masc. *the throat*, Pro. 23:2 (Chald. לֹעָא), from the root לָוַע.

לַעֵב unused in Kal. Arab. **لَعِبَ** TO PLAY, TO
EST, also to mock. (Kindred to the verbs **לָעַן**, **לָעַץ**,
 see **לָעַץ**) Chaldee **לַעֵב** mockery, **לַעֵבְתָּ** to mock at
 any one. Compare Gr. **λάβω**, **λαβῶμαι**.

HIPHIL, *to mock at*, followed by ז 2 Chr. 36:16.

לַעֲג, properly TO STAMMER (Syriac **ܠܥܓ**, also **ܠܥܓܝܢ**, **ܠܥܓܝܬܐ**, **ܠܥܓܝܬܐ**, **ܠܥܓܝܬܐ**; Æth. ለዕለዕ and ለጸለጸ: stammerer, compare **לָעַץ**), hence — (1) *to speak barbarously, in a foreign language* (compare **לִּינ**), comp. Niphal, and transp. **עָלַעַ** speaking barbarously.

(2) *to mock at, to deride*, prop. to imitate any one's voice in stammering, by way of derision (*Chald.* לִּלְמוֹד *lilmod* to mock. Compare transp. Greek γελᾶω, also χλεύη, χλευάζω, Goth. *hlahjan*, *lahhan*, Pers. لاغیدن *lağiden* to joke, Germ. *lachen*, to laugh). Pro. 1:26; followed by a dat. of pers. Pro. 17:5. Ps. 2:4, יְהוָה יִלְעָם לְמוֹ אֹיְבָיו "the Lord will mock at them," shall despise them as enemies who can accomplish nothing; 59:9; Job 22:10

NIPHAL, *to speak barbarously, in a foreign language*, Isa. 33:19.

HIML, i. q. Kal No. 2, to mock, to deride, Job 21:3; followed by Ps. 22:8; Neh. 2:19; followed by 2 Ch. 30:10. Hence—

לעז masc.—(1) *derision, mockery*, Ps. 79:4; Ezekiel 23:32; 36:4; meton. used of that which causes it, Hos. 7:16.

(2) *impious* speech (compare לוי Job 34:7).

לֵעַג? adj.—(1) *speaking in a barbarous or foreign tongue*. Isa. 28:11, לֵעַגִּי יִפְהָה "the people of a strange language" (i. e. the Assyrians[?]).

(2) *jester, buffoon, mocker*. *Psa. 35: 16*, יִגְדְּ לֶחֶם לִפְתִּיךָ prop. "mockers for a cake," i. e. *parasites*, who act the part of buffoons at the feasts of the wealthy for the sake of dainty fare; *Gr. ψωμοκόλακες, κνισσοκόλακες*. In the Talmud עֲנֵי עֲנֵי שֶׁן שֶׁן talking for a cake, is used for jocular scurrilous discourse.

לעד an unused root. Arabic لَعَدَ to put into order. Hence—

לְעֵדָה ("order"), [*Laadah*], pr. n. m. 1 Chron. 4:21.

לְעֵדָה ("put into order"), [*Laadan*], pr. n. m.
 1 Ch. 7:26.—(2) 1 Ch. 23:7; 26:21.

לָעוֹר i. q. Arabic لغا, لَغَى TO SPEAK RASHLY,
to utter vain things (kindred to לַיֵּץ, which see),
נְאוֹ hasty discourse. Job 6:3, עַל-פִּי דְבַרִי לָעוֹ, “therefore
my words were rash (hasty);” לָעוֹ (Milèl) for
(Milrâ) on account of the pause, like אָתָּה in pause
אָתָּה.

לִּזְנוֹן TO SPEAK BARBAROUSLY, IN A FOREIGN LANGUAGE; compare לָנֶזֶן, לִּזְנוֹן. Psal. 114:1. (**Syr.** **ܠܝܙܢܐ** to speak in a foreign language, especially in Egyptian.)

לֶעֱמָ TO EAT GREEDILY, TO DEVOUR. Compare note under לָלַץ. Arab. quadril. لعظم id.; voracity.

HIPHIL, *to give to eat*. Gen. 25:30, הָלַצְתִּי לִי *"give me to eat,"* let me devour, of a person hungry and greedy.

לעז an unused root. Arab. لعن to curse. Hence—

זַעֲנָה fem. *wormwood*, Jer. 9:14; 23:15; Lam. 3:15, 19; Prov. 5:4; this herb is perhaps so called as being *noxious* (see the root) and *poisonous* (comp. Deut. 29:17; Apoc. 8:10, 11); as bitter herbs were commonly so regarded by the Hebrews (compare Heb 12:15).

לָפַד an unused root; *to flame, to shine*, Gr. *λάμπω*. The original idea is in *lapping*, being *lambent* *lambendo*, which the Phœnicio-Shemites and the Greeks express by the syllable *lab*, *lap* (לָבַד, לָהַב, *labium*, لَاف, see page ccccxix, B), and apply to flame. The common *root* therefore of the Hebrew and the Greek verb is **לָפַד**, to which a third radical **ר** is added, in the same manner as to **עַל**, **עָרַע**, Gr. *ἔραος*, *ἔραος*; and a vestige of this is found in the Greek

λαμπάς, Gen. λαμπάδος. From the Phœnicio-Syemitic לַמְּפָד, inflected in the Aramæan manner לַמְּפָד,

springs the Gr. λάμπω; and from לַמְּפָד, Syr. لَمَّعَ, Ch. לַמְּפָד, Gr. λαμπάς, λαμπάδος, and not contrariwise.—I formerly compared this with לָד to shine, on the authority of Castell; but this verb is spurious in this sense, and must be regarded as a mistake of that lexicographer. According to the Kamûs, page 417, it denotes nothing but depression, lowness. Hence—

לַפִּיד m.—(1) a lamp, a torch (see the root), Jud. 7:16. Job 12:5, לַפִּיד בָּזָה “a torch despised,” i. e. cast aside, because of its having ceased to give light; an image for a man formerly highly esteemed, but now low and despised, comp. Isa. 7:4, and my note on that place, and 14:19. Also see פִּיר.

(2) flame, Gen. 15:17; Dan. 10:6.

לַפִּידוֹת (“torches”), [Lapidoth], pr. n. of the husband of Deborah the prophetess, Jud. 4:4.

לִפְנֵי prep. before, see פָּנִים. Hence there has been formed a new adj. לִפְנֵי (like סוֹפֵי from סוֹף), before, in front, 1 Ki. 6:17.

לָפַת fut. יִלְפֹּת i. q. Arabic لَمَّعَ TO BEND, TO INCLINE something, Jud. 16:29.

NIPHAL, to bend oneself—(a) to turn aside from the way. Job. 6:18, יִלְפְּתוּ אֲרָחוֹת דֶּרֶכָם “the journeyers of their way turn aside,” i. e. those who journey that way; die Wanderer, die des Weges kommen.—(b) to turn oneself back to see (Arab. Conj. I. V. VIII. id.), Ruth 3:8.

לָצוֹן m. mocking, frivolous contempt of what is good and upright, Prov. 1:22; hence אֲנִישׁ לָצוֹן i. q. לָצִיחַ; Isa. 28:14; Prov. 29:8; from the root לָצַח.

לָצַח a doubtful root i. q. לָצַח, to mock. Once in part. לִצְחָ Hos. 7:5, unless this be for לִצְחָ part. Pilel from לָצַח.

לָקוּם (“stopping up the way,” i. e. a fortified place, from the root לָקַם to stop up a way), [Lakum], pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

לָקַח fut. יִלְקַח, imp. לְקַח Ex. 29:1, more frequently לָקַח with הָ parag. קָחָה Gen. 15:9, inf. absol. לְקַחָה Deu. 31:26; Jer. 32:14, const. לְקַחָה with pref. לְקַחָה (to be distinguished from לָקַחָה 2 fem. pret.), with suff. קָחָהּ.

(1) TO TAKE i. q. λαμβάνω (To this answer Arab.

transp. لَحَقَ to stick together, to adhere, ε ε Ilithpael

[“Maltese laqach, jylquach, Vassali, p. 430”], G. λάχω, λαγχάνω.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and 3 of member, Eze. 8:3, וְיִקְחֵנִי בְּצִיצַת רֹאשִׁי “and he took me by a lock of my head,” born bym εχωρ (in Greek it would be τῆς κόμης, see Hist. of Bel, ver. 36). Then i. q. to take for oneself, with an acc. of thing and pers. Genesis 8:20, “and (Noah) took of all beasts . . . and offered them for a burnt offering,” Gen. 2:15, “and God took Adam, and placed him in the garden,” Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances לָקַח, like Hom. λαβών (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one’s eyes. Similarly, 2 Sam. 18:18, אֲבִישָׁלוֹם, לָקַח וַיֵּצֵא בָחַיִּי אֶת־הַפְּצִיבָה “and Absalom took and set up for himself a column in his lifetime,” but Jer. 23:31, by the words “who take their tongues and utter prophecies,” it appears to be signified that the false prophets misused their tongues. Sometimes the dative לוֹ is added, to take for oneself, Gen. 7:2; 15:10; Lev. 15:14, 29; Job 2:8. Specially—(a) לָקַח אִשָּׁה to take a wife, Gen. 4:19; 6:2; 12:19; 19:14; Ex. 6:25; 1 Sam. 25:43, לָקַח אִשָּׁה לְבָנוֹ “he took a wife for (gave one to) his son,” spoken of the father of the bridegroom; Gen. 34:4; Ex. 21:10; Jud. 14:2, 3; ellipt. Ex. 34:16, וְלָקַחְתָּ לְבָנִי מִבְּנוֹתָיו (נָשִׁי). In the later books the usual expression is נָשָׂא אִשָּׁה, which see.—(b) to take i. q. to take away (wegnehmen), Gen. 14:12; Job 1:21; 1 Sam. 19:14, 20; Gen. 27:35, “thy brother has taken away thy blessing,” Job 12:20, “he takes away the understanding of the ancients,” Ps. 31:14, לָקַחַת נַפְשִׁי “to take away my life,” Jer. 15:15, “take me not away (O God)”—Gen. 5:24, כִּי לָקַח אֹתוֹ אֱלֹהִים, i. e. taken him away and received him to heaven; 2 Ki. 2:3, 5.—(c) to take, i. q. to take possession of, to occupy, as a city, a hostile country, Num. 21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, “let darkness seize upon that night,” Job 15:12, “wherefore does thy heart (thus) seize upon thee?” Also, to take, to captivate any one with blandishments, wisdom (jem. woturdh einnetmen); Prov. 6:25; 11:30.—(d) to send after, to fetch any one (holen, holen lassen), Gen. 20:2, וַיִּשְׁלַח אַתְּ שָׂרָה “and he fetched Sarah,” Gen. 27:13, לֵךְ קַח לִי “go, fetch me,” Gen. 42:16; Num. 23:11; Jud. 11:5; also any thing,

2 Sam. 4:6, "they came to fetch wheat" (um Weizen zu holen); to bring any thing (bringen, hin-, herbringen), Gen. 18:5, 7, 8; Job 38:20; to bring, as an offering (darbringen), Gen. 15:10; Ex. 25:2; 35:5.

(2) to take, i. e. to receive, empfangen (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, "behold, I have received a blessing from God." Specially—(a) to receive (aufnehmen) for care and protection, Ps. 49:16; 73:24.—(b) to receive with the ears, i. e. to perceive (vernehmen), Job 4:12, compare לקח.—(c) to receive (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

NIPHAL לקח pass. of Kal 1, letter b, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter d; Est. 2:8, 16. More frequently in the passive signification are used—

PUAL, pret. לקח and fut. —

HOPHAL לקח pass. of No. 1, to be taken, Gen. 3:19, 23; letter b, Isa. 49:24, 25; 52:5; Jud. 17:2; letter d, Gen. 12:15; 18:4.

HITHPAEL, part. מלקח Ex. 9:24; Eze. 1:4, "a fire taking hold of itself," as if a mass of fire; see Syn. הלקח.

Derivatives, לקח [?], מלקח, מלקח, מלקח, מלקח, pr. n. 'לקח], and—

לקח m.—(1) arts, by which any one's mind is captivated (Kunst jem. einzunehmen), Prov. 7:21; compare root No. 1, letter c.

(2) doctrine, knowledge, which any one receives, i. e. perceives, or learns (see root No. 2, b; compare Syr. ܠܚܝܩ to receive and learn; Gr. παραλαμβάνω and Lat. accipio), Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. instruction, the discourse of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

לקח ("learned," "imbued with learning"), [Likhi], pr. n. m. 1 Chron. 7:19.

לקח Kal and Piel TO GATHER, TO COLLECT, prop. things lying on the ground, e. g. ears of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 6:2; manna, Exod. 16:4, seq. Once used of collecting money, Gen. 47:14. ["Arab. لقط to collect

any thing lying on the ground; Syr. ܠܚܝܩ Peal and Pael, used of collecting wood; Sam. 22, but Nasar. ܠܚܝܩ to collect." Thes.]

PUAL, Isaiah 27:12, and—

HITHPAEL, Jud. 11:3, to be gathered, assembled (of persons), Arab. and Aram. id.

Hence לקח and—

לקח m. a gleanings of ears of corn, or of grapes, Lev. 19:9; 23:22.

לקח see לקח. ["Arab. لقم to stop the way"]

לקח fut. לקח onomatopoe. TO LICK, TO LAP, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לקח, which see; also page cccxxxiv, B. Also Armen. Լակիլ lakiel, is to lap; Arab. لعل a tongue.

PIEL, id. Jud. 7:6, 7.

לקח unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit); whence מלקח the latter rain, and לקח hay of the latter growth. Hence—

PIEL, to gather late fruit, i. e. to glean, Job 24:11 (where some copies act as interpreters by reading לקח)

לקח m. hay of the latter growth, aftermowth, Am. 7:1.

לקח an unused root. Arabic لسد to suck; whence—

לקח m.—(1) juice, from the idea of sucking; specially vital moisture, vigour; Ps. 32:4, לקח "my vigour is changed," i. e. is dried up.

(2) a sweet cake; Nu. 11:8, לקח "a cake of oil," an oiled cake; LXX. ἐγκρις ἐξ ἐλαίου

לשון of both genders, but more often f.—(1) THE TONGUE of men or of animals, Ex. 11:7; and so frequently. (Arab. لسان, Ethiop. ለሰን: Aram. ܠܫܢ, also in languages not Phœnicio-Shemitic, Sanscrit rasana, Armen. Լեզու lezu, Coptic ܠܥܥ, and even γλωσσα, in which γ is an addition; comp. λεύσσω, γλαύσσω, γρόφος, ρίφος, χλαίνα, lana and many other words. [Welsh, llais, voice, lleision, endowed with voice.] The original idea is that of lapping, a power which is found in the syllable las, compare ܠܫܢ, لاس, لاس. A secondary root is the Poel ܠܫܢ which see.) under the tongue of any one is used in Hebrew for in the mouth, Ps. 10:7; 66:17. Specially used of a calumnious or malignant tongue (what the Chaldeans and Zabians call a third tongue, compare Sir. 28:15; and the verb ܠܫܢ). Ps. 140:12, ܠܫܢ "a man of tongue," i. e. a slanderer (but ܠܫܢ is an enchanter, Eccl. 10:11). Jer. 18:18, "come! let us smite him with the tongue," i. e. as rightly given in the Chaldee, let us bear false witness against him. Job 5:21,

לשון "the scourge of the tongue" (in German by a like figure, *Flatſchen*). Pro. 10:31, לשון תהפכות, "a perverse tongue," i. e. deceitful; 17:20. Meton. —(a) for *speech*, Job 15:5, לשון צרומים, "crafty speeches;" Prov. 16:1. —(b) for *idiom* (German *Sprache*). Dan. 1:4, לשון כשדים, "the tongue of the Chaldeans." Genesis 10:5, איש ללשנו, "every one according to his tongue," and even —(c) *a nation, a people*, which used a peculiar language. Isaiah 66:18, כל-הגוים והלשונות, "all nations and tongues" (see Chald. לשון). It is applied —

(2) to inanimate things which resemble tongues — (a) לשון זהב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*. —(b) לשון אש a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see להב, להם, להבם, (En. ii. 684), compare γλωσσαι ὡσεὶ πυρός, Act. 2:3; Arabic اللسان النار; Persic زبان آتش *zuboni atesh*, Isa. 5:24. —(c) לשון הים Josh. 15:5; 18:19; Isaiah 11:15, and simply לשון Josh. 15:2, a bay of the sea (comp. Germ. *Erdzung*); in the Arabian geographers لسان البحر.

לשון an unused root, perhaps if it be Phœnicio-Shemitic, i. q. לשלך; but used intrans. to throw oneself down. Hence —"]

לשכה f. i. q. לשכה (where see as to its origin [In Thes. suggested to be from לשך]), pl. לשכות, a chamber, a cell, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining room; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לשם a root of doubtful power. Arab. لشم to break, e. g. stones with the feet. ["Arab. لسم to taste, properly to lick."]

לשם m. —(1) a kind of precious stone, Exod. 28:19; 39:12. LXX. λιγύριον. Vulgate *ligurius*, Germ. *Opal*.

(2) Josh. 19:47, a town, otherwise called ליש and לן.

לשון unused in Kal. ["But apparently signifying to LAP, like the cognate words, لَس, لَسِب, لَسِب, compare لَحَس, لَحِش to compare لَسِم, Poel לשון denom. from לשון pr. to make tongue, to tongue, i. e. to use the tongue boldly (comp. Germ. *Stine machen*, used of any one running swiftly, fleeing); to slander (see לשון used of the tongue of a slanderer). Part. with suff. מְלַשֵּׁנִי קרי, מְלַשֵּׁנִי, for מְלַשֵּׁנִי, part. Piel, Ps. 101:5. (Arab. لسن to slander.) HIRPHIL, id. Prov. 30:10.

לשון Ch. a tongue, hence used of a nation using a peculiar language (see לשון No. 1. c). Dan. 3:4, עַמֵּינָא וְלִשְׁנָא "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לשע an unused root. Arab. لسع to pierce, to bore, لسع a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence —

לשע [Lasha], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) Callirhoë on the east of the Dead Sea, a place abounding in hot springs. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

לתח an unused root; perhaps i. q. קתח, Sam. אצח to expand, whence Æth. ለተረፈ: a garment of byssus, pr. more costly, large. Hence לתחה.

לתך an unused root, prob. i. q. גמך to be poured out, whence —

לתך a corn measure, Hos. 3:2; so called from pouring out. LXX. ἡμικοπος. Vulg. *corus dimidius*, by accommodation to the context.

לתע an unused root, i. q. لتع to bite, whence מלתעות teeth.

מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for forty. The name of this letter מים probably signifies water, i. q. מים, and its most ancient form bore a resemblance to waves. In Æthiopic it is called Mai, i. e. water. ["To this answers the Greek name Mū, i. e. Phœnic. מו water."] It is interchanged — (a) often with the other labials,

as מ and ב, which see ["and even with נ, e. g. מִנְה and מִנְהָ"] — (b) with liquids, especially Nun, c mmp מם; Syr. م; Arab م, مَن, مَن; Arab. مَنَام thumb; מם pistacio; compare حَصْلَة pistacia terebinthus, Lin. מ; Arab. مسم to be fat. مرنج a th eshing

מֵאִים; שֵׁשׁ and שִׁשָּׁן to be opposed to; יָם and יֵם the mark of the plural; comp. the roots מָנַר, מָנַר, מָנוּ, מָנוּ, מָנוּ. More rarely with הָ see p. ccccxv, A. As to Mem, dropped at the end of words, see Lgb. p. 136, 138; also as to the languages of the Hetrusci and Umb.i, see O. Müller Hetrusker, t. i. p. 56.

מֵאִי pref. formed from מָה what? where see the note.

מֵאִי pref. i. q. מֵאִי, which see.

מֵאִי Chald. i. q. Hebrew מָה what? and also without an interrogation, מֵאִי that which, Ezr. 6:8.

מֵאִי m. a stall, for laying up fodder, a store-house, Jer. 50:26; LXX. ἀποθήκη. Root מָאָה.

מֵאִי — (1) subst. m. strength, force, from the root מָאָה No. 3. Deu. 6:5, "and thou shalt love Jehovah thy God with all thy heart, with all thy mind, וְכָל מְאֹדְךָ and with all thy strength," i.e. in the highest degree; 2 Ki. 23:25 (compare Luke 10:27). Isaiah 47:9, מְאֹד תִּכְבְּדֶנּוּ "with (i.e. notwithstanding) the great might of thy sorceries," where we must join מְאֹד מְאֹד, Job 35:15. Hence — (a) מְאֹד with force of force, i.e. most forcibly, most violently, Gen. 17:2, 6, 20; Eze. 9:9. — (b) מְאֹד even to force, i.e. in a very great degree; very, Genesis 27:33; 1 Ki. 1:4; Dan. 8:8; quite, altogether, Ps. 119:8; too much, Isa. 64:8. — (c) מְאֹד, i. q. מְאֹד but in the later Hebrew, 2 Chron. 16:14.

(2) adv. — (a) very, exceedingly, greatly, added to adjectives and verbs, as טוֹב מְאֹד Gen. 1:31; יָפָה מְאֹד 12:14; הִרְבֵּה מְאֹד 15:1. Emphatically doubled מְאֹד מְאֹד Gen. 7:19; Nu. 14:7. — Ps. 46:2, עֲזָרָה בְּצָרוֹת מְאֹד "he is) an aid in distresses to be found greatly," i.e. he is found a strong aid. — (b) quickly, hastily, which is also connected with exertion of strength (compare Germ. bald, from the Lat. valde, and the Lower Germ. swiet, Anglo-Sax. swithe, very, Germ. geschwind), 1 Sam. 20:19, הָרַד מְאֹד "go down quickly." Vulg. festinus.

מֵאִי constr. מֵאִי f. — (1) A HUNDRED, Arab. مائة according to Kam., commonly مائة ["Æth.

ἑκατὸν, Syr. ܡܬܐ]. It is prefixed to substantives in absol. and constr. state, מֵאִי Gen. 17:17, and מֵאִי 25:7; it is more rarely put after them, and this is only in the later books; 2 Ch. 3:16. Dual מֵאִי (contr. for מֵאִי) two hundred, Gen. 11:23. Pl. מֵאִי — (a) hundreds more than one; hence with other numerals מֵאִי "six hundred," Ex. 12:37; שְׁמֹנֶה מֵאִי "eight hundred," Gen. 5:7, etc. Once — (b) one hundred, as if centena, 2 Ch.

25:9 (compare verse 6). A less common form is מֵאִי (read מֵאִי), 2 Kings 11:4, 9, 10, 15 כְּחִיב compare Arab. مائة.

(2) adv. a hundred times, Prov. 17:10; constr מֵאִי id. Ecc. 8:12.

(3) the hundredth part, i.e. of money or any thing, paid monthly, as being exacted in usury, Neh. 5:11, מֵאִי הַכֶּסֶף וְהַדָּנָן. Vulg. centesima. As to the centesima of the Romans, see Ernesti Cl. Cic. h. v.; as to the heavy usury still customary in the East, see Volney's Travels, vol. ii. p. 410.

(4) [Meah], pr. n. of a tower at Jerusalem, Neh. 3:1; 12:39.

מֵאִי Ch. id. Dan. 6:2; Ezr. 6:17; 7:22. Dual מֵאִי Ezr. 6:17.

מֵאִי once in pl. מֵאִי m. desires, Psal. 140:9. Root מָאָה No. I.

מֵאִי for מֵאִי, commonly contr. מֵאִי (which see) a spot, a blemish. Dan. 1:4 [בִּי]; Job 31:7.

מֵאִי Milél (from מָה וְמָה as if quidquid). — (1) any thing whatever, Num. 22:38; Deut. 24:10; 2 Ki. 5:20; with a particle of negation, לֹא מֵאִי nothing, Deut. 13:18; מֵאִי id. 1 Ki. 18:43; Ecc. 5:13; Jer. 39:10; מֵאִי לֹא מֵאִי not even any thing, Gen. 39:23.

(2) in any way (irgend, irgendetwie), at all. 1 Sa. 21:3, אֵינִי אֵל יָדַע מֵאִי אֶת־הַדָּבָר "let no one know at all of this matter."

מֵאִי pl. מֵאִי Ezek. 32:8, and מֵאִי m. Gen. 1:16 (from the root מָאָה).

(1) light, a light, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16; Ps. 74:16. As to its difference from מֵאִי see under that word. מֵאִי the holy candlestick, Nu. 4:9, 16. Metaph. מֵאִי the light of the eyes, i.e. bright, cheerful eyes Prov. 15:30.

(2) a candlestick, Ex. 25:6.

מֵאִי f. of the preceding, pr. light, hence a hole, through which light shines into the den of a viper (Riddloch). Vulg. caverna. Isa. 11:8. It may also be for מֵאִי, מֵאִי, מֵאִי, cavern, & and ל being interchanged.

מֵאִי dual, scales, balance, Arab. ميزان Lev. 19:36; Job 31:6; Ps. 62:10, "that that may go up in the balance" (from lightness). Root מָאָה No. II. It differs from מֵאִי which see.

מאונין Ch. id. Dan. 5:27.

מאיות see **מאה** No. 1.

מאכל m. (from the root **אכל**) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. **עץ מאכל** fruit tree, Lev. 19:23; **מאכל צאן** sheep to be killed, Ps. 44:12.

מאכלת f. id. but figuratively, Isa. 9:4, **מאכלת** *food for fire*. Isa. 9:18.

מאכלת f. pl. **מאכלות** (from the root **אכל**) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud.

19:29; Prov. 30:14. Arab. **مِخَال** spoon.

מאם an unused root; perhaps to *stain*, to *disfigure*, whence **מאום**, **מום** which see.

מאמצים (from the root **אמץ**) m. pl. *strength*, *powers*, figuratively used of wealth. Job 36:19, **כָּל־מִאֲמָצֵי** "all the powers of wealth."

מאמר m. (from the root **אמר**) *an edict*, *a mandate*, a word belonging to the later age, Est. 1:15; 2:20; 9:32

מאמר Ch. id. Dan. 4:14.

מאן Ch. *a vessel*, i. q. Heb. **כֵּל** Dan. 5:2, 3, 23. In Targg. also defect. **מָן**, Syr. **ܡܢܐܢܐ**. It appears to be for **מַנְיָה**, from the root **אנה** No. II. Arab. **أَنَى** Conj. IV. to hold, whence **أَنَى** a vessel, **أَنَى** a ship, see page LXIV, A.

מאן not used in Kal, TO REFUSE, see the verbal adj. (Syr. **ܡܢܐܢܐ**, always impers. **ܡܢܐܢܐ** I am wearied; Aph. to cease, to leave off. Cognate is **מנע**, see **מנן** p. XXI, A).

PIEL **מאן** to *refuse*, to *be unwilling* (opp. to **אבה**, Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Nu. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

מאן adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, **אִם־מֵאֵן אֶתָּה** "if thou refuse." Ex. 9:2; 10:4.

מאן n. verbal of Piel, *refractory*, *pertinacious*, *refusing*. Plur. **מַאֲנִים** Jer. 13:10.

I. **מאם** [see note after No. 2] — (1) TO REJECT (opp. to **קָבַר** to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:12; and **בְּ** Isa. 7:15; absol. Job 42:6. It is most often used — (a) of God, as rejecting a people or

an individual. Jer. 6:30; 7:23; 14:19; 1 Samue 15:23. — (b) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) to *despise*, to *contemn*, followed by an acc. Prov. 15:32; Job 9:21; followed by **בְּ** Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. **מִאֲסָת** a despicable tribe, Eze. 21:18. Inf. **מֵאֵס** Lam. 3:45, subst. *aversion*, *contempt*.

NIPHAL, pass. of No. 1, Isai. 54:6; of No. 2; Psalm 15:4, **נִמְאָס** *contemned*, to be contemned, rejected (for impiety).

II. **מאם** i. q. **מָסַס** TO MELT, TO FLOW ABROAD, Chald. **מֵאָר** = **מָכַר**, and **מָאָס** i. q. **מָסַס**. Not used in Kal.

NIPHAL, Ps. 58:8, **יִמְאָסוּ כְמוֹ־מַיִם** "let them melt away like water," i. e. perish. Job 7:5, **עוֹרִי רָגַע וַיִּמְאָס** "my skin heals up and (again) runs with water."

[Note. In Thes. **מָאָס** is given as one article; the meaning here assigned to **מָאָס** No. II. being there taken as primary.]

מאפה m. (root **אפה**) *something cooked*, Levit. 2:4

מאפל m. (root **אפל**) *darkness*, Josh. 24:7.

מאפליה fem. *darkness of Jehovah*, i. e. thick darkness, from **מאפל** and **יה** = **יהוה** (like **שְׁלֵה־הַתְּהִיָּה** Cant. 8:6). Jerem. 2:31, **אֶרֶץ מִאֲפֵלִיָּה** "a land of thick darkness;" used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, **אֶרֶץ צִלְמוֹת** and Job 30:3.

מאר not used in Kal. ["Cognate apparently to the root **מר** to be bitter, sour; compare **מָאָס**, and **מָסַס** (Arab. **مَار**)."] Thes.]

HIPHL **המאר**, perhaps i. q. **המריר** (compare **מָאָס** No. II), properly to *make bitter*, hence to *cause bitter pain*. Eze. 28:24, **סֵלֶן מִמָּאִיר** "a thorn which causes pain," i. e. pricking. **מַמְאֵרֶת** painful, malignant leprosy, Lev. 13:51, 52; 14:44. Others in both cases compare Arab. **مَار** to become raw again as a wound.

מארב m. (from the root **ארב**) *ambush*, hence — (a) where one is placed, Josh. 8:9; Ps. 10:8. — (b) *the liars in wait* themselves, 2 Ch. 13:13.

מארה f. constr. **מֵאֲרָה** (from the root **אר**), *curse*, *execration*, Pro. 3:33; 28:27; Mal. 2:2.

מאת comp. of **מן** and **את** prop. *ab apud*, *from with*, see after **את** p. xciv. A.

מִבְדָּלוֹת (root בָּדַל plural *separations*, i.e. separated places. Josh. 16:9, הָעָרִים הַמִּבְדָּלוֹת "cities (which were) separately destined."

מָבוֹא m. (root בּוֹא pl. יָמִים and יָמִים-וְיָמִים).

(1) *an entering*, Eze. 26:10.

(2) *entrance, approach*. Jud. 1:24, 25, מָבוֹא הָעִיר "the entrance of the city," i.e. the gate. Pro. 8:3, מָבוֹא פְּתָחַיִם "at the entrance of the gate."

(3) *the entrance (i.e. place of setting) of the sun, the west*, Deut. 11:30; Psalm 50:1; in acc. *towards the west*, Josh. 1:4.

מְבוּכָה f. (from the root בּוּךְ) *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

מַבּוּל masc. (from the root יָבַל No. 1, which see), *an inundation of waters, a deluge*, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In This passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, and he will sit for ever.]

מְבוּנִים 2 Ch. 35:3, כְּתִיב מְבוּנִים, for קְרִי מְבוּנִים, if the reading be correct, abstr. *prudences*, for the concr. *prudent teachers*.

מְבוֹסָה f. (root בּוּס) *a treading down of enemies by conquerors*, Isa. 22:5; 18:2, 7, "a people . . . of treading down," i.e. treading down every thing.

מְבוֹעַ (from the root נָבַע) m. pl. יָמִים *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6. Arab. مَبْعَة id.

מְבוּקָה f. *emptiness*, Nah. 2:11, from the root בּוּק; see בּוּקָה.

מִבְחָר m. (from the root בָּחַר).—(1) *election, choice*; hence whatever is *most choice, most excellent, best*. Always in const. st., Isaiah 22:7, מִבְחָר עֲמָמוֹךְ "thy most choice valleys," Isa. 37:24, מִבְחָר יְרֵאֵשׁוּ "its most beautiful fir-trees," Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, עַם מִבְחָרִי "his most choice people," Dan. 11:15.

(2) [Mibhar], pr. n. m. 1 Ch. 11:38.

מִבְחֹר m. id. *choice*, 2 Ki. 3:19; 19:23.

מִבְטָא m. (for מִבְטָא, root נָבַט) *expectation, hope*, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. מִבְטָאָה for מִבְטָאָה, Zec. loc. cit., Pathach shortened into Segol, like אֲבִיתָר for אֲבִיתָר, compare Hebr. Gr. m. § 27, note 2, 3.

מִבְטָא m. (from the root בָּטָא) *something rashly uttered*, followed by שְׁפָתַיִם Num. 30:7, 9.

מִבְטָח (root בָּטַח) with suff. מִבְטָחִי, pl. מִבְטָחִים (dag. f. impl.) m.

(1) *confidence, sure and firm hope*, Prov. 22:19; hence used of the person and thing on which hope is set, Ps. 40:5; 65:6; 71:5.

(2) *security*, Job 18:14, "his security is torn out from his tent," i.e. he himself being too secure Pl. Isa. 32:18.

מְבִלִּיגִית f. (from the root בָּלַג) *a cheering, exhilaration*, Jer. 8:18. The form is prop. denom. from the part. itself, מְבִלִּיגִית, see Lehrg. p. 514, where, to the instances ending with ית, may be added this in ית.

מִבְנָה m. (from the root בָּנָה) *building*, Ezek 40:2.

מְבֻנִי [Mebunnai], see מְבֻנִי.

מִבְצָר m. (from the root בָּצַר No. 2), [pl. יָמִים, once ית—Dan. 11:15].

(1) *defence (of a city), fortress*, Isa. 25:12; hence used for a *fortified city*, i. q. עִיר מְבִצְרָה Isa. 17:3; Hab. 1:10. The same is מִבְצָר, e.g. עִיר מְבִצְרָה Josh. 19:29, and מִבְצָר 2 Sam. 24:7, "defenced Tyre," i.e. Palatyrus (compare my Comment on Isa. 23:7). Pl. מְבִצְרֵי Num. 32:36; Jos. 19:35; also with both words in pl. מְבִצְרֵי Jer. 5:17, and with one only so put מְבִצְרוֹת "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3.)—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.

(2) [Mibzar], pr. n. of a prince of the Edomites, Gen. 36:42.

מִבְרָיָה m. (from בָּרַח) pr. *flight*; hence concr. *fugitives*, Eze. 17:21.

מִבְשָׁם ("sweet odour"), [Mibsam], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

מִבְשִׁים (from the root בּוּשָׁ) masc. pl. *pudenda*, Deut. 25:11.

מִבְשָׁלוֹת pl. f. (from the root בָּשַׁל) *hearts, i.e. cooking places*, pr. part. Pi. those that cook flesh, Eze. 46:23.

מָג m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylo-

nians, *progr. great, powerful*. (To this answer the Pers. *megh*, magian, from *mih*, great, leader; Zend. *meh*, *maé*, *máo*; Sansc. *mahat*, *mahá*, in which is found the root of the Gr. *μέγας*, and Lat *magis*, *magnus*.) *מגלן* by apposition, prince magian, chief of the magi, Jer. 39:3.

מגאל see *מגל* under the word *מגל* No. I. 3, and *מן* No. 2, letter *g*.

מגביש ("congregating," compare Ch. *מגבש*), [*Magbish*], pr.n. of a place; according to others of a man, Ezr. 2:30.

מגבלות (from the root *מגל* No. 1), plur. f. *small corals*, Ex. 28:14; see *מגלות*.

מגבעה (from the root *מגב*), fem. *the mitre* of the common priests, so called from its round form; different from *מגנפת*, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7.

(Syr. *מגב* cap, hat; Æthiop. *ጽብዕ*: mitre of priests and monks.)

מגיד an unused root. Arab. *مجد* to excel in honour, in glory, *مجد* nobility, honour, glory. I have no doubt but that it is the same as *מגיד* (*m* and *n* being interchanged), *מגיד* to be chief, noble; whence *מגיד* prince. Hence *מגידנות* precious things, pr. n. *מגידנות*, and —

מגיד m. *something very precious or noble*. Deut. 33:13, *מגיד נשמים* "the precious things of heaven," i.e. (as immediately follows) rain, dew. Deut. 33:14, *מגיד תבואות* "the precious things put forth by the sun." Deut. 33:15, 16. Cant. 4:13, *פרי מגדים* "most precious fruits." Cant. 4:16, and even without *פרי*, 7:14, *קל מגדים* "all most precious things," fruits are intended. Vulg. everywhere *poma*. (Syr. *مجد* dried fruit.)

מגידו Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and *מגידון* (perhaps "place of crowds," from *מגיד*, *מגיד*, [*Megiddo*, *Megiddon*], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. *Μαγεδδών*; Vulg. *Mageddo*. *מגיד* the plain of Megiddo, 2 Ch. 35:22; *מי מגידו* the waters of Megiddo, Jud. 5:19, i.e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Lejjûn, *الليجون*, Rob. iii. 177.]

מגידל & *מגדול* [*Migdol*], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Ezek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian *ḥmty* (abundance of hills), which as a foreign name the Hebrews appear to have changed into *מגדל* (tower); see Champollion, *l'Égypte sous les Pharaons*, ii. page 79.

מגדיאל ("prince of God"), [*Magdie*], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54

מגדל pl. *מגדלים* and *מגדלים* (from *מגדל*, m.

(1) *a tower*, so called from its height, Gen. 11:4, especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of castles themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of *watchtowers*, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.

(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).

(3) *a bed* in a garden, *rising* up and *higher* in the middle. Cant. 5:13, "thy cheeks (are...like) to beds of balsam."

(4) in some pr. n. it is *a town fortified with a tower* —

(a) *מגדל-אל* ("tower of God"), [*Migdal-el*], a fortified city of the tribe of Naphtali, Josh. 19:38; prob. *Μαγδαλά*, Matt. 15:39, now *مجدل* [*Majdel*], on the western shore of the sea of Galilee, not far from Tiberias.

(b) *מגדל-גד* ("tower of Gad"), [*Migdal-gad*], a town of the tribe of Judah, Josh. 15:37.

(c) *מגדל-עדר* ("tower of the flock"), [*tower of Edar, tower of the flock*], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

מגדנות plur. f. (from the root *מגיד*), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

מגוג [*Magog*], pr. n. of a son of Japheth, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Eze. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph Arch. i. 6, § 1). The Arabs call them *ياجوج و ماجوج* *Yajûj and Majûj*, and they have many fables about them. Their king is called *نوح*, which see. See

Koran, Sur. xviii. 94—99; xxi. 96; Assemani Biblioth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined *Chin* and *Machin*, i. e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frähn, De Musei Spreziziani Nummis Cuficis, page 95.

מגור m. pl. **מגורים** Lam. 2:22 (from the root **גור** No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

מגור m. (from the root **גור** No. 1).—(1) pl. **מגורים** *wanderings*, sojourning in foreign lands; Gen. 17:8; **אֶרֶץ מְגוּרָה** “the land in which thou sojournest,” art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

מְגוּרָה f. i. q. **מגור** *fear*, Pro. 10:24.

מְגוּרָה f.—(1) *fear*, also *what is feared*; plur. Isa. 66:4; Ps. 34:5, from the root **גור** No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root **גור** No. 3.

מְגוּרָה f. *an axe*, 2 Sam. 12:31, from the root **גור** No. 2.

מִגְלָה m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root **גלל**, which see (Arabic **مِغْلَال**, Syr. **ܡܝܓܠܐ** id.).

מִגְלָה f. (from the root **גלל**), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Eze. 2:9; Ps. 40:8; **מִגְלַת סֵפֶר** “the volume of the book;” *kar' iExxon* the book of the law.

Syr. **ܡܝܓܠܐ**; Arab. **مِغْلَالَة**, according to

Kam. p. 1416 (not **مِغْلَالَة** as it is in Golius).

מִגְלָה Ch. id. Ezr. 6:2.

מִגְמָה f. (from the root **גמג**), *a crowd, band, forces*; found once Hab. 1:9, used of the Chaldean invaders, **מִגְמַת פְּנִיָּהֶם קָרִיָּה** “the crowd of their faces looks straight on,” *ihrer Gefähter Schaar iſt vorwärts gerichtet*. Arab. **جَمَّة**, **جَمَّة** *a troop, a multitude*. Kimchi, on Ps. 27:8, uses this word to express *longing, panting*; compare Arab. **جَم** to desire, to be near and urgent on something.

מִגְנֵן not used in Kal.

PIEL **מִגְנֵן** TO GIVE, TO DELIVER, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like **מִגְנֵן** *to make any one any thing*, Hos. 11:8; comp. **مِغْنَانَا** gratis, prop. given. (To this seems to answer Arabic **مَكِن** to be able; II. to give into one's power, **ك** and **ن** being interchanged.)

מִגְנֵן com. (f. 1 Ki. 10:17); with suff. **מִגְנֵי**; pl. **מִגְנִים**, const. **מִגְנֵי** (prop. part. IIph. from the root **גנן** to protect), *a shield*, Jud. 5:8; 2 Sa. 1:21; 22:31, 36;

2 Ki. 19:32, etc. (Arab. **مِغْنَة** id.) This word implies a shield of a smaller size and extent than **לָצֶה**; see 1 Ki. 10:16, 17; 2 Chron. 9:16; **אִישׁ מִגְנֵן** an armed man, used of a thief, Pro. 6:11; 24:34. Metaph.—(a) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, **מִגְנֵי עַל-אֱלֹהִים**, “my shield is with God,” i. e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(b) **מִגְנֵי-אֶרֶץ** “the shields of the land;” poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; IIos. 4:18.

מִגְנָה f. *a covering* (from the root **גנן**); once Lam. 3:65, **מִגְנַת לֵב**, *covering of the heart*, i. e. *hardening, obstinacy*; compare *καλυμμα ἐπὶ τῇ καρδίᾳ*,

2 Cor. 3:15; and Arab. **أَكْنَتُ عَلَى الْقُلُوبِ** coverings over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Jos. Kimchi (the father) comparing Arab. **غَاسِيَةُ الْقَلْبِ** (i. e. veiling of the heart, failing of mind), understands *failing of mind, mortal disease*.

מִגְעָרָה f. (from the root **גער**) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

מִגְפָּה f. (from the root **גפף**), with Tzere impure — (1) *slaughter* in battle, 1 Sam. 4:17.

(2) *a plague* sent from God, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

מִגְפִּיעַשׁ (perhaps **מִגְפִּיעַשׁ** “killer of moths”), [Magpiash], pr. n. m., Neh. 10:21.

מִגֵּר kindred to **הִגִּיר** TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Ezek. 21:17, **מִגֵּרֵי-אֶל-חֶרֶב** “cast before,” i. e. “delivered to the sword;” Syr. intrans. **مِغَر** to cut down.

PIEL. מִנֵּר id. to cast before, to throw down, Ps. 89:45.

Derivative, pr. n. מִנְרֹן.

מִנֵּר Chald. Pael מִנֵּר id. to cast before, to throw down, Ezr. 6:12.

מִגְרָה f. (from the root נָר No. 2), a saw, 2 Sam. 12:31; 1 Ki. 7:9.

מִגְרֹן ("a precipitous place," from the root מִגְר). [Migron], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

מִגְרָעִית pl. f. (from נָרע No. 2, to take away, to withhold), contractions, drawings in, diminutions of a wall (Ἀβιάς), 1 Kings 6:6.

מִגְרָפָה f. [pl. with suff. מִגְרָפֹתֶיהֶם], a clod of earth, which is removed with a spade or other like instrument; prop. cin Ⓢ. atenfich, (from the root גָּרַף). Joel 1:17, "the grains are dried up under their clouds," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. مَغْرَفَة, a spade itself.)

מִגְרָשׁ m. — (1) inf. of a Chaldee form of the verb גָּרַשׁ No. 2, q. v., Eze. 36:5.

(2) a place to which cattle is driven forth to feed, pasture (from גָּרַשׁ No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, sq.; Josh. 21:11, sq.; 1 Ch. 6:40, sq.; whence these towns are called, 1 Ch. 13:2, עָרֵי מִגְרָשִׁים.

(3) any open space surrounding a city or building, Eze. 27:28; 48:17. Plur. מִגְרָשֹׁת, once as if from the sing. מִגְרָשֶׁת; but masc. gen., Eze. 27:28.

מִדָּ with suff. מִדִּי Psalm 109:18; and מִדִּי Job 11:9; plur. מִדִּים Jud. 3:16; and מִדִּין Jud. 5:10.

(1) a garment, so called from being spread out (see the root מִדָּ No. 1), Psa. 109:18; Levit. 6:3; also carpet, on which the more noble sit; plur. מִדִּין Jud. 5:10.

(2) a measure (from מִדָּ No. 2), Job. 11:9; Jer. 13:25, מִנְתִּי מִדָּ "the portion measured out to thee."

מִדְבָּח Chald. an altar, Ezr. 7:17; from the root דָּבַח.

מִדְבָּר m. [with ה local מִדְבָּרָה; const. מִדְבַּר; once with ה local מִדְבָּרָה 1 Kings 19:15]. — (1) an uninhabited plain country, fit for feeding flocks, not desert, a pasture, from the root דָּבַר No. 2, to lead to pasture, like the Germ. *Ärft* from: *treiben* (Syriac

דָּבַר id.). Joel 2:22, מִדְבָּר "the pastures of the plain are flourishing;" Ps. 65:13, יִרְעֶפוּ נְאוֹת מִדְבָּר "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, יִבְשׁוּ נְאוֹת מִדְבָּר "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, מִדְבָּר וְעָרָיו "the plain and its cities shall rejoice." More often it is —

(2) a sterile, sandy country, Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. מִדְבָּר שְׁמָמָה Joel 2:3; 4:19; with the art. הַמִּדְבָּר always the desert of Arabia, Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see מִינֵי, מִינֵי, מִינֵי). (פִּתְחוֹן, שִׁיר, מִינֵי, מִינֵי). מִדְבָּר יְהוּדָה the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Psa. 63:1. Metaph. Hos. 2:5, שְׁמָמְתִּיהָ כַּמִּדְבָּר "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, הֲמִדְבָּר הָיִיתִי לְיִשְׂרָאֵל "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) poetically the instrument of speech (from דָּבַר to speak), the mouth. Cant. 4:3, מִדְבָּר נְאוֹתָהּ "thy mouth is pleasant" (parall. thy lips). LXX. *λalia*. Jerome, *eloquium*, and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be the tongue.

מִדָּ plur. מִדְרֵי, twice contr. מִדְרֵי Isaiah 65:7, and מִדְרֵם Num. 35:5; inf. מִדָּ Zec. 2:6; fut. יִמֹד [with 1 conv. מִימֹד].

(1) i. q. מִדָּ to stretch out, to extend, see HIT-POEL and the nouns מִדָּ, מִדָּה, also מִדָּה.

(2) to measure (Sanskrit *mā*, *mād*, to measure, Zend. *meélé*, *maté*, Gr. μέτρον, μέτρος, Lat. *metior*, *meta*; Goth. *mitan*, Anglo-Sax. *metan*, Germ. *meffen*). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

NIPHAL, pass. of No. 2, Jer. 31:37, 33:22.

PIEL, fut. [see מִדָּ] i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.

POEL מִדֶּר id. Here some refer Hab. 3:6, "(God) measures the earth with his eyes," surveys it. But LXX and Chald. render it, *he shaketh the earth*, from מִדֶּר, Arab. Med. Ye, to be moved.

HITHPOEL, הִתְמַדֵּר to stretch oneself out, 1 Ki. 17:21.

Derivatives, מִדֶּר, מִדֶּר, מִדֶּר [and pr. n. מִדֶּר].

מִדֶּר m. *flight*, from the root נָדַר (compare fut. נִדְרָה Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? וְיִמְדֶּר עָרֵב and (when) shall be the flight of the night?" Pōet. for, when shall the night flee, come to an end? Others take מִדֶּר as Pret. Piel from מִדֶּר in an intrans. and intensive sense, *the night is extended* [so taken in Thes.].

מִדָּה i. q. מִדֶּר to extend, to measure, a root not used as a verb, from which come the nouns מִדָּה and מִדּוֹן No. II. ["Arabic مَدَى to extend, VI. to be prolonged, long, continual, مَدَى a kind of measure."]

מִדָּה fem. (from the root מִדֶּר) — (1) *extension, length*. מִדָּה אִישׁ a man of tall stature, 1 Ch. 11:23; pl. מִדָּה אִנְשֵׁי Isa. 45:14, and מִדּוֹת (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, בֵּית מִדּוֹת "a large (ample) house."

(2) *measure*, Ex. 26:2, 8. מִדָּה הַקֵּל a measuring cord, Zec. 2:5.

(3) i. q. מִדֶּר No. 2, *a garment*, plur. מִדּוֹת Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

מִדָּה m. Chald. *tribute*, as if what is measured, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) Ezr. 4:13; 7:24. Syr. مَدَّة.

מִדָּהּ m. ἀπ. λεγόμεν. Isa. 14:4, if this be the true reading, denom. from אָרַב (which see), i. q. גֹּלָה; formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*, no inapt epithet for Babylonia (parall. נִגְשׁ); or *heap, store-house of gold*; so that מִדָּה formative may indicate place compare דִּמְנָה dung, מִדְּמָנָה dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. ἐπισπουδαστικής, Syr., Ch., Sand.), and have expressed מִדָּהּ *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs רָחַב and נָגַשׁ answer to one another in parallel members.

מִדָּה pl. with suff. מִדָּהּ m. *a garment*, 2 Sam. 10:4; 1 Ch. 19:4, from the root מִדָּה = מִדֶּר.

מִדְּוָה m. (from the root דָּוָה) *disease*, Dent. 7:15; 28:60.

מִדְּוָהִים m. pl. *seductions*, Lam. 2:14, from the root נָדַה, see Hiphil No. 3.

I. מִדּוֹן m. pl. מִדּוֹנִים (from the root דָּוָה) — (1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7.

(2) [Madon], pr. n. of a royal city of the Canaanites, Josh. 11:1; 12:19.

II. מִדּוֹן m. (from the root מִדָּה = מִדֶּר), *extension, tallness*, 2 Sam. 21:20 קרי מִדּוֹן, אִישׁ מִדּוֹן a tall man, i. q. מִדָּה 1 Ch. 20:6; מִדּוֹן כְּחִיב should be read מִדּוֹן, with the same meaning.

מִדּוֹעַ (contr. from מָה יָדוּעַ *what is taught?* i. q. for what reason? Gr. τί μαθών), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3. — Job 21:4, the words מִדּוֹעַ אֵם are not to be taken as closely connected; for אֵם as is very often the case (see אֵם B, 1) answers to הִי interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, מִדּוֹעַ וְאֵם מִדּוֹעַ or why should I not be impatient?" oder weshalb soll ich nicht ungeduldig werden?

מִדּוֹר Ch. (from the root דָּוַר) *habitation*, Dan. 4:22, 29; 5:21.

מִדּוֹרָה f. *a pile for burning*, i. q. דָּוַר No. 3, Eze. 24:9; Isa. 30:33.

מִדּוֹשָׁה f. (from דָּוַשׁ) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10.

מִדְּחָה m. *throwing down, ruin*, Prov. 26:28, from the root דָּחָה.

מִדְּחָפּוֹת pl. f. (from the root דָּחַף) *impelling*; hence *hastening* ["falls"], Ps. 140:12, מִדְּחָפּוֹת *hastily, urgently*.

מִדִּי f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. مَدْي id.) Gent. noun מִדִּי a *Mede*, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *midst middle*.]

מִדִּי Ch id *Media*, Ezr. 6:2; Dan. 5:28; 6:13

Gentile noun emphat. מְדָאָה כתיב, מְדָאָה a *Mede*, יח. 6:1.

מְדִי (contr. from מְדִי) *what is sufficient*, 2 Ch. 30:3, compare the note under מָה.

מְדִי see י No. 2, b.

מְדִי m. — (1) *strife, contention* (from the root מָדַן see Niphal), pl. מְדִינִים Prov. 18:18; 19:13, and elsewhere in קרי, where כתיב has מְדִינִים. See מָדַן.

(2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the Ælanitic gulf (where the Arabian geographers place the city عَدَيْن), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18. — מְדִינִי the dromedaries of Midian, Isa. 60:6; יוֹם מְדִינִי the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8). — The Gentile noun is מְדִינִי a *Midianite*, Num. 10:29; pl. מְדִינִים Gen. 37:28; f. מְדִינִית Num. 25:15.

מְדִינָה ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

מְדִינָה fem. (from the root מָדַן) prop. *judgment, jurisdiction*; hence —

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; מְדִינֵי הָאֶרֶץ Ezr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Eze. 19:8; Ecc. 2:8 (compare Ezr. 4:13; 5:7.) See the following word —

מְדִינָה f. Ch. — (1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Ezr. 5:8. (Syr. مَدِينَة id. [This word means *city*, as it is corrected in Thes.]; but مَدِينَة signifies *city*.)

מְדָחָה a *mortar*, Num. 11:8, from the root מָדַח.

מְדָחָה ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

מְדָחָה f. — (1) i. q. מְדָחָה *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31.

מְדָחָה ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31.

מְדָחָה (from the root מָדַן). — (1) *strife, contention*, only in pl. מְדָחָה Prov. 6:14, 19; 10:12.

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2.

מְדָחָה Gentile noun, only in pl. מְדָחָה i. q. מְדָחָה *Midianites*, Gen. 37:36, compare verse 28.

מְדָחָה & מְדָחָה (from the root מָדַן ["compensated by Dagesh as in verbs מָדַן"], a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, "even in thy mind curse not the king." LXX. συνέιδησις. (Ch. מְדָחָה, Syr. مَدِينَة id.)

מְדָחָה see מוֹדָע.

מְדָחָה pl. f. (from the root מָדַן) *piercings* (of the sword), Prov. 12:18.

מְדָחָה Ch. i. q. מְדָחָה (from the root מָדַן) *habitation*, Dan. 2:11.

מְדָחָה fem. *a steep mountain*, which one has to ascend *by steps*, as though it were a *ladder* (Selsensteige, Selsentreppe, compare κλίμαξ e. g. κλίμαξ Τυρίων), from the root מָדַן Cant. 2:14; Eze. 38:20.

מְדָחָה m. (from the root מָדַן) *a place which is trodden*, Deu. 2:5.

מְדָחָה m. (from the root מָדַן No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, מְדָחָה סֵפֶר הַמִּלְכִּים "the commentary of (or on) the book of the kings," i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that מְדָחָה like the Arab. مَدْرَس means any book, but this is incorrect.

מְדָחָה (the actually occurring form), see מְדָחָה.]

מְדָחָה with the art. הַמְדָחָה pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5.

מְדָחָה, מְדָחָה, מְדָחָה, מְדָחָה (as to the distinction of these forms, see note).

(A) — (1) interrog. pron. used of things like מְדָחָה of persons: *quid?* Gr. τί; *what* (Syr. مَدِينَة, Arab. مَا), in a direct interrogation, Gen. 4:10, מְדָחָה "what

hast thou done?" Isa. 38:15, מה ארר, "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, "he will declare to thee מה" what shall be to the child." Ex. 2:4. Also observe—

(a) it is placed after in the genitive, Jer. 8:9, חכמתמה למה "the wisdom of what (thing) is in them?"

(b) it is put before substantives regarded as in the genitive, as מה-בצע "what of profit?" Ps. 30:10. מה-דמית "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum*, *quae similitudo* [or in English *what profit*, *what likeness*]: also followed by a plur. 1 Ki. 9:13, מה הערים "what cities (are) these?" pr. *quid urbium hoc?* Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16); or of extenuation, 1 Ki. loc. cit.; Job 6:11.

—(c) מה-לך "what to thee?" i.e. what wiltest thou, Jud. 1:14, and followed by כי "what (is) to thee that (thou doest thus)?" Gr. *τί παθεις τοσούτοις*; Isa. 22:1; without כי Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(d) מה-לי "what (is) to me and thee?" i.e. what have I to do with thee? Jud. 11:12; 2 Sa. 16:10; 19:23; 2 Ki. 9:18, מה-לך וג' "what hast thou to do with peace?" without the copula, Jer. 2:18, מה-לך לדרך מצרים "what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. *ما لي وما لك*, and Greek *τί μάχαιρα καμώι*, Anacr. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(2) indefinite pron., *anything, something, whatever*, more fully מהיטבאל for ומה which see. (Arab. *ما* anything, whatever.) Proverbs 9:13, מה-יירעה "he doth not care for anything." 2 Sa. 18:22, ויהי מה ארוצה "whatever there is, let me run." Job 13:13, ויגבר עלי מה "and let there happen to me whatever (will)." Job 13:14. Followed by *that which* (Syr. *ܐܝܬܐ*) Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron. Jud. 9:48, מה ראיתם עשיתי "what you have seen me do;" *was ich habet, das ich that*. Nu. 23:3, לך מה-יגדתי "what thing he sheweth me I will declare to thee." LXX. *ῥημα ὃ ἐάν μοι δείξη*. Syr., Ch. •, 7.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller למה, as in Gr. Lat. *τί; quid?* Exodus 14:15, מה-תצעק אלי "why criest thou to me?" Ps. 42:12.

(2) *low, how much*, in exclamations of admiration, as often the Arab. *ما*. Gen. 28:17, מה-נורא המקום הזה "how dreadful is this place!" Ps. 8:2, "how excellent is thy name!" Nu. 24:5, מה-טובו אהלך "how goodly are thy tents!" Cant. 7:2; Ps. 119:97, מה אהבתי תורתך "O how (how greatly) I love thy law!" Iron. Job 26:2, מה עזרתך ללא-כח, "O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, מה-נצטדק "how shall we justify ourselves?"

(C) There are several examples in which מה of extenuation and reproach (see above) has nearly a negative power; compare Lehrs. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, "If I speak, my sorrow is not assuaged, and if I forbear יחלף מה-מני יחלף from me?" i.e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me*; Pro. 20:24, אדם מה-ידין דרכו "and man, how doth he know his way?" i.e. he scarcely knows it, he does not know it; Chald. *לא*. Job 31:1, "I have made a covenant with mine eyes, על-בתולה, how shall I look upon a maid?" (LXX. *οὐ*, Vulg. *non*, Syr. *ܐܝܬܐ*). Cant. 8:4, מה-תעירו ומ-תעוררו את-האברה, "why awake ye...my beloved?" i.e. do not awake; comp. Cant. 2:7; 3:5 (where in the same context there is *לא*); compare below במה Isaiah 2:22, and במה Job 21:17, and למה letter b. Here also I refer Pro. 31:2.

The Chaldee, Syriac, and Arabic, *ܐܝܬܐ*, *ما* have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) במה prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle ב. —(a) *for what* (price)? see ב, B, 9; Isa. 2:22, במה תחשב הוא "at what price shall he be reckoned?" i.e. he is worth little, or nothing.—(b) *on what account? why?* (see ב B, 10), 2 Chron. 7:21.—(c) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) במה (compare as to the article after ב of similitude, page CCCII); Syriac *ܐܝܬܐ*; Arabic *ما*; pr. *as what?* (*wie was?*), to what thing to be compared? It is applied—(a) to space, *how great?* Zech. 2:6. It is applied—(b) to number, *how many?* Gen. 47:8; 1 Kings 22:16, *למה פעמים* "how many times?" i.e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, *מה-נעלים* "how many are now

the years!" for, now so many years; also, *how often?* Ps. 78:40; Job 21:17 (where *how often* is the question of one in doubt, for *seldom*).

(3) לָמָּה (Milél, for לָמָּה), and לָמָּה (Milra), the latter being used with few exceptions (1 Sa. 28:15; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters א, ה, ו and the name יְהוָה (see Noldii Concord. Part. p. 904); three times לָמָּה 1 Sa. 1:8.—(a) *wherefore? why?* (compare לְ causal A, 6); Gen. 1:6; 12:18; 27:46, etc., emphat. לָמָּה and with Makk. לָמָּה (see לָמָּה No. 1, b), *why then?* (Arab. لِمَا, emphat. لِمَاذَا); Gen. 25:22, לָמָּה אֲנִי "why then am I?" why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(b) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to a *negative* sense, like the Syr. *ܠܡܐܢܐ*, Ch. *לְמָא*, *lest, lest perhaps*; Eccl. 5:5, לָמָּה יִקְצֹף הָאֱלֹהִים עָלַי "wherefore should God be angry because of thy voice?" for *lest* God be angry. Well in the LXX. *ἴνα μή*, Vulg. *ne forte*; Syr. *ܠܡܐܢܐ*, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form *ܠܡܐܢܐ* accurately answers *שְׁלֵמָה* Cant. 1:7; LXX. *μή ποτε*, Vulg. *ne*, and *לָמָּה*, which, Dan. 1:10, is even put after a verb of fearing, just like *פֶּן*, "for I am afraid of my lord the king יְרָאָה לָמָּה יִרְאָה לֵשֶׁת" *lest he see*;" Theod. *μή ποτε*. (Arab. from *لِمَا*, *why?* is shortened *لِم* not, like *لِمَا* from *لِمَا* *בְּמָה*, *בְּמָה*.)

(4) *לָמָּה* on account of (that) *which, because that*, from לְ on account of (A, 6), and מָה relat. So once, 1 Ch. 15:13, where contr. *לְמַבְרָאֵינָה* for *לְמַבְרָאֵינָה* "because that from the beginning," etc. (Compare *לְמַד* enough, 2 Ch. 30:3.)

(5) *עַד-מָה* (*ic ri*, Il. v. 465), *how long*, Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) *עַל-מָה* prop. *upon what?* Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

Note. As to the use of the various forms, we should observe—(a) the primitive form מָה is found *every where* in pause, also before א and ר, whether Mak-kaph be inserted or omitted, as מָה-אֵלֶּה Zec. 1:9; מָה רִאֲיָתָם Jud. 9:48; more rarely before ה Josh. 4:6, 21; Nu. 13:19, 20; Deut. 6:20; ה Josh. 22:16; Jud. 8:1; ה Gen. 21:29; ה 1 Ki. 9:13; also ל 2 Ki. 8:13; ל Gen. 31:32.—(b) Very frequent is מָה, before letters which are not gutturals, followed by Dag. forte

conjunctive, as מָה-שָׁמוּ Jud. 1:14; מָה-שָׁמוּ Ex. 3:13; מָה-יְהִיָּה 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ה, with Dag. occult, as מָה-הוּא Nu. 16:11; מָה-הוּא Num. 13:18; Ps. 39:5 (although when followed by ה Kametz may also be used, see letter a).—(c) sometimes מָה, followed by Dag. coalesces with the next word, as מָה-לָּכֶם for מָה-לָּכֶם Isa. 3:15; מָה-לָּכֶם Exod. 4:2; מָה-לָּכֶם Mal. 1:13; מָה-לָּכֶם (which see), and followed by a guttural, מָה-לָּכֶם for מָה-לָּכֶם Eze. 8:6 (also the pr. names מָה-לָּכֶם, מָה-לָּכֶם).—(d) מָה is put, followed by the letters ה, ע, ח, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, b), מָה-חָרַל מָה-עֲשִׂיתָ Ps. 39:5; 89:48; Job 26:2 מָה-עֲנִי 1 Sa. 20:1; also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter a); מָה-בְּשָׁפֶט הָאֵשׁ 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes לָמָּה 1 Sa. 1:8; בְּמָה 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; and בְּמָה Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than בְּמָה); followed by Dag. forte, בְּמָה-זֶה Jud. 16:5.

מָה once מָה (which see), Ch.—(1) *what?* Da. 4:32.

(2) *whatever*, Dan. 2:22; 4:32. מָה רִי *what it is that, that which*, Dan. 2:28.

With pref. בְּמָה *how! how much!* Dan. 3:33; מָה-לָּכֶם *wherefore?* used dissuasively; hence *lest*, Eze. 4:22; מָה-רִי id. 7:23. Comp. Heb. מָה letter b.

מָה-יָהּ or מָה-יָהּ not used in Kal; prob. יָהּ

DENY, TO REFUSE; Arab. *نَهَى* and *نَهَى* to prohibit, to forbid (compare as to verbs of negation p. XXI, A). Hence—

HITHPALPEL *הִתְמַהְמַה* to *delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; 2 Sam. 15:28; Isa. 29:9; Hab. 2:3.

מָה-יָהּ f. (from the root הוּם), *commotion, disturbance*, Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. מָה-יָהּ deadly disturbance, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16.

מָה-יָהּ (i. q. Syriac *ܡܗܝܢܐ* "faithful;" also, "eunuch," as being a faithful servant of his master. from the root *מָה*), [Mehuman], pr. n. of a eunuch in the court of Xerxes, Est. 1:10.

מָה-יָהּ ("whom God benefits," a Chaldee form for מָה-יָהּ, [Mehetabel, Meheteleel] pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 36:39.

מָהִיר m. *quick*; hence *prompt, apt* in business, *skilful*, Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac **ܡܗܝܪܐ** id. Root **מָהִיר** No. 2.

מָהֵל i. q. Ch. **מָהֵל**, Heb. מָהֵל (comp. p. CCXI, A), TO CUT OFF, TO PRUNE; figuratively, *to adulterate*, to spoil, to mix *wine* with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, *jugulare vetat Falernum*. See more in my Comment. on Isa. loc. cit.

מִדְּלָךְ masc. (from the root **דָּלַךְ**)—(1) *a way, journey*, Neh. 2:6; Jon. 3:3, 4.

(2) *a walk, a place for walking*, Eze. 42:4.—**מְהַלְכִים** Zec. 3:7, part. Hiph. from the root **הָלַךְ** are leaders, companions.

מְהַלֵּל m. (from the root **הָלַל**), *praise, thanksgiving*. Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

מְהַלְלֵאל ("praise of God"), [*Mahalaleel*], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

מְהַלְמוֹת pl. f. *strokes, stripes*, Pro. 18:6; 19:29, from the root **הָלַם**.

מְהַמְרוֹת pl. f. ἀπαλ λυγού. Ps. 140:11, *streams, whirlpools*, from the root **הָמַר**, which see. Comp. **مهمرة** many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be *ditches*.

מְהַפֶּכֶה fem. (from the root **הָפַךְ**), *overturning, overthrow*, Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, **כְּמַהפֶּכֶת אֱלֹהִים אֶת־סֹדֹם** "like the overthrow of Sodom by God." Jer. 50:40; Am. 4:11.

מְהַפֶּכֶת f. (from the root **הָפַךְ**), pr. *twisting, distortion*, i. e. *the stocks*, in which the hands and feet of a prisoner were so fixed that his body *was distorted* (worin jemand frumm gefesselt worden wurde). Compare **סֵר** and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3:19:26. 2 Chr. 16:10, **בֵּית הַמְהַפֶּכֶת** "the house of the stocks," a prison.

I. **מָהִיר**—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) *to be quick, skilful* in any art or business. Arab. **مهيّر** to be diligent, acute-minded, see Pi. No. 2, and **מְהִיר**.

PIEL **מָהִיר**—(1) *to hasten*—(a) *to quicken*, Isa. 5:19, *to bring quickly*. Gen. 18:6, **מָהִיר שְׁלֹשׁ סֵאִים** קָמַח "bring quickly three seahs of flour;" 1 Ki. 22:9.—(b) followed by a finite verb, either with or without the copula, *to do any thing quickly*, where, in the western languages, the adverb *quickly, speedily*, would be used, 1 Sam. 17:48; Gen. 19:22, **מָהִיר הָפַלְטָה** "make haste, escape," i. q. *escape quickly*, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, **מָהִירָה מְהִירָה לְמַצָּא** "how then hast thou found it so quickly?" Ex. 2:18. **מָהִיר** adv. *quickly*, Jud. 2:17, 23; Ps. 79:8.

(2) *to be prompt, apt* in any thing, Isa. 32:4.

NIPHAL **נִמְהַר** properly *to be precipitate*. Job 5:13, **עֲצַת נִמְהָרִים נִמְהָרָה** "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. **נִמְהָר**—(1) *headlong, rash*, Isaiah 32:4.—(2) *impetuous*, rushing on precipitately; Germ. ungefüß, IIab. 1:6.—(3) *timid*, precipitate in flight, Isa. 35:4.

Derivatives, **מְהִיר**, **מָהִיר**, **מְהִירָה** [pr. n. **מְהִיר**].

II. **מָהִיר** TO BUY, specially a wife, for a price paid to the parents (**מָהִיר**). Kindred verbs are **מָהַר** which see, and with **ה** hardened **מְהַר**, **מָהַר**, Exodus 22:15.

מָהִיר adj. *hastening*, Zeph. 1:14. [Inf. Piel in Thes.]

מָהִיר m. *a price* paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. **مهر** i. e. a spousal gift promised to the future wife, and the Latin *dos*, i. e. the gift given by the parents to their daughter who is about to be married.

מְהִירָה fem. *hastening, celerity*, Psa. 147:15; whence **בְּמְהִירָה** Eccles. 4:12; **עַד־מְהִירָה** Ps. 147:15; and **מְהִירָה** adv. *quickly, speedily*, Nu. 17:11; Deu. 11:17; Josh. 8:19, etc.

מְהִירִי ("impetuous," see the verb Niph. No. 3), [*Maharai*], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13.

מְהַתְלוֹת plur. f. (from the root **הָתַל**) *deceitful things*, Isa. 30:10.

I. **מָהִיר** properly i. q. **מָה** *what, (that) which*, pleon. joined in poetic language to the prepositions **בְּ**, **לְ**, so that there are formed the separate words **בְּמָהִיר**, **לְמָהִיר**, like **בְּמָה** for **בְּ**, **לְמָה** for **לְ**, **עַמָּה** for **עַמָּה**, see de Sacy, Gr. Arabe, i. § 824, 825, 839; ii. § 82, and

Lehrgeb. page 629. As to **מור** and **מור** see in their respective places **מור** poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, if the instrument, Job 16:4, 5.

II. **מו** i. q. **מי** Arab. **ماء** *water* (see **מי**), from the unused root **מוה**. [See Job 9:30 (כחיב); see more in Thes.]

מור to flow, see **מי**. [See Thes.]

מואב ("water," i. e. "seed," "progeny of a father," see Gen. 19:30—38; compare **מו** No. II) *Moab, Moabites, and the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called Kararak, from the chief city, extending to the east of the Dead Sea, as far as Arnon. **מואב** the plains of Moab, Deu. 34:1, 8; Num. 22:1, situated to the north of Arnon, opposite to Jericho, although called also **מואב** Deut. 28:69 (29:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 501, sqq. Gent. noun **מואבי** f. **מואבית** Ru. 4:5; 2 Ch. 24:26.

מואל i. q. **מול**, **מול**, which see, *over against*, Neh. 12:38.

מוצה m. *entrance*, Eze. 43:11 and 2 Sam. 3:25 in **קר** for **כבוא**, a word irregularly formed so as to correspond with the word **מוצה** which is added in the sentence. Compare Lehrg. p. 374, note.

מורג—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. **مورع** Med. Ye. Figuratively to be dissolved with fear and alarm (compare **מסס**), Ez. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. to dissolve any one, i. e. to cause to pine and perish, Isa. 64:6.

NIPHAL, to melt away (used of a host of men), 1 Sam. 14:16. Figuratively to melt with fear and alarm, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

PILEL **מורג** to cause to flow down, to soften, e. g. arid ground with showers, Ps. 65:11, **מורגים** **המנגנה**, Metaph. Job 30:22 **קרי** **המנגני** **תשעה**, "thou hast dissolved my welfare;" כחיב **המנגני** **תשעה**, "thou hast dissolved me (and) terrified (me)."

HITHPALFEL, to flow down, to melt, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively to melt with fear and alarm, Nah. 1:5; Psa. 107:26.

מורד an unused root. Arab. **مرد** Med. Ye; *to be moved, agitated*, e. g. used of an earthquake (cogn. **מורד**, **נדר**, **נדר**). The verb itself in Pilel **מורד** is perhaps found, Hab. 3:6, "(God) standeth **מורד** **אדני** and moveth the earth," compare LXX., Ch. But see under **מורד** Poel.—Besides this, hence is derived the noun **מורד**.

מורע m. (from the root **ידע**) Prov. 7:4, and **מורע** Ruth 2:1 **קרי**, familiarity, acquaintance-ship, and concr. an acquaintance, a friend.

מורע f. id. Ruth 3:2.

מורט fut. **ימוט** TO TOTTER, TO SHAKE (kindred to **נוד** and **נוד** "נוד" Med. Ye, to turn aside from right

Eth. **መረወ**: to incline, comp. Syr. **مرد** to waver," see Thes.), e. g. used of the mountains, Psa. 46:3. Isa. 54:10; of a land or kingdom, Psa. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said **מורט** **רגל** any one's foot totters; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, **ימוט** **רגל** **עמך** and his hand totter with thee," i. e. if ruin, as it were, threaten him.

NIPHAL **ימוט**, fut. **ימוט** i. q. Kal, to totter, to shake, e. g. used of the foundations of the earth, Ps. 82:5; almost always with a negative particle, as **לא ימוט** *I do not totter, I shall not totter*; used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; **לא ימוט** *he does not totter, he is firm, intrepid*, Ps. 21:8; 46:6; 112:6.

HIPHIL, to cause to totter, or come down, to cause to fall upon, Ps. 55:4; 140:11 כחיב.

HITHPOEL i. q. Kal and Niphal, Isa. 24:19; hence the two following words.

מוט m.—(1) a tottering, Ps. 66:9; 121:3.

(2) a bar for carrying any thing on, so called from being shaken, Num. 13:23; also a frame for bearing, Num. 4:10, 12.

(3) a yoke, Nah. 1:13, see **מוטה** No. 3.

מוטה f.—(1) i. q. **מוט** No. 2, a bar, staff, 1 Ch. 15:15. **מוטות** **העל** bars of a yoke, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) a yoke itself, Jer. 27:2; 28:10, 12; Eze. 30:18. Metaph. Isa. 58:6, 9.

מורד i. q. **מורד** TO PINE AWAY; specially. to be brought to poverty, Lev. 25:25, 35, 39, 47. Some

have absurdly referred to this root the pr. n. מִיָּקָר, מִיָּקִיָּה, which see in their own places.

מול TO CUT OFF, TO CIRCUMCISE (comp. מָחַל, מָחַל No. II., נָחַל No. I.); with an acc. of pers. Gen. 21:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וּמִלֵּתֶם אֶת עֲרֵלְתוֹ, "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deu. 30:6; comp. περιτομή καρδίας, Rom. 2:29, and Arab. طهر to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

NIPHAL, to be circumcised, to circumcise oneself, Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הַפְּלוּ לַיהוָה, "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

PIEL מוֹלֵל to cut down. Impers. Ps. 90:6, לַעֲרֹב יוֹלֵל יָבֵשׁ, "in the evening it is cut down (man like grass) and withereth."

HIPHIL, to cut off, destroy (a people), Ps. 118:10, 11, 12.

HITHPALEL הִתְמוֹלֵל to be cut off at the point, blunted (as arrows); Ps. 58:8, יִרְדּוּ הֶצֵּא כְמוֹ יִתְמוֹלֵל, " (where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוֹלָה.

מול Deu. 1:1; מוֹאֵל Neh. 12:38; elsewhere מוֹל prop. subst. the front part, front, but always used as a prep.—(1) before, in the presence of: (the etymology is doubtful; Jo. Simonis compared it with Arabic عل, which according to Castell, followed by علی is to oppose, but this signification itself rests on a great mistake, for in Avicenna, ii. 111, the passage referred to, there is عمل الى. It may be more correctly supposed that in the verb מול to cut off the point, there is the notion of front; in this case א in מוֹאֵל would be inserted in order to lengthen the syllable, as at the end of קָאֵל for קָאֵי; comp. Germ. hoch, hoch. I prefer however with Ewald in Heb. Grammatik, p. 612, to regard this form itself as proper and primary, so indeed that מוֹאֵל may be for מוֹאֵל from the root יָאֵל i. q. אֵל, אֵל to go before [taken in Thes. as from אֵל; but see Thes. p. 777]. Ex. 18:19, מוֹל הָאֱלֹהִים, "before God."

(2) opposite to, over against, e. g. a city, Deu. 7:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוֹל מַחֲזֶה אֶל מַחֲזֶה, "window over against window."

With other prepositions prefixed—(1) אֶל-מוֹל towards any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood אֶל-מוֹל towards mount Gerizim;" Josh. 9:1. Specially אֶל-מוֹל פָּנֵי prop. in the face, or front of, mostly after verbs of motion, 2 Sam. 11:15, "set ye Uriah אֶל-מוֹל פָּנֵי הַמִּלְחָמָה in front of the battle;" Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:2.

["אֶל-מוֹל adv. over against, Neh. 12:38."]

(2) מִמּוֹל—(a) prop. from before, i. q. מִלְפָּנֵי, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מִבְּכָאִים "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מִמּוֹל שְׁלֵמָה (prop.) from the face of the garment," as if bicht, hart vom Oberfleide weg.—(b) of tarrance in a place; 1 Ki. 7:39, מִמּוֹל נָגַב, "on the south side;" Num. 22:5, "and he (the people) is dwelling מִמּוֹל by my side," mir zur Seite. Followed by מִמּוֹל on the fore part, in front of any thing, Exod. 28:27; 39:20.

מולדת ("birth," "race"), [Moladah], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

מולדת f. (from the root יָלַד).—(1) birth, origin. Est. 2:10, 20; plur. מוֹלָדוֹת nativity, origin, Ezek. 16:3, 4; אֶרֶץ מוֹלָדָת Gen. 11:28; 24:7; and simply מוֹלָדָת native land, Gen. 12:1; 24:4.

(2) progeny, offspring, children, Genesis 48:6; Lev. 18:9, 11.

(3) kindred, family, Gen. 31:3; those of the same nation, Est. 8:6.

מול f. circumcision, Ex. 4:26; root מוֹל.

מוליד ("begetter"), [Molid], pr. n. m., 1 Ch. 2:29.

מום (for מוֹמָם, מוֹמָם, from the root מָאָם, n. spot, a stain, blemish (Syr. مَوْمِد id., Arab. ميم and موم a spot; specially of small pox; Gr. μῶμος).—(a) in a physical sense used of any defect or blemish of body, Lev. 21:17, sq.; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from every blemish, 2 Sam. 14:25; Cant. 4:7.—(b) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

מוֹן [an unused root]; see מִין.

מוסב m. (from the root סָבַב), the circuit (of a house), Eze. 41:7.

מוסד (from the root יָסַד) only found in pl. מוֹסְדוֹת Jer. 51:26; constr. מִיָּסְדֵי, מוֹסְדוֹת.

(1) *a founding, the act of laying a foundation*, Isa. 40:21.

(2) *foundations*, e. g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 72:8. Hence buildings whose foundations alone remain, *ruins*, Isa. 58:12.

מוסד m. i. q. **מוסד** No. 1. Isa. 28:16, **מוסד מוסד** "a founded foundation," i. e. firm; compare **יסד** Hophal.

מוסדה f.—(1) *foundation*, Ezek. 41:8 קרי, where the **כתיב** is **מסדות**.

(2) *an appointment* (of God), *a decree*. Isa. 30:32, **מטה מוסדה** "the rod sent by God;" compare the root **יסד** Kal, and Pi. No. 2.

מוסד m. (from the root **סכף**), *a* (covered) *portico*, 2 Ki. 16:18 קרי, where there is in **כתיב** **מיסד**.

מוסר for **מאסר** (from the root **אסר**), only in plural **מוסרים** and **מוסות**—m. *bonds*; specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

(2) pr. n. **מוסר** and **מוסות**—[*Mosera, Moseroth*], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

מוסר m. (from the root **יסר**)—(1) *correction* of children by their parents, of nations by kings, of men by God. Prov. 22:15, **מוסר מוסר**; 23:13, **אל-תחנע**; 23:13, **מוסר מוסר** "withhold not correction from a child." Job 12:18, **מוסר מלכים פתח** "he looses or dissolves the correction (or discipline) of kings," i. e. their authority. Job 5:17, **מוסר שדי** "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline*, especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example*, by which others are admonished, Eze. 5:15; compare the verb, Eze. 23:48.

(3) *instruction, doctrine*, in which sense it is joined with **דעת**, **הכמה**, Pro. 1:2; 4:13; 6:23; 23:23.

מועד m. (from the root **יעד**), plur. **מועדים** and **מועות**.

(1) *a set time* (see the root Kal No. 1).—(a) *of a point of time*. 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, **למועד הזה** **בשנה האחרת** "about this time next year." Jerem. 8:7, "the stork **ידעה מועדיה** knows her times," those in which she has to emigrate into other countries. Hab. 2:3, **למועד** **הזון** "the vision belongs to a time (somewhat remote);" Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a festival day, La. 1:4; 2:6; more fully **יום מועד** Hos. 9:5; 12:10;

והנה **מועדי יהוה** the feasts of Jehovah, Lev. 23:2, 4, 37, 44, and thus by meton. of the *festival sacrifices*, 2 Ch. 30:22 (compare **חג** No. 2).—(b) *of space of time*, as appointed, defined, i. q. **זמן** Gen. 1:14; specially in prophetic style of *a year* [i. e. equal to that from one festival to its recurrence], Dan. 12:7; comp. Chald. **עין** Dan. 7:25.

(2) *an assembly* (comp. **נועד** No. 2 [in **יעד**]). Job 30:23, **בית מועד לכל חי** "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, **קראי מועד** "called to the assembly;" elsewhere **קריאי העדה**. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned **הר-מועד** "the mount of the assembly" (of gods), which is

probably the mountain called by the Persians **البرج**, **el Burj, el Burz**; by the Indians *Meru*, which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II. p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] **אהל מועד** "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, *Stiftshütten*, i. e. the tabernacle of the covenant, he has followed the rendering of the LXX. (*σκήνη τοῦ μαρτυρίου*), and Vulg. (*tabernaculum testimonii*), who have taken **מועד** as if it were the same as **עדות** compare Num. 9:15.

(3) Meton. *a place in which an assembly is held*, Josh. 8:14. **מועד אל** of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, **בְּלִמְוֵדֵי** **אל בְּאֶרֶץ** "all the holy places of God in the land;" but I scarcely doubt that the *holy places* besides Jerusalem are to be understood, such as Ramah Bethel, Gilgal, etc. celebrated as being *high places* (**גִּבְמוֹת**) and seats of the prophets; I have said more on this in the preface to Gramberg's Religionsidee des A. T. vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

(4) *an appointed sign, a signal*, Jud. 20:38

מועד m. (from the root **יעד**) *an assembly*, poet

of a troop of soldiers, Isa. 14:31; compare מוער Lam. 1:15.

מועדָה pl. f. מועדות ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מועדות]; compare מוער No. 1, a.

מועדָה f. (from the root יעד) *appointed place of meeting*. Joshua 20:9, ערי המועדה "cities of refuge" (Syr. ܥܪܝ ܫܠܬܐ refuge, shelter, port; ܥܠܡܐ place of refuge).

מועדָה ("assembly of Jehovah"), [*Mo- adiah*], pr. n. m. Neh. 12:17.]

מועדָה see מעד.

מועָה m. verbal part. Hoph. from the root עוה, *darkness*, Isa. 8:23.

מועָה f. i. q. עצה (from the root יעץ) only in plur. מועעות *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, מְפַעְעֵתֵיהֶם "they shall be satiated with their counsels" (i.e. with the fruits of them).

מועָה f. verb. of Hoph. from the root עוה *a heavy weight*, Ps. 66:11.

מופָת plur. מופתים *a miracle, a prodigy*. (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root פה; and that it properly means *a beautiful*, or *splendid deed*, for מופָת, although from the origin having been overlooked, Tzere of the last syllable ה- is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined מופתים וּמִצְחֹת signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. נָתַן אֹתוֹת וּמִפְתִּים to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb שוּם Jer. 32:20.—As miracles were regarded as the signs of divine authority, מופָת is also—

(2) *a sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. אֹת 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence—

(3) *a sign of a future event, a portent*, i. q. אֹת No. 3. Isa. 8:18, "behold I and the children whom Jehovah has given me לְאֹתוֹת וּלְמִפְתִּים (are) signs and portents in Israel," i.e. with our ominous names we indicate future events. [But see the application of

this passage to Christ and the Church, Heb. ii. 13] Isaiah 20:3. Zec. 3:8, מִנְשֵׁי מוֹפֵת, men who in their persons shadow forth future events, Eze. 12:6, 11; 24:24, 27.

מוץ — (1) TO PRESS, whence part. מוץ *oppressor*, Isa. 16:4, and the noun מִץ. Kindred is מָצָה *to squeeze out*.

(2) prob. in general *to separate*, like the Arab.

ماز Med. Ye. Hence—

מוץ Zeph. 2:2; more often defectively מִץ m. *chaff, husk*, separated from the grain by winnowing (Ch. מוּז, מוּזָה, מוּזָה). Isa. 41:15. Ps. 35:5, יְהִי כְמוֹן לְפָנֵי רִיחַ "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

מוצָה (from the root יוצא) pl. const. מוּצָי m.

(1) *a going out*, Nu. 33:2; sun-rise, Ps. 19:7; comp. Hos. 6:3, the *promulgation* of an edict (see the root, letter l). Dan. 9:25.

(2) *the place from which one goes out*, hence a *gate*, Eze. 42:11; 43:11; מוּצָה מַיִם *a fountain of waters*, Isa. 41:18; מוּצָה כֶּסֶף *a vein of silver*, Job 28:1; מוּצָה דִּשְׁאָה *a place fertile in grass*, Job 38:27; absol. also *the East*, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, מוּצָה בֹקֶר וְעֶרֶב מְרִינִין "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) *that which goes out, is produced*, as מוּצָה שִׁפְתִּים that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

(4) *origin, stock*, 1 Ki. 10:28.

(5) [*Moza*], pr. n. m. — (a) 1 Chr. 8:36; 9:42. — (b) 1 Ch. 2:46.

מוצָה f. of the preceding — (1) [pl.] *origin, springing*, Mic. 5:1.

(2) pl. מוּצָחוֹת *cloacæ*, where filth is carried away, see מוּצָה, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; 2 Ki. 10:27 קרי.

מוצָק m. (from the root יצק *to pour*), *something poured out, cast*. Job 38:38 (in this passage, dust which flows together with rain-water); cast metal, 1 Ki. 7:37.

מוצָק m. in pause מוּצָק (from the root יצק *what is narrow* (opposed to רָחֵב). Job 37:10, מִים רָחֵב בְּמוּצָק "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוּצָק in this place does not mean *poured out*.

מוצקה f. (from the root **יצק**), a tube for pouring through, *Zec. 4:2*.

מוק not used in Kal. ["Arab. **موق** med. Waw, to be light, foolish."]]

HIPHIL **הָמִיק** TO MOCK, TO DERIDE, Psalm 73:8 (Aram. Pael **ܡܝܩ** **ܡܝܩܐ** id.; compare **μῶκος, μωκάω, —άομαι, μωκίζω, se moquer** [Engl. to mock]).

מוקד m. (from the root **יָקַד**)—(1) *heat, burning*, Isa. 33:14.

(2) *dry wood, faggot*, Ps. 102:4.

מוקדה f. (from the root **יָקַד**)—(1) *the part of the altar on which the burnt offering was consumed*; perhaps, *heap of fuel*, Lev. 6:2.

מוקש m. (from the root **יָקַשׁ**)—(1) *a noose, a snare*, by which wild beasts and birds are caught, Am. 3:5. **מוקשי־מָוֶת** the snares of death, Ps. 18:6. Once used of an iron ring put through the nostrils of a beast (comp. **חֹהַר, קָה**), Job 40:24.

(2) Metaph. used of a *cause of injury*. Ex. 10:7; **עַד־מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ** "how long shall this man be a snare to us?" i. e. bring us into evil. Ex. 23:33; 34:12; Deu. 7:16; Josh. 23:13; Isa. 8:14.

Plur. **מוֹקְשִׁים**, once **מוֹקֵשׁ** Ps. 141:9.

מוֹר see **מור**.

מור not used in Kal; TO CHANGE, TO EXCHANGE, i. q. **יָמַר**. In Syriac this root has the signification of *to buy*; in Arabic the letters **م ا ر** Med. Ye, signify *to sell*; both taken from the notion of exchanging; compare Heb. **מָרַר** No. II.

HIPHIL **הִמָּר**—(1) *to exchange* any thing, Levit. 27:33; Eze. 48:14; Mic. 2:4; followed by **בְּ** of the thing with which any thing is exchanged, Ps. 106:20; Jer. 2:11; Hos. 4:7.

(2) *absol. to change*. Ps. 15:4, "he sweareth **וְלֹא יִמָּר** and changeth not (sc. his mind);" i. e. does not violate his oath. Ps. 46:3, **לֹא־יִירָא בְּהִמָּר אָרֶץ** "we will not fear, though the earth should change (itself)," should perish (comp. Ps. 102:27).

NIPHAL **נִמְרַר** (as if from the root **יָמַר**), *to be changed*, Jer. 48:11.

Derivative, **מִמָּרָה**.

מורא m. (from the root **יָרָא**)—(1) *fear*. Gen. 9:2; **מִיֹּרְאָם** "the fear of you." Deu. 11:25; also, *reverence*, Mal. 1:6.

(2) *that which is feared or revered*, specially spoken of God (compare **פָּחַד**), Isa. 8:12, 13; Ps. 76:12.

(3) *a stupendous or wonderful deed*, Deut. 26:8; 34:12; Jer. 32:21. Pl. **מוֹרְאִים** Deu. 4:34.

מורג m. Isa. 41:15; plur. **מוֹרְגִים** 2 Sam. 24:22; and with the syllable lengthened in the later manner (see Lehrs. p. 145), **מוֹרְגִים** 1 Chr. 21:23 (from the root **פָּרַג**), *tribulum, a threshing wain*; Spanish, *trillo*; Ital. *trebbio* (Arab. **نورج**), an instrument of husbandry for rubbing out corn on a threshing floor. It consists of three or four wooden cylinders armed with stones or iron, and joined together as a sledge; it is drawn by cattle over the corn, to separate the grains from the ear. See Varro de R. R. i. 52; Niebuhr's Travels, vol. i. page 151.

מורד m. (from the root **יָרַד**)—(1) *a declivity, a country abounding in declivities*, Joshua 7:5; 10:11.

(2) 1 Ki. 7:29, **מַעֲשֵׂה מוֹרֵד** *work hanging down*, *pensile work, festoons*.

מורה m. pr. part. Hiphil, of the root **יָרָה**—(1) *a shooter, darter, archer*.

(2) *the early rain*, see the root Hiphil No. 1, 2.

(3) *one teaching*, Isaiah 9:14; 2 Ki. 17:28; *a teacher*, in plur. used of prophets, Isa. 30:20.—Job 36:22, "behold God (is) great, and we know him (not), **מִי כִמְהוּ מוֹרֵה** who (is) a teacher like him?" i. e. is wise, and has endured us with wisdom? (comp. Job 35:11, **מִלִּפְנֵי מַבְהֵמוֹת אֶרֶץ וַיַּעֲוֶה הַשָּׁמַיִם וַיַּחְבֵּמֵנוּ**). LXX.

δυνάστης, perhaps from the Aramaean use of **ܡܪܝܢ** *lord*; and it may be inquired by etymologists whether this very word, and its signification of *lord*, may not come from the Hebrew **מורה** *a teacher*. Others regard **מורה** h. l. as i. q. **מורה** Psal. 9:21, and **מורה** *fear*, the object of fear and reverence.

(4) [*Moreh*], pr. name.—(a) of a Canaanite, like Mamre, whence **מורה** **אֵלֹן מורה** Gen. 12:6, and **מורה** **אֵלֹן מורה** Deu. 11:30, the oak grove of *Moreh*, not far from Shechem (so called from its possessor).—(b) **מורה** **הַבְּעֵת־הַמֹּרֵה** *the hill of the teacher*, in the valley of Jezreel, Jud. 7:1.

I. מורה masc. (from the root **מָרַה** to stroke), *a razor*, Jud. 13:5; 16:17; 1 Sa. 1:11.

II. מורה Ps. 9:21 *כחית* i. q. **מורה** *terror*, which is given in **קרי** by way of explanation.

מורט (from the root **יָרַט**) m. *destruction*. Isa. 18:2, **גֹּיִם מְשֻׁדָּדִים וּמֹרְטִים** "a mighty and destructive nation." Others take **מורט** as part. Pual from **יָרַט** for **מורט** *fierce, active*. [So Ges. in Thes.]

מוריה see **מוריה**.

מורש n. (from the root **ורש**) with Kametz impure, possession, Obad. 17. Isaiah 14:23; Job 17:11, **מורשי לבבי** "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

מורשה f. id. Ex. 6:8; Deu. 33:4.

מורשת גת ("the possession of the Gittites"), [*Moresketh-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is **מורשתתי** [*Morasthite*], Mic. 1:1; Jer. 26:18.

I. מורש — (1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 22:25; 54:10; 59:21; Jer. 31:36.

(2) causat. to remove, to take away, Zec. 3:9.

HIPHIL — (1) to let remove, i. e. to let prey go, Nah. 3:1; to withdraw from any one, followed by **מן** of persons. Mic. 2:3, "from whom ye shall not remove your necks;" verse 4.

(2) more frequently i. q. **קל** to give way, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8, **ולא ימנע מעשות פרי**, "and it shall not cease to bear fruit."

II. מורש i. q. **משש** and **מש** TO FEEL, TO TOUCH, Gen. 27:21.

HIPHIL, id. Ps. 115:7, and Jud. 16:26 **קרי**.

Derivative, pr. n. **מורשי**.

מושב (from the root **שב**) plur. constr. **מושבי** and **מושבות** m. — (1) a seat, place for sitting, 1 Sam. 20:18, 25; Job 29:7.

(2) a sitting down, an assembly of persons, Ps. 1:1; 107:32.

(3) habitation, Gen. 27:39. **בית מושב** dwelling-place, Lev. 25:29. **עיר מושב** a city of habitation, Ps. 107:4, 7. Meton. — (a) time of inhabiting, Exod. 12:40. — (b) inhabitants, dwellers. 2 Sa. 9:12, **כל מושב בית ציבא**.

(4) the site (of a city), 2 Ki. 2:19.

מושי ("yielding" ["prob. for מושיה 'proved by Jehovah'"]), [*Mushi*], pr. n. m. Exod. 6:19; Nu. 3:20; also משי 1 Chr. 6:4. Patron. itid. מושי Nu. 3:33; 26:58.

מושכות f. pl. pr. part. act. from the root **שך**, those that draw, poet. for cords with which any one is bound, Job 38:31. Compare Arab. **مسكة** a fetter, from **مسك** to hold firmly.

מושעות pl. f. (from the root **ישע**) *salvations deliverances*, Ps. 68:21.

מות pret. **מת** (compare Syr. **مات**), — (1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical **י** appears to be softened from the liquid **r**, compare **רש**, etc., so that the original stock would be *mrt*, compare Sansc. *mri*, to die, *mrita*, dead, death; also *māth*, *muth*, *mīth*, *méth*, *mid*, *mél*, to kill; Malay, *mīta*, to kill and to die; Zend. *mreté*, *mereté*; Pehlev. *murdéh*, *mard*, mortal, man; Pers. **مردن** to die; Gr. *μυρός*, i. q. *βροτός*; Lat. *mors*, *mortis*, *Morta*, ap. Liv. Andr.; Germ. *Morb*; Old Germ. used not only for killing, but also for death. It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix **ב**, Josh. 10:11, "more died **בפני** the hailstones than," etc.; Jud. 15:18, **אמות בצמא** "I die of thirst," Eze. 5:12; and with **בפני** Jer. 38:9. Figuratively, the heart of any one is said to die, i. e. to fail, 1 Sam. 25:37; the trunk of a tree, Job 14:8 (compare **הרג**); land which lies untilled, Gen. 47:19, "why should we die, we and our land," which latter is then explained **הארץ תישם** (compare Arab. **مات** to be untilled, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2, **עמכם תמות חכמה** "wisdom dies (i. e. is extinguished, perishes) with you."

(2) to perish, to be destroyed, of a state, Amon 2:2; Hos. 13:1, see **מָת**. — Part. **מת** dying, about to die, Gen. 20:3; dead, Num. 19:11, 13, 16; without distinction of sex (as in Germ. *ein Toter*, *ein Sterbender*, compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. **מתים** of idols, opp. of the living God (**אל חי**), Ps. 106:28.

P'LEL מוּתח to slay, to kill, Ps. 34:22; Jer. 20:17; often emphat. to destroy thoroughly, kill outright, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

HIPHIL **המת**, 2 pers. **המתה**, 1 pers. with suff. **המתתי** 1 Sa. 17:35, **המתיה** Hos. 2:5, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb **הרג**, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. **מתים** killers, prob. angels of death, Job 33:22.

HOPHAL הֹפְחָל *to be slain*, Deu. 21:22; 1 Sa. 19:11. Derivatives, מָחַת, מָחָתָה, and —

מָחַת m. constr. מָחָת. — (1) *death*, sometimes used as personified (Ps. 49:15). מָחַת בְּלִי מָחַת deadly weapons, Ps. 7:14; יָשָׁן מָחַת to sleep the sleep of death, Ps. 13:4. מָחַת 1 Sa. 20:31; 26:16, and אִשְׁמֹנֶת guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for the dead, Isa. 38:18.

(2) *the place or abode of the dead*, i. e. *Hades*, Job 28:22; whence מְצַרְיֹמֶת the gates of death, of Hades, Ps. 9:14; הַדְרִי־מָחַת the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare θάνατος, Apoc. 6:8; 18:8; Ch. מוֹתָא, and Germ. schmerzter Tod, used of the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to הַיִּים good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17. — With הַ parag. הַמָּוֶתָה Ps. 116:15; plur. מוֹתָיִם Eze. 28:10; Isa. 53:9. [But see מָחַת as to the last passage.]

מוֹת Ch. id. Ezr. 7:26.

מוֹתָר m. (from the root מָחַת). — (1) *abundance*, Prov. 14:23; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

מִזְבֵּחַ constr. מִזְבֵּחַ with suff. מִזְבֵּחִי, 1 Ki. 8:31; pl. מִזְבְּחוֹת, m. (from the root מָזַח), *an altar*, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were—(a) מִזְבֵּחַ הָעֹלָה the altar of burnt offering, Ex. 30:28, or מִזְבֵּחַ הַנְּחֹשֶׁת the brazen altar, placed in the outer court, Ex. 39:39. — (b) מִזְבֵּחַ הַקְּטֹרֶת the altar of incense, or the golden altar, within the temple (פְּתִיכָל), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

מִזְגַּג an unused root, i. q. מִסַּךְ (which see), *to mix, to mingle*, Arab. and Syr. id.; whence —

מִינִי m. *mixed wine*, i. e. spiced [Cant. 7:3], κεκρασμενον ἀκρατον, Apoc. 14:10; *vinum aromatites*, Plin. xiv. 1, § 95.

מָצָה an unused root, i. q. מָצָה (which see); Arab. مَضَى *to suck*; hence —

מָצָה m. adj. once Deu. 32:24, מָצָה רָעָב *emaciated, or exhausted with hunger*.

מִצָּה ("fear," "trepidation," from the root מָצָה), [Mizzah], pr. n. m. Gen. 36:13, 17.

מָוֶה (for מָוֶה ["like מָעַל for מָעַל." Thea.], from the root מָוָה), plur. מָוֶהִים *cells, barns, storehouses*, Ps. 144:13; LXX. ταμεία.

מָוֶה (from the root מָוָה No. 1), f. *a door-post*, upon which the hinges turn, Ex. 12:7; 21:6; Deu 6:9.

מָוֶה m. (from the root מָוָה), *food*, Gen. 45:23.

מָוֶה Ch. id. Dan. 4:9.

I. **מָוֶה** m. (from the root מָוָה No. I.), *the pressing together, binding up* of a wound; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. **מָוֶה** (from the root מָוָה No. II., 1), m. *falsehood*; hence, *fraud, insidious dealing*, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean *a net, or snare*, from the Aramæan מָוֶה to spread out.

מָוֶה an unused root, i. q. מָסַס, Ch. אֶת־מָוֶה *to flow down, to fear*. Hence pr. n. מָוֶה.

מָוֶה an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. حَزَمَ I., IV., to bind a girth round a beast, حَزَامَ a girth; of a beast, and مَسَكَ to hold, to restrain, مَسَكَةً a fetter. Hence —

מָוֶה Ps. 109:19; Isa. 23:10, and —

מָוֶה m. Job 12:21, *a girdle*, used Isa. loc. cit. figuratively of bonds, or of a yoke put on a people.

מָוֶה f. pl. pr. *lodging places, inns* (Arab. مَنَازِلُ inn), sc. of the sun. The Hebrews gave this name to the *twelve signs of the Zodiac*, called in Arab. فلک البروج *the circle of palaces*; these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs מָוֶה, and the circle of them מָוֶה; compare מָוֶה.

מָוֶה m. (from the root מָוָה; whence the Arabic مَضَى *to draw out*, the letters מ and ו being interchanged), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

מָוֶה only in the plur. מָוֶהִים id. Exod. 27:3; 38:3.

מוֹמָה f. (from the root מוֹמַם).—(1) *counsel*, Job 42:2; especially that which is evil or pernicious, Ps. 15:2; 21:12; 37:7; Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. מוֹמֹת (Prov. 8:12), *counsel, prudence, craftiness*, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, *the devising of snares, malice*; whence מוֹמֵה אִישׁ *a fraudulent man*, Pro. 12:2; 14:17; בעל מוֹמֹת id. 24:8.

(3) *wickedness*, Job 21:27; Ps. 139:20.

מוֹמָר m. (from the root מוֹמַר, Piel to sing), *a song, poem*; a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

מוֹמְרָה f. [only in pl. מוֹמְרוֹת], (from the root מוֹמַר to prune a vine), *a pruning hook*, Isa. 2:4; 18:5; Joel 4:10.

מוֹמְרֹת only in pl. מוֹמְרוֹת f. (from the root מוֹמַר to prune), *snuffers*, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

מוֹעַר (from the root מוֹעַר, m. *smallness*).—(a) of time in the expression, קָעַט מוֹעַר “a very little while,” Isa. 10:25; 29:17.—(b) of a small number, Isa. 24:6, אֲנָשׁ מוֹעַר “few men.”

מוֹר an unused root, prob. i. q. נָזַר *to be separated*, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence מוֹמְרָה *a bastard*.

מוֹרָה m. (from the root מוֹרָה, a winnowing fan, Isa. 30:24; Jer. 15:7.

מוֹרוֹת pl. f. ἀπαξ λεγόμεν. Job 38:32; prob. i. q. מוֹלוֹת (see the letter ל), *the signs of the Zodiac*; prop. lodgings; Chald. מוֹלָא (Vulg. *lucifer*.) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that ר is often softened into ל, but that very rarely *vice versa*; ל is hardened into ר, is removed by the examples, p. cccxxi, A, which might easily be increased.

מוֹרָח (from the root מוֹרָח, the rising of the sun; always however used of the east, Psalm 103:12; מוֹרָח יְרִיחוֹ to the east of Jericho, Josh. 4:19. Towards the east is מוֹרָח (acc.) Neh. 12:37; מוֹרָח שָׁמַיִת Deu. 4:47; מוֹרָחָה Exod. 27:13, and מוֹרָחָה Deut. 4:41.

מוֹרִים m. pl. Job 37:9; properly part. Pi. of the root מוֹרָה those that scatter, poetically used of the north winds, which scatter the clouds and bring

settled cold (comp. زيارات and امسات scatterers, used of the winds, Sur. li. 1), and thus used of the north; Vulg. *Arcturus*; LXX. ἀκρωτήρια (fort. leg. ἀκρωτή, ἀκρωτήρος). Others regard this as the same as מוֹרוֹת Job 38:32.

מוֹרַע const. מוֹרַע m. (from the root מוֹרַע), *place which is sown, field*, Isa. 19:7.

מוֹרָק m. (from the root מוֹרַק to scatter), pl. מוֹרָקִים and מוֹ prop. *the vessel out of which any thing is sprinkled, a bowl*, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a cup of wine, Am. 6:6.

מֶה m. adj. (from the root מָחָה).—(1) *fat*, specially used of a fat sheep. Arab. مَيْحٍ a fat sheep, Ps. 66:15.

(2) *rich, noble*; compare מֶהֱיָה Isa. 5:17.

מָרָה (from the root מָחָה) *marrow*, Job 21:24; (Arab. مَرْخ and مَرْخ, Aram. مَرْخ id.

מָחָה i. q. Aram. מָחָה, מָחָה to SMITE, TO STRIKE, used poetically for the common הָכָה. Followed by הָהָה i. q. הָהָה (2 Ki. 11:12), *to clap the hands*. Ps. 98:8, נְהַרְוֹת מָחָה־כַּף “let the rivers clap their hands,” as in exultation, Isa. 55:12.

PIEL, id. Eze. 25:6; with the addition of יָד. Inf. with suff. מִמָּחֶד.

מָחָה Chald. *to smite, to strike*, Dan. 2:34, 35; and often in Targg. (To this answers the Greek μάχουμαι, μάχη; in Hebrew מָחָה, מָחָה, מָחָה. Some have referred to this מָחָה l. מָחָה Dan. 5:19; but this is part Aph. from מָחָה keeping alive.

PAEL מָחָה id. followed by בָּיַד *to strike upon one's hand*, i. e. *to hinder, restrain*. Dan. 4:32, “there is none who can strike upon his (God's) hand, and say to him, What doest thou?” The same phrase in the Targunis (Eccl. 8:3, Targ.); and the Talmud is more usual for to restrain, to hinder, and in the same sense is used the Arabic phrase ضرب على يديه.

ITHPAEL, *to be fastened upon with nails* (Germ. angeschlagen werden), Ezr. 6:11.

מָחָה m. (from the root מָחָה) *a hiding-place*, Isa. 32:2.

מָחָהִים m. pl. id., 1 Sam. 23:23.

מָחָבֶרֶת f (from the root מָחָבַר No. 1).—(1) *joining* (properly the place where one thing is joined to

another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

מַחְבְּרוֹת f. pl. pr. part. Pi. of the root חָבַר No. I, 1.—(a) *beams* of wood used for joining, 2 Chron. 34:11.—(b) *cramps*, or *hooks* of iron, 1 Chron. 22:3.

מַחְבֵּת (from the root חָבַת to cook) for **מַחְבֵּתָת** f. (Eze. 4:3); a *cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

מַחְגֶּרֶת f. (from the root חָגַר) a *girdle*, *belt*, Isa. 3:24.

I. מָחָה [The primary meaning given in Thes. is TO STROKE, TO RUB OVER].—(1) TO WIPE, OFF OR AWAY, TO WIPE. (Arab. مَحَا id., kindred in Greek are μάσσω, μέμαχα; μύσσω, ἀπο—ἐπι—; with a prefixed sibilant σμάω, σμύω, σμύχω, σμώχω. The theme μάσσω is yet more nearly approached by מִשַּׁח, מִשַּׁח). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; sin, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) to *destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

NIPHAL, fut. apoc. יִמַּח Ps. 109:13 (for יִמַּח), pass. of No. 2; to be *blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

HIPHAL, fut. apoc. תִּמַּח i. q. Kal No. 2, to blot out, to *destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, וְיִדְרֹכֶיךָ לְמַחֲוֹת מְלָכִין "and (give not) thy ways to destroy kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, to those who corrupt kings, i. e. harlots; nor is there any need for us, in this sense, to read לְמַחֲוֹת מְלָכִין, if מָחָה be taken for the fem. of the adjective מָחָה.

II. מָחָה i. q. מָחָה TO STRIKE UPON, followed by עַל to *extend to*, in a geographical sense, Nu. 34:11. Hence מָחָה. [In Thes. this is joined with the preceding, as also is the following article.]

III. מָחָה i. q. مَحَا Conj. IV. TO BE MARROWY, whence—

PIEL, to *take out marrow*; Arab. Conj. II. and PUAL, pass. Isa. 25:6, שְׂמִינִים מִמָּחָה "fatness unmarrowed," taken out of a marrowy bone, very

delicate. מִמָּחָה for the common מִמָּחָה; see sing מָחָה for מָחָה; comp. מִמָּחָה; see Heb. Gramm. § 90, 9 [In Thes. this root is not divided into three parts.]

מַחוגָה f. (from the root חוּג) *compasses*, Isaiah 44:13.

מָחוּז m. [root חוּז] *sea-coast*, or according to the ancient versions, a *port*; once Ps. 107:30 (Ch. id. also a region, Arab. حَوْز border, side, region). ["a refuge, hence a port"].

מַחֲוִיָּאל & מַחֲוִיָּאֵל (perhaps "struck by God," for מַחֲוִי אֵל, [Mehujael], pr. n. of a patriarch descended from Cain, Gen. 4:18.

מַחֲוִי 1 Ch. 11:46 (where one would have expected the singular מַחֲוִי), [Mahavite], Gentile noun, whence is not known.

מַחֹל m. (from the root חוּל No. 1 to dance)—(1) *dance, dancing*, Ps. 30:12; 149:3; 150:4.

(2) [Mahol], pr. n. m. 1 Ki. 5:11.

מַחֹלָה or **מַחֲלָה** f. i. q. חוּל No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc.

מַחֲוָה m. (from the root חוּה) a *vision*, Genesis 15:1; Nu. 24:4, 16.

מַחֲוֶה f. (from the root חוּה) a *window*, 1 Kings 7:4, 5.

מַחֲוִיאוֹת ("visions"), [Mahazioth], pr. n. m. 1 Ch. 25:4, 30.

מָחָה an unused root, i. q. מָחָה No. III. Arab.

مَحَ IV. to be marrowy as a bone, to be fat as a sheep, whence מָחָה, מָחָה marrow. (The original idea is that of besmearing with a fat material, compare מָחָה No. I. To this answers the old Germ. Mart, Mart, whence with r inserted, Mart, Mart, compare the Hebr. מָרַח. See Adel. Lex. vol. iii. p. 73.)

מָחָה m. (from the root מָחָה No. II), a *striking*. Ezek. 26:9, מָחָה קָבְלוּ according to the Targ. "the striking of his battering-rams."

מַחֲדָה (perhaps "a joining together," from the root חָדַד Pa. חָדַד to join together), [Mehida], pr. n. m. Ezr. 2:52; Neh. 7:54.

I. מַחֲיָה f. (from the root חָיָה)—(1) the *preserving of life*, Gen. 45:5; 2 Ch. 14:12, Ezr. 9:8, 9.

(2) *food, sustenance*, Jud. 6:4.

II. **מָחָה** *f. indication, sign, mark* (from the root **חָה** = **חיה**), or a *stroke* (from the root **מָחָה**). Lev. 13:10, וּמָחָה בְּשָׂרָהּ חֵי "and (if there be found) a mark of raw flesh in the tumour." Levit. 13:24, "and if the mark of burning is a reddish white spot." [In Thes. this and the preceding are put together, the idea of a *mark, sign*, being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

מָחִיר *m.* (from the root **מָחַר**)—(1) *price* for which any thing is *sold*, Proverbs 17:16; 27:26. **מָחִיר** at a price, 2 Sa. 24:24; **לֹא בְמָחִיר** not for price, gratis, i. q. **חֶנֶם** Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

(3) [*Mehir*], pr. n. m. 1 Ch. 4:11.

מַחְלָה *m.* (from the root **חָלָה** No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

מַחְלָה ("disease"), [*Mahlah*]—(1) pr. name of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

מַחְלָה *f. i. q.* **מַחְלָה** *disease*, Ex. 15:26.

מַחְלָה *f.* see **מַחְלָה**.

מַחְלוֹן ("sick," from the word **מַחְלָה** and the termination **וֹן**), [*Mahlon*], pr. n. m. Ruth 1:2; 4:9.

מַחְלִי (id.) [*Mahli, Mahali*], pr. n. m.—(1) Ex. 6:19; Num. 3:20.—(2) 1 Chr. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

מַחְלָה *f.* (from the root **חָלָל**), *a cave*, Isa. 2:19.

מַחְלִיִּים *m. pl.* (from the root **חָלָה** No. 3), *diseases*, 2 Ch. 24:25.

מַחְלָף *m.* *a slaughter-knife*, once in plur. **מַחְלָפִים** Ezr. 1:9. Syr. **مَحْف** Rabbin. **חַלְפָּה** a knife, from the root **חָפַף** to shave the hair, pr. i. q. **הַעֲבִיר** to make a razor pass over.

מַחְלָפוֹת plur. *f.* (from the root **חָלַף** Pi. and Hiip. to change, interchange, and hence to plait), *plaits of hair*, **ḥaarfledten**, **ḥöpf**, Jud. 16:13, 19.

מַחְלָצוֹת plur. *f.* *splendid*, or *costly* garments, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the **חָלַץ** Arab. **خَلَعَ** to put off a garment, Arab. **خَلَعَة** a garment for a special occasion, more splendid, whence is formed a new verb, [or rather a new mean-

ing to the verb], **خَلَعَ** to bestow a garment for an especial occasion, an official dress.

מַחְלָקוֹת suff. **מַחְלָקָתִי**, plur. **מַחְלָקוֹת** (from the root **חָלַק**).

(1) *smoothness*, hence *slipping away, flight* (compare **מָלַט**), and so in pr. n. **הַמְחָלָקוֹת** **קָלַע** the rock of escapings, 1 Sa. 23:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (**ἐφημέριον**, **κληρο**), 1 Chr. 27:1, sqq.; 2 Chr. 8:14; 31:2; 35:4.

מַחְלָקָה Ch. id., plur. **מַחְלָקָן** Ezr. 6:18.

מַחְלָל *m.* (from the root **חָלָה**, **Æth.** **ḥalal**; to sing, **ψάλλειν**), *a harp*, or stringed instrument, Ps. 53:1; 88:1; compare **Æth.** **ḥalal**: a song, also **ḥalapa**. see **Æthiopic** version, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see **Kal** No. 1, and **Piel**.

מַחְלָת (id.) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

מַחְלָתִית [*Meholathite*], Gent. n. from **מַחְלָה** **אֲבִל** see **אֲבִל** II, letter *d*, 2 Sa. 21:8.

מַחְמָאוֹת Ps. 55:22, is commonly taken as a *acua* formed from **מַחְמָאָה** (milk) as though it were *milky words*, which does not suit the context. More correctly the reading **מַחְמָאוֹת** may be supposed to be for **מַחְמָאוֹת** or **מַחְמָאוֹת** (as De Rossi's Cod. 368), **Chirek** or **Tzere** being changed into **Pathach**, on account of the following **Chateph-pathach**, compare **אֲחָרַי** **אֲחָרַי** Jud. 5:28; **יִחְמָתִי** for **יִחְמָתִי** Ps. 51:7, and similar instances. It may thus be rendered; "their mouths are smoother than butter." Or if this does seem a suitable explanation we may read with **Kimchi** **מַחְמָאוֹת**. *Mem* is taken also in this place for the prefixed particle by **Chald.** and **Symn.**

מַחְמָד constr. **מַחְמָד** masc. plur. **מַחְמָדִים** (from the root **חָמַד**).

(1) *desire*, hence *the object of desire*. **מַחְמָד** **עֵינֶיךָ** that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, "the delight of their womb," i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

מַחְמָדִים *m.* (from the root **חָמַד**) *precious things*, Lam. 1:7; also written fully **מַחְמָדִים** verse 11 **בְּחֵיב**.

מַחְמֵל m. ["*compassion, hence love or favour, also the object thereof*"], *that to which one's desire is turned*. Eze. 24:21, מַחְמֵל נַפְשְׁכֶם "that which your soul desires," or *loves*; from the root חמל i. q. נָשָׂא, followed by אָל to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression מִשָּׂא נַפְשׁ verse 25. The sense, indeed, would not be changed if the verb חמל were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb חָמַד, some codices read מַחְמַד.

מַחְמֵצָה f. part. Hiph. from the root חָמַץ *something leavened*, see the root.

מַחֲנֶה com. (compare Gen. 32:9; Ps. 27:3), from the root חָנָה.

(1) *a camp*, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) *an army* itself, Exod. 14:24; Jud. 4:16; *a band* of men, Gen. 50:9; of locusts [?] Joel 2:11; also *a herd* of cattle, Gen. 33:8.

The plural is formed in three different ways—(a) מַחֲנִים *encampments*, Nu. 13:19; with suff. מַחֲנֵיךְ Den. 23:15; Josh. 10:5; 11:4.—(b) מַחֲנֵיךְ Gen. 32:8, 11; Num. 10:2, 5, 6. מַחֲנֵי יְהוָה "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2.—(c) מַחֲנֵיךְ from sing. מַחֲנֵי (compare מַחֲנֵיךְ under the word מַחֲנֵי No. III, and Lehrs. p. 537), Cant. 7:1, there used of the *heavenly host* (אֲלֹהִים), or angels (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr. n. מַחֲנֵיךְ, which some also understand frigidly enough in the passage in Cant.

מַחֲנֵי דָן ("camp of Dan"), [Mahaneh-dan], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

מַחֲנֵי ("camp," see מַחֲנֵי pl. letter c, according to Gen. 32:3, camps or bands of angels), [Mahanaim], pr. n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:36; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

מַחֲנֵק masc. (from the root חָנַק), *strangling*, or, in general, *death*, Job 7:15.

מַחֲסֵה & **מַחֲסֵה** (Ps. 46:2), constr. מַחֲסֵה Isaiah 48:17; with suffix מַחֲסֵי m. (from the root חָסָה) *a*

refuge, Isa. 25:4; Job 24:8; Ps. 104:18; *the person to whom one flees*, used of Jehovah, Ps. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

מַחְסֹם m. (from the root חָסַם), *a muzzle*, with which the mouth is *stopped*, Ps. 39:2.

מַחְסוֹר (from the root חָסַר m. *want* of any thing, Pro. 24:34. כָּל-מַחְסוֹרָךְ every thing that thou wantest, Jud. 19:20. Absol. *need*. Pro. 28:27; 21:17, אִישׁ מַחְסוֹר "a needy person."

מַחְסֵיָה ("whose refuge is Jehovah"), [Mahaseiah], pr. n. m. Jer. 32:12; 51:59.

מַחֲצִי — (1) TO AGITATE, TO SHAKE, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, וְיַחֲצִי יִמְחוֹץ "and he shaketh his arrows," sc. in blood; compare Ps. loc. cit. (Arab. مَحَض to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Orig. Hebr., t. i. p. 100).

(2) *to shake, to smite*, as any one's head, Ps. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

מַחֲצִי m. *contusion, wound*, Isa. 30:26.

מַחֲצֵב m. (from the root חָצַב), *a cutting of stones*. מַחֲצֵב אֲבֵנֵי חֲצֵב hewn stones, 2 Ki. 12:13; 22:6.

מַחֲצֵה f. (from the root חָצָה)—(1) *half*, Num. 31:36, 43.

מַחֲצִית f. (from the root חָצָה)—(1) *half*, Exod. 30:12.

(2) *middle*, Neh. 8:3.

מַחֲקֵה TO SMITE IN PIECES, TO DESTROY, once found Jud. 5:26. Arab. مَحَق to blot out, Conj. II. to destroy. Kindred are מַחֲקָה, מַחֲקָה.

מַחְקֵר m. (from the root חָקַר), *that which is known by searching, inmost depth*, i. q. חָקַר No. 2, Ps. 95:4.

מַחֲרֵה an unused root, with the guttural hardened, i. q. מַחֲרֵה No. II, and מַחֲרֵה.

(1) *to interchange*; whence perhaps מַחֲרֵה to-morrow, מַחֲרֵה the following day, unless indeed this should be kindred to the word מַחֲרֵה.

(2) *to buy, to sell*, i. q. מַחֲרֵה, מַחֲרֵה. Hence מַחֲרֵה price.

מַחֲרֵה subst. and adv.—(1) *to-morrow*. (Syriac) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13 יוֹם מַחֲרֵה

to-morrow (subst.), Isa. 56:12; Pro. 27:1. **לְמָחָר** for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. *ἐς αὔριον*, auf morgen). **מָחָר** **בְּעֵת מָחָר** to-morrow about this time (see under the word **עֵת**); more fully **מָחָר בְּעֵת הַזֹּאת** Josh. 11:6. **מָחָר הַשְּׁלִישִׁית** about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely **מָחָר הַשְּׁלִישִׁית** as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) *afterwards, in future time*, Exod. 13:14; Josh. 4:6, 21. **מָחָר בְּיוֹם מָחָר** id. Gen. 30:33; compare **מִחֲרָת**. [In Thes. this word is supposed to be closely connected with the root **אָחַר**, see page 784.]

מִחֲרָא f. (from the root **חָרָא**, *cloaca*, 2 Ki. 10:27 כתיב).

מַחְרֶשֶׁת & **מַחְרֶשֶׁת** f. 1 Sam. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted the *ploughshare* (from the root **חָרַשׁ** No. 3), the other the *coulter*. For the pl. of both **מַחְרֶשֶׁת** is used verse 21. As to the form of ploughs in the East, see Paulsen, *Ackerbau d. Morgenländer*, page 52; Niebuhr's *Description of Arabia*, page 155; as to the Egyptian plough, *Description de l'Égypte*, i. tab. 70, 71.

יּוֹם הַמָּחָרֶת const. **מָחָרֶת** f.—(1) *the morrow*, **יּוֹם הַמָּחָרֶת** to-morrow, Nu. 11:32; hence—

(2) without יום id. *to-morrow* (subst.), (*le lendemain*). **לְמָחָרֶת** (comp. **לְמָחָר**) Jon. 4:7; **מִמָּחָרֶת** the next day, the day after, Gen. 19:34; Ex. 9:6. **עַד מִמָּחָרֶת** until the next day (comp. **כִּן** No. 3). Lev. 23:16. Followed by a gen. **מָחָרֶת הַיּוֹם הַהוּא** the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. **מִמָּחָרֶת** the day after the sabbath, Nu. 33:3; 1 Sa. 20:27.—**מִמָּחָרֶתָם** 1 Sam. 30:17, perhaps adv., like **יֻקָּם**. [This termination **־תָם** is taken in Thes. as a pleonastic suffix.]

מַחְשֵׁף m. (from the root **חָשַׁף**), *a barking, peeling off*; used adverbially, in peeling off, Gen. 30:37.

מַחְשֶׁבֶת & **מַחְשֶׁבֶת** f. const. **מַחְשֶׁבֶת**, pl. **מַחְשֶׁבוֹת**, const. **מַחְשֶׁבוֹת** (from the root **חָשַׁב**).

(1) that which any one *meditates, purposes, or plots*, i. e. *a counsel, a project*, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective **רָעָה** Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) *artificial work*, Ex. 31:4; 35:33, 35.

מַחְשָׁךְ m. (from the root **חָשַׁךְ**, *darkness*, Isa.

29:15. Ps. 88:19, **מִיַּדַּי מַחְשָׁךְ** "my acquaintances (are) in darkness;" i. e. have withdrawn from my sight.

Pl. **מַחְשָׁכִים** *obscure or dark places*, Ps. 88:7; 74:20, **מַחְשָׁכֵי אֶרֶץ** "the secret places of the earth." Specially of Hades, Ps. 143:3; Lam. 3:6.

מַחֲתָה (abbreviated from **מַחֲתִיקָה**, "taking hold," "seizing"), [*Mahath*], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

מַחֲתָה f. (from the root **חָתַת**).—(1) *an implement or vessel in which burning coals are taken away and carried, a fire pan*, Ex. 27:3; 38:3; compare Num. 16:6, seq.

(2) Ex. 25:38; 37:23, prob. *snuffers*.—LXX. *ὑποθέματα*. Vulg. *vasa, ubi quæ emuncta sunt, extinguantur*.

מַחֲתָה f. (from the root **חָתַת**), properly *a breaking*; hence—

(1) *destruction, ruin*, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Ps. 89:41.

(2) *consternation, alarm*, Prov. 10:15 (see the root No. 2); *terror*, Prov. 21:15; Isa. 54:14.

מַחֲתָרֶת f. (from the root **חָתַר**) *the breaking through* of a thief by night, Ex. 22:1; Jer. 2:34.

מָטָה see **מָטָה**.

מָטָה, **מָטָה** Ch. (Hebr. **מָצָא**, from which, however, it differs as to usage).

(1) *to come to any person or place*, Dan. 6:25; 7:13.

(2) *to reach to*, Dan. 4:8, 17, 19.

(3) *to come*, e. g. time, Dan. 7:22, followed by **עָלָה** *to come upon any one, to happen to him*, Dan. 4:21, 25.

מַטְאֵמָה m. *broom, besom*, see **מַטְאֵמָה** under the root **טָאָה**, טָאָה page CCCIX, A.

מַטְבֵּחַ m. (from the root **טָבַח**) *slaying, slaughter*, Isa. 14:21.

מָטָה m. (once f. Mic. 6:9), pl. **מַטְוֹת** Num. 1:16; Josh. 14:1, 2; once with suff. **מַטְוִי** Hab. 3:14.

(1) *a branch, a twig*, so called from the idea of stretching out (from the root **נָטָה**, compare **נָטִיף**, from **נָטַף**), Ezek. 19:11, seqq.

(2) *a rod, a staff*, Ex. 4:2, 4, 17; Num. 20:9. The phrase **לִשְׁבֹּר מַטְוֵה לֶחֶם** to break the staff of bread, is i. q. to cause a want of bread, i. e. famine, as bread is in the Hebrew called the staff of the heart (compare **סָעַר**, Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16, 14:13. Specially used of the rod of a king, "

sceptre, Ps. 110:2; of a soldier's *spear*, Hab. 3: 9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3; מִטָּה שֶׁכָּמוּ "the rod which smote his back," Isa. 10:5, 24; Eze. 7:11, "violence has risen up לְמִטָּה לְרַשָּׁע to chasten wickedness;" whence used of the punishment itself, Micah 6:9.

(3) i. q. שֵׁבֶט *a tribe* (prop. *branch*) of the people, only used of the tribes of Israel, as מִטָּה לְיִשְׂרָאֵל Num. 1:49; מִטָּה בְּנֵי מָנַשֶׁשֶׁה the tribe of the children of Manasseh, Josh. 13:29; מִטָּה רָאשֵׁי הַמִּטּוֹת 1 Ki. 8:1, the leaders of the tribes.

מִטָּה (Milêl) adv. *downward, beneath, below*, Deut. 28:43; Prov. 15:24. Opp. to מֵעַלָּה above. (This word has not sprung from מִטָּה itself, but, as it appears from the acute penultima, from the shortened form מִטְּ bending, a low place, with the addition of ה local.) With prefixes—

(1) לְמִטָּה—(a) *downward*, Deut. 28:13, Eze. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21.—(b) *below*, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old וְלִמְטָה and under." Followed by מִן Ezr. 9:13, לְמִטָּה מֵעֲוֹנוֹ "below our sin," less than our sin deserved.

(2) מִלְּמִטָּה *beneath* (opp. to מֵעַלָּה above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

מִטָּה f. (from the root נָטָה, like the Gr. κλίνω, from κλινω).

(1) *a bed*—(a) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28.—(b) such as a person lay on at table, Est. 1:6; Eze. 23:41.—(c) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) *a litter*, Cant. 3:7.

(3) *a bier*, a litter on which the dead were carried, 2 Sam. 3:31.

מִטָּה or מִטָּה pl. מִטּוֹת (prop. part. Hophal, from the root נָטָה).

(1) *extension, expansion*, Isa. 8:8.

(2) *turning aside, or wresting judgment*, Eze. 9:9.

מִטָּה m. (from the root טָהַן) *something spun*, Ex. 35:25.

מִטָּה m. *a hammered bar* (of iron), once found Job 40:18, from the root—

מִטָּה Arab. مَحَلَّ to forge, to hammer, especially iron. Perhaps the Greek μέταλλον should rather be referred to this root, than to μεταλλάω, μετ' ἄλλα.

מִטָּה (from the root טָהַן), plur. מִטָּהִים const.

מִטָּה—(1) a place where anything is hidden or buried, especially an underground storehouse for keeping grain, Jer. 41:8.

(2) a hidden or underground store or treasure, Prov. 2:4; Job 3:21; Isa. 45:3; and treasure in general, Gen. 43:23.

מִטָּע (from the root נָטַע, plur. constr. מִטָּעִי Mic. 1:6, m.; *plantation, planting*, Eze. 17:7; 34:29; Isa. 61:3; 60:21; נִצֵּר מִטָּעִי קָרִי "a shoot planted by me."

מִטָּעִים m. pl. (from the root נָטַע), Gen. 27:4; and מִטָּעִים plur. f. Prov. 23:3, 6; *savoury or seasoned food*. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 78, observes that the Arab. مَطْعَم is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

מִטָּפְחָת f. (from the root טָפַח), Ruth 3:15; plur. מִטָּפְחוֹת Isaiah 3:22; *a spreading garment of women, a cloak*. See N. W. Schröder, De Vestitu Mulier. Hebr. c. 16.

מִטַּר not used in Kal, to RAIN, like the Chald. Syr., Arab.

מִטַּר, to rain, to pour down rain, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully מִטָּר מִטָּר), followed by עַל upon anything, Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Eze. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and עַל of that upon which it descends like rain (see locc. cit.); once with מִן of the thing rained down, Job 20:23 (see under לְחֹתֵם).

מִטַּר, to be watered with rain, Amos 4:7. Hence—

מִטָּר m. pl. constr. מִטָּרוֹת Job 37:6; *rain*, Exod. 9:33; Deut. 11:17; and frequently. מִטָּר אֶרֶץ rain of thy land, i. e. necessary to water thy land, Deut. 28:12, 24; and so מִטָּר יִרְעָד Isa. 30:23. It differs from מִטָּר a shower.

מִטָּר ("pushing forward"), [Matred], pr. n. f., Gen. 36:39.

מִטָּר f. (from the root טָרַר).—(1) *custody, ward, prison*, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) *a mark* (from the Arab. نَظَر to see, to keep watch; like the Greek σκοπος from σέπτομαι), 1 Sa

10:20; Job 16:12; Lam. 3:12 (where, in the Aramaean manner, it is written מַטְרָא).

מָטָר ("rainy," or patronymic of the name מָטָר
"for מָטָר 'rain of Jehovah'"), [*Matri*],
pr. n. m., 1 Sam. 10:21.

מִי sing. unused, WATER, the only trace of which is in the pr. n. **אֶחָיוֹ** brother of water, which see.

Arab. ماء, dimin. very frequent in the common language مويه, Ethiop. ጣዖ: The root is ³א, Heb. מים, whence מים for the fuller מים (like ³א for ³א), and another form מים (for מים) in pr. n. מים, compare Chald. מים, מים water. The same signification of water is found in the somewhat harsher roots ماء

to have water, as a well, II. to pour out water, על to flow through (as water), Med. O. to be watery, used of milk, IV. to dilute wine with water, סמך: to be melted, dissolved, על to flow, to melt; and Hebrew מנך, מנך, מנך, מנך, מנך. Of the same origin in the Western languages are *mejo*, *mingo*. With the aspirate changed into a sibilant there arises a new series of roots, מסם, מסה, מאם No. 2. which see.

Plural מִים constr. מֵי, and rather less frequently מִימֵי (compare as to those doubled forms, Ewald, Gr., p. 508 note), with suff. מִימֵי, מִימֵיךָ, מִימֵיהֶם, with ה local מִמֶּה, Ex. 7:15; 8:16, *waters, water* (comp. Chald. מֵי, Syr. حَمَل). It is joined to plural adjectives. מִים חַיִּים living water, i. e. gushing forth, Gen. 26:19; Levit. 14:5, 6; מִים קְדֻשִׁים holy water, Nu. 5:17; מִים רַבִּים Ps. 18:17; to verbs both plural, Gen. 7:19; 8:5; 2 Ki. 2:19; Eze. 47:1; and sing., not only when the verb stands first, Genesis 9:15; Num. 20:2; 24:7; 33:14; 2 Ki. 3:9; but also sometimes when it stands after the noun, Nu. 19:13, 20. When joined to the name of a town it denotes the water near it, whether a fountain, or else a river or stream, or else a marsh. So מֵי מִנְדָּה Jud. 5:19, used of the river Kishon; מֵי זַכְרִיָּה Jer. 48:34; מִימֵי־הַיַּרְדֵּי Josh. 15:7 (which see), of fountains; מֵי רִמּוֹן Josh. 14:1; מֵי יִשְׂרָאֵל Isaiah 15:9, of a brook; מֵי מִצְרַיִם (which see of a marsh[?]; comp. מִימֵי מִצְרַיִם of the waters of Egypt. Ex. 7:19; 8:2, קַל-הַמַּיִם 2 Ki. 5:12; מֵי נֶחַם of the flood, Isa. 54:9.

Figuratively מַי רֶאֶשׁ *water*, i. e. juice, of hemlock or poppy, Jerem. 8:14; מַי רַגְלִים *water of the feet*, Isa. 36:12 קרי, a euphemism for *urine*, like Syriac ܡܝܪܬܐ and simply ܡܝܬܐ; Talm. מימי רגלים, and Persic آب سدن *vesicam exonerare* (but מַי מְתָנִים Eze. 47:4. is *water reaching to the loins*); also *aqua viri*

pro semine **geritali** (Arab **فل**, **id.**; Koran **lxxxvi. 5** Pers. **آب پشت** **aqua dorsi**). Isa. **48:1**, "who have sprung of the water of Judah," are descended from him, compare Num. **24:7**; Psalm **68:27**. Poetically **water** affords an image—(*a*) of abundance, Psalm **79:3**; **88:18**; Isa. **11:9**; Hab. **2:14**.—(*b*) of great dangers, Ps. **18:17**, "he drew me out of many waters;" compare **32:6**; **69:2, 3, 16**; Job **27:20**; and many examples of the Arabian and Greek poets, in Dissertatt. Lugd., p. 960, seq.—(*c*) of fear, Joshua **7:5**, "the heart of the people melted **וַיִּהְיֶה לֵב הָעָם כַּמַּיִם** and became like water." (Compare Arab. **ماء** of watery heart, fearful, pusillanimous.) Opp. is a heart hard like a stone (Job **41:16**).—(*d*) lasciviousness is compared to hot water boiling up, Gen. **49:4**.

Hence proper names — (a) מַיִן זָהָב ("water," i. e. "splendour of gold," comp. Arab. *Mezahab*), pr. n. of a man, Gen. 36:39.

(b) מֵי הַיֶּקוֹן ("water of yellowness"), [*Me-jarkon*], a town of the Danites, probably so called from a neighbouring stream or fountain, Josh. 19:46

(c) נַפְתּוֹחַ *naḥphō* ("waters of opening"), [*waters of Nephtōah*], a fountain in the tribe of Judah, near the valley of Jerusalem, called Ben-hinnom, Joshua 15:9; 18:15.—In others נַחַף with a genitive coalesces into one word, as נַחֲפֵי יוֹבָב, perhaps נַחֲפֵשֶׁת.

כִּי pers. pron.—(1) interrog. τίς; WHO? of persons, like הִי of things. (As to its correlatives הִי, הִיא, הִי, הִי see p. CCCXCI, A. In the cognate languages the Æthiopic only has ማ: *mi*, but for *what?* when the question relates to things. Aramæan and Arabic مَا, *ma*,

Gen. 24:65, מִי הָאִישׁ הַלֵּזָה, "who (is) that man?" Ruth 3:9, מִי אַתָּה, "who (art) thou?"

also when the question relates to many (Arab. منون). Gen. 33:5, מִי אֵלֶּה "who (are) these?" Isa. 60:8; in which sense there is said more explicitly, מִי וְמִי, Ex. 10:8, מִי וְמִי רֹחֲלִים "who (are) those who go?" (compare Æthiop. ሌሎች: በሌሎች: ለእነዚህ: *who are you?* Iud. Lex., page 80). It is rarely applied to things, but so that there be in them the notion of a person or persons. Gen. 33:8, מִי לָךְ כָּל-הַמִּחְנֶה הַזֶּה, "who (what) are all those companies with thee?" Jud. 9:28, מִי יִשָּׁכֵם כִּי נַעֲבָדוּ, "who (are) the Shechemites that we should serve them?" 13:17, מִי יִשָּׁכֵם; 1 Sa. 18:18, מִי אֲנֹכִי וּמִי חַי; Mic. 1:5, מִי פִשַׁע יַעֲקֹב, "who (is) the author of the transgression of Jacob ... who (are) the authors of the high places of Judah?" Cant. 3:6.

It is put in the genitive, as **מי** whose daughter? Gen. 24:23, 47; 1 Sam. 12:3; 17:55; Jer. 44:28; and with prefixes denoting the other cases, **למי** to whom? Gen. 32:18; 38:25; to whom? (plur.) Ex. 32:24; on account of whom? Jon. 1:8; **מי** whom? 1 Sam. 12:3; 28:11; **מי** Eze. 32:19; **מי** 1 Kings 20:14; **על מי**, etc. For the Latin *quis eorum*? is used **מי** Isa. 48:14; followed by **מן** Jud. 21:8; **מי** אחר, "what one of the tribes of Israel?" Specially observe—(a) it is also used in an oblique question after a verb of knowing, Gen. 43:22; Ps. 39:7; of seeing, 1 Sa. 14:17; of pointing out, 1 Ki. 1:20.—(b) An interrogation is intensified by the phrases **מי** הוּא, **מי** הוּא, **מי** הוּא, see **הוּא**.—(c) A question is often so asked that a negative reply is expected, and the interrogative sentence almost assumes a negative power; Nu. 23:10, **מי** מְנָה עֶפְרָיִם, "who has counted the dust of the earth?" i. e. no one has counted; Isa. 53:1, **מי** הֵאֱמִין, "who hath believed?" i. e. no one has believed, few have believed; Isa. 51:19. Also followed by a fut. Job 9:12, **מי** יֹאמַר, "who shall say," or "who may say," wer mödte, dürfte sagen? (compare *ris* ἄν, followed by an opt.), for *no one will say*. Pro. 20:9; Ecc. 8:4; 2 Sa. 16:10. Followed by a part. in the phrase **יֹדֵעַ מי** *who knoweth?* for no one knoweth, Ps. 90:11; Ecc. 2:19 (on the contrary **יֹדֵעַ מי** Job 12:9); used for the Lat. *nescio an*, *fortasse* (compare **יֹדֵעַ** No. 5, letter a), also *unexpectedly* (see *ibid.* No. 6). Also followed by a noun it is used extenuatively, and contemptuously, Jud. 9:28, **מי** אֲבִימֶלֶךְ, "who (is) Abimelech that we should serve him?" Ex. 3:11, **מי** אֲנֹכִי כִי אֵלֶּךְ אֶל־פַּרְעֹה, "who am I, that I should go to Pharaoh?" for, I am not such a one as can go to Pharaoh.—(d) Followed by a fut. it is also often expressive of a wish; 2 Sa. 15:4, **מי** יִשְׁמְנֵנִי, "who will set me as judge?" i. e. O that I were made judge! Isa. 27:4, **מי** יִתְּנֵנִי, "who will give to me?" i. e. O that I had! Jud. 9:29; Ps. 53:7; Job 29:2. Hence **יִתֵּן מי** is a customary phrase in wishing; see **יִתֵּן**.

(e) Indefinite, *whoever, whosoever*; Ex. 24:14, **מי-בְּעַל דְּבָרִים יִנָּשׂ אֲלֵיהֶם** "whoever has a cause let him go to them;" Jud. 7:3, **מי יִרָא וְחָדַר יָשׁוּב**, "whoever is fearful and afraid, let him return;" Pro. 9:4; Ecc. 5:9; Isa. 54:15; In Gr. and Lat. it may be suitably rendered *ei τις, si quis, if any one*; 2 Sa. 18:12, **נִשְׁמְרוּ מי** "take care of the young men every one (of you)." Followed by **אֲשֶׁר** Ex. 32:33, **מי אֲשֶׁר חָטָא** "whoever sinneth;" 2 Sa. 20:11; comp. Syr.

! **כֵּן**.

Some regard **מי** adv. to be put for *how? in what*

way? like **מה** B, 3. But in all the examples the common signification should be retained; Am. 7:2, 5, **מי יָקוּם יַעֲקֹב**, "who shall Jacob stand?" a brief expression for, who is Jacob that he should be able to stand? Compare the phrases under No. 1, letter d; Isaiah 51:19, **מי** אֲנֹכִי כִי, for the more full, **מי** אֲנֹכִי כִי; Ruth 3:16.

Proper names beginning with **מי**, as **מִיכָאֵל**, **מִיכָה**, etc., see below in their places.

מִדְבָּא ("water of rest;" see the root **דָּבָא**), [*Medeba*], pr. name of a town of the Reubenites, situated in a plain of the same name, Nu. 21:30; Josh. 13:9, 16; 1 Ch. 19:7; afterwards reckoned as part of Moab (Isa. 15:2); Greek *Mδαβὰ, Μηδάβη, Μάδαβα*, see 1 Macc. 9:36; Jos. Archæol. xiii. 1, § 4; i. e. § 1; Euseb. h. v. Relandi Palestina, p. 893. Ruins still called *Mádaba* were found by Seetzen and Burckhardt (Travels in Syr. p. 625).

מִדָּד ("love," from the root **יָדָד**), [*Medad*], pr. n. m. Nu. 11:26, 27.

מִיטָב m. (from the root **יָטַב**), *the good, or best part* of any thing; 1 Sa. 15:9, 15, **מִיטָב הַצֹּאֵן**, "the best of the flock;" Ex. 22:4, **מִיטָב שִׂדְהוֹ וּמִיטָב כְּרָמֹו**, "the best part of his own field and of his own vineyard;" Gen. 47:6, **בְּמִיטָב הָאָרֶץ**, "in the best part of the land;" verse 11; LXX. *ἐν τῇ βελτίστῃ γῇ*. Vulg. *in optimo loco*; nor is the opinion of J. D. Michaëlis to be regarded (Suppl. p. 1072), who Gen. loc. cit. comparing Arabic **مَوْطَب**, proposes to translate, pastures.

מִיכָא [*Micha*]; see **מִיכָה**.

מִיכָאֵל ("who is like unto God?"), *Michael*, pr. n.—(1) of one of the seven archangels [?] who interceded for the people of Israel before God, Dan 10:13, 21; 12:1.—(2) of a man, 1 Chron. 27:18.—(3) 2 Chron. 21:2.—(4) and of others, Num. 13:13; 1 Chron. 5:13, 14; 6:25; 7:3; 8:16; 12:20; Ezr. 8:8.

מִיכָה (for **מִיכָהוּ** "who is like unto Jehovah?" LXX. *Μεχαιας*), *Micah*, pr. n.—(1) a prophet, the sixth in order among the minor prophets, with the cognomen **הַפְּלִשְׁתִּי** (which see); Mic. 1:1, and Jer. 26:18 **קָרִי**, where the **כַּתִּיב** has **מִיכָהוּ**.—(2) 2 Chron. 34:20, for which there is, 2 Kings 22:12, **מִיכָהוּ**.—(3) and (4) see **מִיכָהוּ** No. 1 and 2.—(5) and (6) see **מִיכָהוּ** No. 1 and 2.

מִיכָה ("who is like unto Jehovah?"), *Michaiah*, pr. n. m.—(1) see **מִיכָה** No. 1, 2.—(2) Neh 12:35, called **מִיכָה** Neh. 11:17, 22.—(3) Neh. 12:41

מִכִּיהוּ (id.), [*Michaiiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:5: compare however 2 Chron. 11:21, 22; 1 Ki. 15:1, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachah (מַעֲכָה) the daughter of Absalom.

מִכָּה (id.) pr. n. [*Micah, Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1.4; often more briefly called מִכָּה, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called מִכָּה verse 14, and מִכָּהוּ verse 8 כתיב.—(3) Jer. 36:11, 13.

מִכָּל m.—(1) 2 Sam. 17:20, מִכָּל הַמַּיִם a little stream of water (from the root מָכַל, Arab. كَلَّ to contain a little water, as a well).

(2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from מִכְּכָל which see.

מִי water, see מִי.

מִימִין & מִימִין ("from the right hand," unless it be rather for מִימִין), [*Mijamin, Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is מִימִין Nehemiah 12:17, 41.

מִין an unused root [referred to מִן in 'Thes.], Arab. لَغَى to lie, to speak falsehood, Æth. ተወረወረ; to be crafty, cunning, Heb. prob. to bear an appearance, to pretend, whence מַמְנָה appearance, form, and —

מִין m. form, hence species, kind, sort, comp. Gr. *idea*, which also denotes both form and kind. Always in the phrase לְמִינֵהוּ "according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; לְמִינֵהוּ Gen. 1:24, 25; pl. לְמִינֵיהֶם Gen. 1:21. (Syr. مَسَل family, race.)

מִינֶקֶת nurse, part. Hiph. from the root יָנַק which see.

מִסֶּךָ 2 Ki. 16:18 כתיב, a very doubtful reading for מִסְכֶּה, which see.

מִפְּעֵת Job. 13:8; Jer. 48:21, and מִפְּעֵת Josh. 11:37 ("beauty"), [*Mephaath*]. pr. n. of a Le-

vitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where מִפְּעֵת is מופֶּעֶת.

מִיץ m. pressure, squeezing (from the root יָצַח), Prov. 30:33.

מִישָׁא ("retreat," from the root מָשָׂה), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare מִשָּׂה.

מִישָׁאֵל ("who (is) that which God is?" from מִי, מִשָּׁ and אֵל, compare מִיכָאֵל), pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called מִישָׁד.—(3) Neh. 8:4.

מִישׁוֹר m. (from the root יָשָׁה)—(1) uprightness, justice, Ps. 45:7; adv. justly, Ps. 67:5.

(2) a plain, a level country, Isa. 40:4; 42:16; Ps. 143:10; with art. הַמִּישׁוֹר kar' êkox) a plain in the tribe of Reuben, near the city of מִידְבָּר Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

מִישַׁח [*Meshach*], pr. n. Ch. see מִישַׁח No. 2. Dan. 2:49; 3:12. Pers. میسک ovicula. ["Lorsbach gives an explanation which is not unsuitable, from the modern Persian میز شاد guest of the king." Thes.]

מִישַׁע ("welfare"), [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

מִישַׁע (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

מִישָׁר only in pl. מִישָׁרִים, more rarely מִשָּׁרִים Pro. 1:3 (from the root יָשָׁה).

(1) straightness of way, hence happiness (compare Proverbs 3:6; 11:6), Isaiah 26:7; מִישָׁרִים Prov. 23:31, and לְמִישָׁרִים Cant. 7:10, "in a straight (way)." Hence—(a) sincerity, probity, and adv. sincerely, Cant. 1:4.—(b) justice (of a judge), Ps. 99:4; that which is just, Prov. 1:3; 8:6; Ps. 17:2. מִישָׁרִים Ps. 9:9, and מִישָׁרִים Ps. 58:2, adv. justly.

(2) peace, friendship, from the idea of evenness and easiness. מִישָׁה to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

מִיתָר only in pl. i. q. יָתָר No. 1. the string of a bow, Ps. 21:13; a cord of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

מִכְּאֹב & מִכְּאָב m. (from the root כָּאָב, pl. כְּאִיִּם Ps. 32:10, and חַיִּת Isa. 53:3, m. pain, Job 33:19 Metaph. pain of soul, sorrow, Exodus 3:7; Lam. 1:12, 18.

מכביר *plenty*, see מכביר Hiph.

מכבנא ("bond"), [*Machbenah*], pr. n. of a place, see מכבן. [In Thes. "cloak" from the root מכבן 1 Ch. 2:49.]

מכבני (perhaps "what (is) like my children?" for מה כבני ["clad with a cloak?" from the root מכבן Thes.]), [*Machbanai*], pr. n. m. 1 Ch. 12:13.

מכבך (from the root מכבך No. 1) const. מכבך m. network (of brass), Ex. 27:4; 38:4, 5, 30; 39:39.

מכבך m. (from the root מכבך No. 1), coarse cloth, cilicium, 2 Kings 8:15. *Kωνωπίον*, a fly net, which some understand to be meant (following J. D. Michælis) seems unsuitable to the context.

מכה f. (from the root נכה) pl. מכות, more rarely מכים 2 Ki. 8:29; 9:15.

(1) a smiting, striking, Deut. 25:3; 2 Ch. 2:9, wheat הטי מכות commonly taken to be for הטי מכות *wheat beaten out*, or *threshed*, but perhaps the reading is corrupted from הטיס מבלת 1 Ki. 5:25. Especially used of *plagues*, i. e. calamities inflicted by God, Lev. 26:21; Deu. 28:59, 61; 29:21.

(2) a wound, 1 Ki. 22:35; Isa. 1:6.

(3) slaughter in battle, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

מכה f. (from the root בנה) a place burned on the body, Lev. 13:24, 25, 28.

מכון m. (from the root כון to stand)—(1) a place, 'Arab. مكان Ezr. 2:68; especially used of the place (i. e. the habitation, the dwelling) of God (Æthiopic ሕንጽ: the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) foundation, basis, Ps. 89:15; 97:2. Plur. 1's. 104:5.

מכנה & מכונה f. with suff. מכנתה Zec. 5:11 (shortened into u, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. מכנות.

(1) a place, Ezr. 3:3; compare Ezr. 2:68.

(2) a base, 1 Ki. 7:27—36.

(3) [*Mekonah*], pr. n. of a town in the tribe of Judah, Neh. 11:28.

מכורה, מכורה suff. מכורתם Eze. 29:14; plur. מְכֹרֵתִים ibid. 6:3; מְכֹרֵתִי ibid. 21:35, f. origin, nativity of any one, properly, digging out, mine, a place where metals are dug out, from the root מכר No. 1, used in this sense by a figure taken from metals (compare Isa. 41:1); like the Germ. *Abfammung*, by a

similar figure taken from plants. Arab. كور a digging; also the nature, quality of any one.

מכיר ("sold"), [*Machir*], pr. n. m.—(1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14.—(2) 2 Sam. 9:4, 5; 17:27. Hence patron. מכירי Num. 26:29.

מכך prop. TO MELT AWAY, TO PINE, hence to decay, to be brought low, in Kal once, Ps. 106:43. (Cognate are מונך, מונך, מנך, מנך, see under מן page CCCCLXVIII, A. Syr. مَح to be cast down, prostrated.) NIPHAL, fut. יִמְכֵךְ id. to decay (used of a building), Eccl. 10:18.

HOPHAL, pl. הִמְכְּרוּ for הִמְכְּרוּ they decay, i. e. perish, Job 24:24.

מכל see מכל.

I. מכלה (from the root קלה) f. completion, perfection, found once in plur. 2 Chron. 4:21, מכלות "perfections of gold," i. e. the most perfect, the purest gold.

II. מכלא, מכלה (like מורה Psalm 9:21, for מורה, from the root קלה to shut up), a pen, a fold, Hab. 3:17; plur. מכלאות Ps. 50:9; 78:70.

מכלול m. (from the root קלל), perfection, especially used of perfect beauty. Eze. 23:12; 38:4, לְבָשֵׁי מְכֹלֵל "perfectly (splendidly) clothed."

מכלל m. (from the root קלל) that which is perfect, perfection, Ps. 50:2.

מכללים plural of the form מכלל prop. beauties (Schönheiten); hence beautiful articles of merchandise, especially splendid garments, Eze. 27:24.

מכלת f. food, once 1 Kings 5:25; constr. from מַאֲכָלִת. [Root אכל.]

מכמנים m. plur. treasures; found once Dan 11:43; from the root קמן to hide away, lay up.

מכמש Ezr. 2:27; מכמש 1 Sa. 13:2, 5; מכמש Neh. 11:31 ("laid up," "treasure," from the root קמש), [*Michmas, Michmash*], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. Μαχμας, 1 Mac. 9:73; in Josephus, Μαχμα, Ant. xiii. 1, § 6. [now Mükmas, محماس Rob. ii. 113].

מכמר Isaiah 51:20; and מכמר, only in plur.

מְכָמְרִים Ps. 141:10, m. *the net* of a hunter, from the root **מָכַר** No. II.

מִכְמָרֶת Isa. 19:8; suff. **מִכְמָרָהּ** (as if from **מִכְמָרֶת**), Hab. 1:15, 16; *a fisher's net*, from the root **מָכַר** No. II.

מִכְמָשׁ see **מִכְמָשׁ**.

מִכְמֶתֶת (perhaps "hiding place," see **מִכְמֶת**), [*Michmetha*], pr. n. of a town on the borders of Ephraim and Manasseh, Josh. 18:6; 17:7.

מִכְנָדִי ("what (is) like a liberal person?") for **מִכְנָדִי** (**מָה**), [*Machnadebai*], pr. n. m., Ezr. 10:40.

מִכְנָם (from the root **כָּנַם**), only in plur. or dual, constr. **מִכְנָםִּי** *breeches* of the Hebrew priests, so called from their hiding and concealing their nakedness (root **כָּנַם**). Josephus (Arch. iii. 7, § 1), describes them in these words, *διάζωμα περὶ τὰ αἰδεῖα ῥυπτὸν ἐκ βύσσου κλωστής εἰργγνύμενον, ἐμβαίνοντων εἰς αὐτὸ τῶν ποδῶν ὥσπερ ἀναξυρίδας· ἀποτέμνεται δὲ ὑπὲρ ἡμῶν καὶ τελευτῆσαν ἄχροι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται*. Ex. 28:42; 39:28; Lev. 6:3; 16:4; Eze. 44:18.

מִכְנָס m. (from the root **כָּסַף**, like **מִכְנָס** from **כָּסַר**, pr. number, price (see fem.), then *tribute*, Num. 31:28, 37—41. Aram. **ܡܚܢܫܐ**, Arab. **مكس** census,

toll, whence is formed a new verb **כָּסַס** to collect tribute, also a denominative noun **מִכְנָסִי**, **מִכְנָסִי** a publican, tax-gatherer. The Armenians have also adopted this noun; and they write it **միսքս**. Contracted from this is **כָּסִי**, fem. [**מִכְנָסִי**].

מִכְנָסָה f.—(1) *number*, Ex. 12:4.

(2) *price* of purchase, Lev. 27:23.

מִכְנָסָה m. (from the root **כָּסַף**) *a covering* of a tent, Ex. 26:14; 36:19; of a ship [the ark], Gen. 3:13.

מִכְנָסָה (prop. part. Piel of the verb **כָּסַף**)—(1) *a covering*, Isa. 14:11, e.g. of a ship, Eze. 27:7; hence *a garment*, Isa. 23:18.

(2) *omentum*, or *caul*, covering the intestines, Levit. 9:19, fully **הַחֵלֶב הַמְכֻסָּה אֶת־הַקֶּבֶד** Exod. 29:13, 22.

מִכְנָפֶלֶת f. ("a doubling" ["portion," "part," tot; like the *Æth.* **ἄνελ** "id.:"]), [*Machpelah*], pr. n. of a field near Hebron, where Sarah was buried, Gen. 23:9, 17, 19; 25:9; 49:30; 50:13.

מָכַר fut. **יָמַר** TO SELL (kindred to **מָכַר** **מָכַר** ["perh. Arab. **مَجَّ**"], Gen. 37:27, 28; Lev. 25:25; 27:20; Joel 4:3, etc.; followed by **בְּ** of price, Amos 2:6; Psalm 44:13; specially—(a) *to sell a daughter*, i. e. *to betroth her to any one* (Syr. **ܡܚܪ** to betroth, compare **מָכַר** No. II.), Gen. 31:15; Ex. 21:7.—(b) *to sell a people*, used of Jehovah, i. e. to deliver into the power of an enemy, Deut. 32:30; Jud. 2:14, **וַיִּמְכְּרוּ בְּיַד אֹיְבֵיהֶם** "and he sold them into the power of their enemies;" Jud. 3:8; 4:2, 9; 10:7. Compare Nah. 3:4.

NIPHAL **נִמְכַּר**—(1) pass. of **כָּל**, *to be sold*, Levit. 25:34; pass. of letter **ב**, Isa. 50:1; 52:3.

(2) *to sell oneself as a slave*, Lev. 25:39, 42, 47. HITHPAEL—(1) *to be sold*, Deut. 28:68.

(2) *to sell oneself*, i. e. *to give oneself up*, to do evil, 1 Ki. 21:20, 25; 2 Ki. 17:17.

Derivatives, **מִכְרִי**, **מִכְרָה**, **מִכְרָה** [pr. n. **מִכְרִי**], and—

מִכְרָה m. with suff. **מִכְרִי**—(1) *something for sale*, Neh. 13:16.

(2) *price* of sale, Num. 20:19.

(3) *possession, private property*, Deu. 18:8.

מִכְרָה m. (from the root **כָּרַה**), *an acquaintance, friend*, prop. abstr. friendship, familiarity (*Seßanntschaft*), 2 Ki. 12:6, 8.

מִכְרָה m. (from the root **כָּרַה**) *a pit*, Zeph. 2:9.

מִכְרָה (with Tzere impure) f. once plur. **מִכְרָהֹת** ["perhaps"] *swords*, so called from piercing through (Gr. *μάχαρα*), see the root **כָּרַה** No. I.; hence, Gen. 49:5, **כְּלֵי הַחֶמֶס מִכְרָתֵיהֶם** "weapons of outrage (are) their swords." Jerome, *arma eorum*. This interpretation has been advanced by Jewish writers, amongst others by R. Eliezer, in Pirke Avoth, c. 38, **יַעֲקֹב קָלַל אֶת חֶרְבָּם בְּלִשָּׁן יוֹנִית** sword (that of Levi and Simeon) in the Greek language." But we must not, however, condemn the opinion of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf, in Lex. *Æth.* p. 87, who, by a comparison with the Arab. **مَكَر** to plot, to devise, and **ἄνελ**: to consult, **ἄνελ**: counsel, translate the word *wicked counsels, devices*; and this is not hindered by the Tzere [not] being pure, see Lehrg. p. 595.

מִכְרִי ("worthy of price," or "bought" ["for price of Jehovah"], [*Michri*], pr. name, m., 1 Ch. 9:8.

מִכְרָתִי [*Mecherathite*], Gent. n. from **מִכְרָה**, a place elsewhere unknown, 1 Ch. 11:36.

מכשול (from the root **כָּשַׁל**) *m. that against which any one stumbles, a stumbling block*, Levit. 19:14; Isaiah 8:14, צור מכשול "a stone of stumbling;" Isa. 57:14. Eze. 3:20, וְנָתַתִּי מִכְשׁוֹל לְפָנָיו וְנָגַח "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(a) a cause of the failing, a cause of the falling of any one, Eze. 18:30; 44:12; Ps. 119:165.—(b) incitements to go astray (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, מִכְשׁוֹל עֲוֹנוֹם "their incitement to sin," i.e. the images of gods.—(c) offence of mind, scruple of conscience, 1 Sam. 25:31.

מכשלה *f.*—(1) ruin, used of a state brought to ruin, Isa. 3:5.

(2) an incitement to sin, offence; pl. used of idols, Zeph. 1:3.

מכתב *m.* (from the root **כָּתַב**).—(1) writing, Ex. 32:16; Deut. 10:4.

(2) something written; hence—(a) a letter, Germ. ein Schreiben (Arab. **مكتوب** and **كتاب** used of a letter), 2 Ch. 21:12.—(b) a poem, Isa. 38:9. Compare **מכתם**.

מכתה *f.* (from the root **כָּתַת**) fracture, breaking, Isa. 30:14.

מכתם *m. i. q.* **מכתב** No. 2, *b* [a very bold conjecture], (*b* in common usage has gradually been changed to *m*, compare page xcvi, A), something written, specially a poem. It only occurs in the headings of Psalms 16, 56—60, compare Isa. 38:9. Others very unsuitably render **מכתם** (as from **כָּתַם** gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

מכתש *m.* (from the root **כָּתַשׁ**).—(1) a mortar, Prov. 27:22.

(2) Jud. 15:19, prob. *mortariolum dentium*, Gr. *ὀδύλακος*, socket of a tooth, see Bochart, Hieroz. t. i. p. 202. [Is it not a place of such a form that is spoken of in the cited passage?]

(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

מלא (see No. 1, Est. 7:5) and **מלא** in pret. *N* being occasionally cast away, **מלא** Job 32:18; **מלו** Eze. 28:16; inf. **מלאח** Lev. 8:33; **מלאות** Job 20:22; fut. **ימלא**.

(1) transit. (pret. once Med. A, Est. 7:5), TO FILL,

TO MAKE FULL. (Arab. **مَلَأَ**, Syr. **مَلَأَ** id. This root also is widely extended in the Indo-Germ. languages, in which, however, for *m* there is *p*, as the Sanscr. *plé*, to fill; Gr. *πλέω* (*πλήρης, πίμπλημι*), *πλέος*, also *βλύω, βρύω*; Lat. *plere*; whence *implere, complere, plenius*; Goth. *fulljan*; Germ. *füllen, voll*; Engl. *full, to fill*. Also the Polish *pełny*; Bohem. *plný*. The original idea is that of abundance, overflowing, *überfließen*, as is seen from the cognate *πλέω, πλείω*, to sail; also *φλέω, φλύω, fleo, fluo, pluo*). Specially—(a) to fill, as anything does a vacant space with its own bulk or abundance; with an acc. of place, Gen. 1:22, **מָלֵא אֶת-הַמַּיִם בַּיַּמִּים** "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, **מָלֵא אֶת-הַמִּשְׁכָּן** "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10, 11; Jerem. 51:11, **מָלֵא הַשָּׁלֶטִים** "fill the shields," sc. with your bodies; surround yourselves with shields.—(b) to fill a place with any thing, with two acc. of the place and the thing filling it, Eze. 8:17, **מָלֵא אֶת-הָאָרֶץ חָמָם** "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by *מִן* of that which fills, Ex. 16:32; often also—(c) with the accusative of the thing which fills, Eze. 32:29, **מָלֵא יָדְכֶם** "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he **מָלֵא** **אֵשׁ** **לְבֹ** **לַעֲשׂוֹת כֵּן** who has filled his heart (sc. with boldness) to do this?" i.e. who has dared to do this? Job 36:17, **וְדִן רָשָׁע מְלֵא** "and (if) thou fillest the cause of the wicked," i.e. fillest up the measure of the sins of the wicked, wenn du das Sündenmaß des Frevels fülltest (compare Gen. 15:16).

(2) intrans. to be filled, to be full, Josh. 3:15, followed by an acc. of the thing with which any thing is full. Gen. 6:13, **מְלֵא הָאָרֶץ חָמָם** "the earth is filled with violence." Jud. 16:27, "the house was full **הָאֲנָשִׁים** of men." Job 32:18, "I am full **לִשְׂוֹן** of words;" Ps. 10:7; 26:10; 33:5; 48:11; 65:10; Isa. 11:9, etc.; followed by *מִן* Isaiah 2:6. Specially in Hebrew it is said—(a) **מָלֵא נַפְשִׁי** my soul is filled, used of taking vengeance, Ex. 15:9.—(b) to be fulfilled, or completed, used of space of time. Gen. 25:24, **וַיִּמְלֵא יִמְיָהּ לֵלֶךְתָּ** "and her time was fulfilled for bearing," her time to bring forth arrived. 50:3, **כִּן יִמְלֵאוּ יְמֵי הַהֲנִיחִים** "so do they fulfil the time of embalming," i.e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.

NIPHAL (principally used in fut.), *i. q.* Kal No. 2, to be filled, to be full, with an acc. Genesis 6:11, **וַתִּמְלֵא הָאָרֶץ חָמָם** "and the earth was full of violence." Ex. 1:7, **וַתִּמְלֵא הָאָרֶץ אָתָם** "and the land was filled

with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by מל of the thing, Eze. 32:6; and ל Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used for *to be armed, fenced*, 2 Sa. 23:7.

PIEL מלא, more rarely מלא Jer. 51:34; inf. מלא and מלאות fut. מלא, once מלא Job 8:21, *to fill, to make full, to fill up*.

(1) Construed with an acc. of the thing which is filled, i. q. Kal No. 1, c. Observe the phrases—(a) *to fill any one's hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(b) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(c) of time, *to fulfil, to bring to an end* (compare Kal No. 2, b). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(d) *to fill up, or complete a number*. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins למלא and filled them to the king," i. e. brought them in full number. 1 Ki. 1:14, מלאתי את דבריו "I will fill up (or add to, confirm) thy words."—(e) *to fill, to satisfy* the soul, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (comp. under הלה). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, a.—(f) *to fulfil a promise*, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(g) with another verb, *to do anything fully*, i. e. thoroughly. Jer. 4:5, קראו מלא "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. تَمَلَّ النظر الى to observe any

one closely, جعل وعلا to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis מלא מלא to bend a bow strongly, for הקשת מלא Zec. 9:13; Compare Arab. مَلَأَ في القوس and fully مَلَأَ النزع في القوس Schult. Opp. Min. p. 176, 355;

and Syr. مَلَأَ for מלא אחרי "to follow the Lord fully, i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing *with which* any thing is filled (etwas einfüllen), for *to pour into, to put into*. Isa. 65:11, למיני ממשוך "who pour out a drink offering to Fortune," or fill a cup with a

libation in honour of Fortune. So מלא אֲבָנִים *to fill gems*, for *to insert, set* them in sockets. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, והוא מלא על קל-גִּדְרוֹתָיו "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, b. Exod. 35:35, מלא אתם חֲכָמָת-לֵב "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by מל of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, מל in this phrase, מלא ידו בַּקֶּשֶׁת "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

PUAL part. מְמָלֵא *filled up* with gems as set; followed by מל Cant. 5:14. Compare Piel No. 2.

HITHPAEL, pr. *mutually to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by על *to attack with united strength*, Job 16:10.

Derived nouns are, מלוא, מלאה, pr. n. מְמָלֵא, and those which immediately follow.

מלא Ch. *to fill*, Dan. 2:35.

ITHPAEL pass. Dan. 3:19.

מלא m. מְמָלֵא f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, מְמָלֵא אֶת-הַהֵיכָל "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, a.

(2) intransitive, *filled, full*, as מלא כסף *full money*, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, בָּתִּים מְלֵאִים בְּלִטְוָה "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 2:13; and a genit. Jer. 6:11, יָמִים מְלֵא *full of days, advanced in age*. Isa. 1:21. Once with a pleonastic dat. מלאה לה Am. 2:13.—A *full wind* is a *strong, violent wind*. Jer. 4:12, מלאה מהם "a wind stronger than (is needful for) these" (i. e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. מלא—(a) subst. *fulness*. Psa. 73:10, מלא מי waters of fullness, i. e. full, abundant.—(b) adv. *fully*, i. e. with a full voice, Jer. 12:6; *in full number*, Nah. 1:10.

מלא, מלוא, once מלו Eze. 41:8, m.

(1) *fulness* (fülle); hence that *which is full*; followed by a genit. 1 Ki. 17:12, מלא כף "fulness of hand," i. e. a handful, eine Hand voll. Exod. 9:8, מלא חֲפִינְכֶם "the fullness of your hands," i. e. your hands full, eure Hände voll. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, מלאו הַסֶּפֶל מֵיִם "a basin full of water."—Amos 6:8, עיר וְבִלְאָה "the city and those

who fill it;" i. e. its inhabitants. Isa. 42:10, הַיָּם וְהַיָּבֵשֶׁת וְכָל־אֲשֶׁר־יִמְלֵא "the sea and those that fill it (i. e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd*; Arab. ^٢ملا, Syr. ܡܠܐ in Barhebr. often. Gen. 48:19, מְלֵא הַנְּזִים. Isa. 31:4.

מְלֵא *f. fulness, abundance*, specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves *abounded*. Used of corn, Exod. 22:28, וְדִמְעָה מְלֵא LXX. ἀπαρχὰς ἀλωνος καὶ ληνοῦ. Deut. 22:9, הַיָּרֵעַ מְלֵא וְהַתְּבוּאָה הַפְּרִים. Used of wine, Nu. 18:27, מְלֵא כַּמְלֵא "like the abundance of the wine-press." LXX. ἀφάρεμα ἀπὸ ληνοῦ.

מְלֵא *f. filling, or setting of gems*, Ex. 28:17; pl. מְלֵאוֹת, verse 20; 39:13; see מְלֵא No. 2.

מְלֵאִים *m. pl.*—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see מְלֵא No. 1, a), Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. *the sacrifice of inauguration* (compare חַטָּאת sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) *i. q.* מְלֵאָה Ex. 25:7; 35:9.

מְלָאָה *m.* (from the root לָאָה to depute, which see).

(1) *one sent, a messenger*, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. ܡܠܐܝܬ, Arab. مَلَائِكَة id.)

(2) *a messenger of God*, i. e.—(a) *an angel*, Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see לָאָה); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully מְלָאָה Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq.; Cf. De Angelologia V. T., De Wettii Bibl. Dogm. § 171, seqq. edit. 2.—(b) *a prophet*, Hag. 1:13; Mal. 3:1.—(c) *a priest*, Ecc. 5:5; Mal. 2:7. Once—(d) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

["מְלָאָה Ch. *an angel*; with suff. מְלָאָהֶּ Dan. 3:28; 6:23."]

מְלָאָה *fem.* (by a Syriacism for מְלָאָה), const. מְלָאָה; with suff. מְלָאָהֶּ; plur. מְלָאָהוֹת, const. מְלָאָהוֹת.

(1) *prop. service* (see the root לָאָה); hence *work*

prescribed to any one (comp. Germ. ¹schicken, Luth. ¹schicken, ²besorgen). Genesis 39:11; Exod. 20:9, 10, מְלָאָה לֹא תַעֲשֶׂה כָל־מְלָאָה "thou shalt do no work;" Exod. 31:14, 15; 35:2; Lev. 23:7 *Specially of the work of an artizan*; Exod. 31:3; 35:35, מְלָאָה חָרָט "work of a smith;" עֹר מְלָאָה ¹Leberarbeit, something made of leather, Lev. 13:48; יְהוָה מְלָאָה "the works placed in the temple of Jehovah," 1 Ch. 23:4; Ezr. 3:8; מְלָאָה עֹשֵׂי workmen, 2 Ki. 12:12; אֲשֶׁר מְלָאָה עָלֶיהֶם those who are set over works to be done, 1 Ki. 5:30. Used of public *affairs*, Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property, or wealth of any one*, Exod. 22:7, 10; especially *cattle*, Gen. 33:14; 1 Sa. 15:9 (compare מְקַנָּה).

מְלָאָהוֹת *const.* מְלָאָהוֹת *f. message*, Hag. 1:13 (from the root לָאָה).

מְלָאָכִי (abbreviated from מְלָאָכִי "the messenger of Jehovah," whence LXX. Μαλαχίας, Vulg. *Malachias*; comp. מְלָאָכִי for מְלָאָכִי, [*Malachi*], pr. n. of the last of the prophets of the Old Test. Mal. 1:1.

מְלָאָה (from the root מְלָאָה, *fem.* Cant. 5:12, *fulness*; a place abounding in all good things. Others take it not badly for *i. q.* מְלָאָה setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring.

מְלָבוֹשׁ *m.* (from the root לָבוֹשׁ), *a garment*, i. q. לְבוֹשׁ 2 Ki. 10:22.

מְלָבֵן *m.* (denom. from לָבֵן *a brick*), *a brick kiln*, Jer. 43:9; Nah. 3:14.

מְלָה *f. pl.* מְלָה and מְלָה (from the root מְלָה).

(1) *word, speech*, i. q. דְּבָר, *a word of frequent use in the Aramæan* (Syr. ܡܠܬܐ); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 32:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, לֹאֶם לְמַלְאָה.

(2) *a thing*, like דְּבָר, Job 32:11.

מְלָה *f. Chald., emphat. st.* מְלָה; pl. מְלָה.

(1) *a word, speech*, Dan. 4:28, 30; 5:16.

(2) *a thing*, Dan. 2:8, 15, 17.

מְלָה, מְלָה see מְלָה.

מְלָהִים see מְלָהִים.

מְלָה *masc. prop. a rampart, mound*, built up and filled in with stones and earth (Chaldean מְלָה).

Specially—(a) [*Millo*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 1 Ch. 11:8; 1 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bijl. i. ii. p. 35, seqq. It appears to be the same as מְלוּא 2 Kings 12:21. But—(b) מְלוּא Jud. 9:6, 20, is a castle of the Shechemites, and בֵּית מְלוּא its inhabitants, *ibid.*

מְלוּחַ m. (denom. from מָלַח salt), *halimus*, Greek *ἀλμυρός* (*atriplex halimus*, Linn.), *orach*, *sea-pur-slain*, a saline plant (compare the word *salad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Aben-bitar ap. Boch. in Hieroz. t. i. p. 873, seqq.

מְלוּךְ ("reigning," or i. q. Syr. مَلُوح "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מְלוּכִי Neh. 12:14 כחֵיב, where מְלוּכִי is קִרִי.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

מְלוּכָה f. and מְלוּכָה 1 Sa. 10:25 (from the root מָלַךְ, *kingdom*, *dominion*; מְלוּכָה עִיר royal city, 2 Sa. 12:26; מְלוּכָה בֵּסֵא royal throne, 1 Ki. 1:46; מְלוּכָה עֵשֶׂה royal stock, Jer. 41:1; Dan. 1:3; מְלוּכָה to exercise rule, to reign, 1 Ki. 21:7.

מְלוּכִי see מְלוּךְ No. 2.

מְלוּן m. (from the root לָוַן, *a place where travellers lodge*, whether in the open air, or beneath a roof, *an inn*, *lodging-place*, Gen. 42:27; 43:21; Ex. 4:24; used of a place where soldiers encamp for the night, Isa. 10:29.

מְלוּנָה fem. of the preceding; *a booth* in which garden-keepers lodge, Isa. 1:8; also *a suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge for fear of wild beasts; Arabic and Aram. عُرْزَال, see Buxtorfii Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

I. מְלַח a root, ἀπαξ λεγόμεν. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. מְלַח, also מְלַח to smooth, to soothe, Greek μαλακός, μελιχίος (μέλι), ἀμέλγω, Lat. mulceo, mulgo, and a great many cognate roots, the third radical of which is a dental or a sibilant, מְלַח, מְלַח and those cited under these words). Hence מְלַח Conj. III.

to flatter, i. q. مَلِيح feeble, weak (from the idea of softness), مَلِيح fugitive (from the idea of slipping away, comp. מְלַח), and Heb. in Niph. [In Thes. the primary idea is given "i. q. מְלַח to thresh (with r softened into l)."]

NIPHAL, to glide away, to flee, to vanish. Isai. 51:6, מְלַח מְלַח מְלַח "for the heavens shall vanish like smoke." Besides in the root מְלַח there is the active signification to draw, to pull (ziehen, gerren), whether with the hands or with the teeth, compare מְלַח : to draw, to pull, to seize, and hence the Heb. מְלַח rags.

II. מְלַח (Arab. مَلَح) to salt, denom. from מָלַח. Lev. 2:13.

PUAL, pass. Ex. 30:35.

HIOPHAL מְלַח, inf. absol. מְלַח to be washed with salt water, as a new-born babe, Eze. 16:4.

I. מְלַח (Arab. مَلَح) m. SALT, מְלַח the salt sea, i. e. the Dead Sea, or lacus asphaltites, the water of which is impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. מְלַח the valley of salt, see מְלַח Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. מְלַח a statue of salt, a stone of fossil salt, resembling a column, such as are found [?] near the Dead Sea, Gen. 19:26. Derivatives, מְלַח No. II., מְלַח, מְלַח.

II. מְלַח only in plur. מְלַח torn garments, or rags, Jer. 38:11, 12; from the root מְלַח No. 1.

מְלַח Ch. (from the noun מְלַח) to eat salt, Ezr. 4:14. Slaves for whom their owner provides victuals are said to eat of any one's salt, see Rosenmüller, Morgenland, vol. i. p. 688.

מְלַח Ch. salt, Ezr. 4:14.

מְלַח m. with Kametz impure, Eze. 27:9 (denom. from מְלַח in the signification of sea, comp. Gr. ἡ ἁλῆς); a sailor, Eze. 27:1, 27, 29; Jon. 1:5. (Arab. مَلَح Syr. مَلُوح id.)

מְלַח f. a salt land, and on that account barren, Job 39:6; Ps. 107:34; fully מְלַח Jer. 17:6 Virg. Georg. ii. 238, Salsa tellus — frugibus infelix. Plin. H. N. xxxi. 7. Compare Boch. Hieroz. tom. i. p. 872.

מלחמה 1. **מלחמת** 1 Sa. 13:22; with suff. **מלחמתו**, plur. **מלחמותו** (from the root **לחם** No. 2).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting*. Isa. 7:1 **לְמַלְחָמָה עָלֶיהָ** "to fight against it" (the city), to besiege it. Hence *battle*, Exodus 13:17; Job 39:25.

(2) *war*, **עָשָׂה מִלְחָמָה**, followed by **אִתּוֹ** (**אִתּוֹ**) and **עַם** to wage war against any one, Gen. 14:2; Deu. 20:12, 20. **הָיְתָה מִלְחָמָה בֵּי** there was war with any one, 2 Sam. 21:15, 20. **אִישׁ מִלְחָמָה** a warrior, a soldier, Nu. 31:28; **טַעַם מִלְחָמָה** id. Isa. 42:13; also an adversary in war, 1 Ch. 18:10. **עַם מִלְחָמָה** *baes Kriegesvolk*, army, Josh. 8:1; 11:7. Meton. i. q. **כְּלֵי מִלְחָמָה** *instruments of war, arms*, Psalm 76:4; compare IIos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, **לֹא לַגִּבּוֹרִים מִלְחָמָה**, "victory (does) not (always happen) to the strong."

מִלַּט not used in Kal, pr. TO BE SMOOTH ["TO MAKE SMOOTH"], hence *to slip away, to escape*, i. q. the kindred **פָּלַט**. (Of the same family are the roots cited under **מָלַח** No. I. The third radical is a dental or a sibilant in **מִלַּץ**, Arabic **مَلَد** II. to soften, **מִלַּח** to smooth, to flatter, **מִלֵּס** to be soft, smooth, **מִלַּץ** to escape, to slip away, Gr. *μελδω* to soften, *μαλάσσω*, *μελίσσω*, although in these the root has γ, [comp. *ἀμέλω*, *μαλακός*, *mulgeo*, *mulceo*]; Germ. *milb*, etc. With the letter *l* hardened is formed **מָרַט**, which see.)

פִּיעַל מִלַּט and **מִלַּט**—(1) *to cause to escape, to deliver* from danger, Job 6:23; 29:12. **מִלַּט נַפְשׁוֹ** to preserve one's own life, 1 Ki. 1:12; **מִלַּט נַפְשׁוֹ בִּי** to preserve any one's life, 2 Sa. 19:6; Ps. 116:4.

(2) *to lay eggs*, pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. **مَلِط** *foetus*.)

HIPHI—(1) *to deliver, to rescue*, Isa. 31:5.

(2) *to bring forth*, Isa. 66:7.

NIPHAL—(1) *to be delivered*, Ps. 22:6; more often however reflect. *to deliver oneself, to escape*, Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) *to go away in haste* without the notion of flight, 1 Sa. 20:29.

HITHPAEL, i. q. **Niph.** Job 19:20, **וְהִתְנַחֵשׁ בְּעוֹר** **וְנִשְׁנִי** "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb *أنا برأسه* to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

מָלַט *m. cement*, so called from being *spread or smoothened over* (Syr. **ܡܠܬܐ** to spread, to smear, which is itself from the notion of smoothness, see **מָלַט**). Arab. **مَلَّطَ**, Syr. **ܡܠܬܐ** id., also Gr. *μάλθη*, Lat. *maltha*, Ital. *malta*, Jer. 43:9.

מְלִיחָה ("whom Jehovah freed"), [*Melastiah*], pr. n. m. Neh. 3:7.

מְלִיכוּ [*Melicu*], see **מְלִיךָ** No. 2.

מְלִיחָה *f. an ear of corn*, prop. used of an ear of corn cut off (from the root **קָלַל** No. II.), once Deut. 23:26.

מְלִיצָה *f.* (from the root **לִוּץ**).—(1) *a mocking song*, Hab. 2:6, see the root **קָלַל** No. 2.

(2) prop. *an interpretation*; hence *what needs an interpretation, an enigma, an obscure saying*, Prov. 1:6.

מָלַךְ *f. מִלְכָּה*.—(1) *to reign, to be king*. (Eth **መለከ**: id.; Arab. **مَلَكَ** to possess, to reign; Syr. and Ch. to consult, compare Lat. *consulere* for *judicare*, *statuere* (whence *consul*), and the Old Germ. rather for *to rule, to govern*; compare **Niphal**.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by **עַל** 1 Sa. 8:7; 12:14; Psa. 47:9, and **בְּ** Josh. 13:12, 21 (to rule over, *berisden über*), although **בְּ** is also not unfrequently **בְּ** of place, Jud. 4:2, *berisden zu*, to reign in.

(2) *to become king*, 2 Sam. 15:10; 16:8; 1 Ki. 14:21.

HIPHI, *to make king*, followed by an acc. 1 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if to give the kingdom to any one).

HOPHAL **מְלִיכָה** to be made king, Dan. 9:1.

NIPHAL, *to consult*, Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except **מְלִיכָה**, **מְמַלְכִּים**, **מְמַלְכָּה**.

מְלִיכָה [so also in pause], with suff. **מְלִיכִים**, pl. **מְלִיכִים**, once **מְלִיכִין** Prov. 31:3, and, by insertion of a mater lectionis **מְלִיכִים**, 2 Sam. 11:1 [**מְלִיכִים**], m.

(1) *a king*. (Arab. **مَلِكٌ**, rarely **مَلِكٌ**, Syr. **ܡܠܬܐ**.) Followed by a genit. of people or land, as **מְלִיכָה בְּרַם** Gen. 14:2; **מְלִיכָה יְהוּדָה**, but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of *king* is often applied—(a) to Jehovah, as being the king

of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare מֶלֶךְ יַעֲקֹב Isa. 41:21; מֶלֶךְ אֱלֹהִים 44:6, of Jehovah.—(b) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare βασιλεύς. Il. γ' 351; π' 233. מֶלֶךְ מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); מֶלֶךְ הַמֶּלְכִּים *the great king*, a title of the king of Assyria, Isa. 36:4 (compare βασιλεύς ὁ μέγας, μέγας βασιλεύς, often in Aristophanes and Plato, of the king of Persia, and Syr. ܡܠܟܐ ܕܡܠܟܐ, in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Job 15:24; 18:14; 29:25.

(2) [Melech], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. הַמֶּלֶךְ Jer. 36:26; 38:6.

מֶלֶךְ emphat. מַלְכָּא, מַלְכָּה, pl. מַלְכִּין, and (in the Hebrew mode) מַלְכִּים Ezra 4:13, Ch. *king*. מֶלֶךְ מְלָכִים *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Eze. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i. e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Ethiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מַלְכִּין *kings*, is put for *kingdoms*.

מַלְכִּי m. with suff. מַלְכִּי Ch. *counsel*, Dan. 4:24.

מֹלֶךְ always with art. הַמֶּלֶךְ ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מַלְכָּם and מַלְכִּם, which see. Aqu., Symm., Theod., Vulg. Μολόχ, *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Pœni, in Gruber's Encyclop. vol. xxi. p. 99. The Moloch of the Ammonites and the Saturn of the Carthaginians both represented the planet *Saturn*, which was regarded by the Phenicio-Shemitic nations as a καροδαίμων, to be appeased by human

sacrifices. Compare my Comment. on Isa. ii. 343 compare 327, seq.

מַלְכָּא Chald. *a queen*, Dan. 5:10.

מַלְכָּד f. (from the root לָכַד), *a snare, a trap*, Job 18:10.

מַלְכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מַלְכוֹת used of the wives of Solomon who were of royal race, opposed to concubines (פִּילִגְשִׁים), Cant. 6:8, 9.

מַלְכָּה (id., or by the Chald. usage, "counsel"), [Milcah], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20.

מַלְכָּה see מַלְכוּתָה.

מַלְכוּת const. מַלְכוּתָה, emphat. מַלְכוּתָה f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:24; 6:15; and, the dominion of a king, Dan. 2:39, 41, 44; pl. מַלְכוּתָה Dan. 2:44; 7:23.

מַלְכוּתָה fem. (denom. from מַלְכָּה).—(1) *kingdom, royal dominion*, a word of the later Hebrew for the older מַלְכוּתָה שְׁאוּל, 1 Ch. 12:23, מַלְכוּתָה "the kingdom of Saul;" Dan. 1:1, "in the third year of the reign of Jehoiaquin," Dan. 2:1; 8:1; 1 Ch. 26:31; מַלְכוּתָה הַמַּלְכוּתָה *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere הַמַּלְכוּתָה Meton. used of *royal ornaments*; Esther 5:1, וְתַלְבָּשׁ אֶת־מַלְכוּתָהּ "and Esther put on royal apparel."

(2) *a kingdom*, i. e. a country and people subject to a king; מַלְכוּתָה הַיְּהוּדָה the kingdom of Judah, 2 Ch. 11:17; מַלְכוּתָה פְּרָסִים the kingdom of the Chaldeans, Dan. 9:1; pl. מַלְכוּתָה Dan. 8:22.

מַלְכִּי־אֵל ("God's king," i. e. appointed by God), [Malchiel], pr. n. m. Gen. 46:17. Patron. in Nu. 26:45.

מַלְכִּי־יְהוָה and מַלְכִּי־יְהוָה ("king of Jehovah," i. e. appointed by Jehovah), [Malchiah, Malchijah], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:4.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al.

מַלְכִּי־צֶדֶק ("king of righteousness"), pr. n. Melchizedec, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4.

מַלְכִּירָם ("king of height"), [Malchiram], pr. n. m. 1 Ch. 3:18.

מַלְכִּי־יִשָּׁע ("king of aid"), [Melchi-shua], pr. n. of a son of Saul, 1 Sam. 14:49; 31:9; al.

with the words separated מִלְכֵי־שׁוּעַ 1 Ch. 8:33; 9:39; 10:2.

מִלְכָּם [*Malcham*], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מִלְכָּם and מִלְכָּה Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מִלְכָּם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

מִלְכָּם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

מִלְכָּה f. of the Chald. form מִלְכָּה (ܡܠܟܬܐ) on the contrary מִלְכָּה from מִלְכָּה, a queen. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מִלְכָּה הַשָּׁמַיִם "the queen of heaven," to whom the women of Israel paid divine honours, is either the moon, or *As-tarte* (עֲשִׁיתָרֶת), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write fully מִלְכָּה worship, i. e. abstr. prop. concr. *deity, goddess* (of heaven), in like manner the Syriac translator renders it ܡܠܟܬܐ, the worship of heaven.

מִלְכָּה with the art. ("queen"), [*Hammo-leth*], pr. n. 1 Ch. 7:18.

I. **מִלַּל** TO SPEAK, a word mostly poet. for the common דָּבַר. (Chald. and Syr. ܡܠܠ id. It in some measure imitates the sound, like the Greek λαλέω, *lallen*). In Kal once part. מוֹלֵל Pro. 6:13.

PIEL מִלַּל id. Const. with acc. to speak of, to utter any thing; Job 8:2, "how long wilt thou utter such things?" Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, and followed by direct discourse, Genesis 21:7, "מי מִלַּל לֵאמֹר וְנָתַן אֲבָרָהָם וְנָתַן" "who would have said to Abraham, Sarah shall give suck?" Compare דָּבַר No. 1, c.

Deriv. מִלְכָּה a word [and pr. n. מִלְכָּה].

II. **מִלַּל** i. q. מוֹלֵל, מִלַּל TO CUT OFF, OR TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) יִמַּל Job 14:2; 18:16; pl. in pause יִמְלִי Job 24:24; P'salm 37:2 (see Bleek on these forms, in Rosenm. Repert. t. i. p. 80), to be cut off; Job 14:2, יִצָּחַ בְּצִיֵּן "like a flower he cometh forth and is cut off;" Job 18:16, "beneath his roots dry up, קָצְרוּ יְמֵל בְּרָכּוֹ" "his branch is cut off from above." In the former [German] editions of this book, these forms are taken as from מִלַּל i. q. נָבַל to fade, which appears to be supported by the words, Ps. 37:2 (where there is in the other member בְּלִיָּה), but the signification of cutting off is confirmed by the form מִיִּלַּל Ps. 90:6, and the deriv. noun מִלְכָּה

POEL מוֹלֵל, fut. יִמְלֵל to cut off, Psalm 90:6; see מוֹלֵל Pilel.

Deriv. מִלְכָּה.

Note. Some regard the notion of cutting as primary, and this they consider to be applied to speaking (see H. A. Schultens ad Elnawabig, p. 132), but this I leave undetermined.

מִלַּל Chald. Pael, to speak, Dan. 7:8, 11, 20, 25.

מִלְלִי ("eloquent"), [*Milalai*], pr. n. m., Neh. 12:36.

מִלְמַד or **מִלְמָד** m., once constr. st. Jud. 3:31, מִלְמַד הַבָּקָר "an ox-goad;" Gr. βουπληξ, Il. vi. 135, βούκηντρον, see Schöthen, De Stimulo Boum, Francof. 1774, and Rosenm. Morgenland, on Jud. loc. cit. Root לָמַד No. 1, to correct, to chastise.

מִלֵּץ not used in Kal, TO BE SMOOTH (compare the cognate verbs מָלַח No. 1. מָלַח and the remarks there given).

NIPHAL, used of pleasant words, Ps. 119:103.

מִלְצָר with the art. הַמִּלְצָר Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers. מַלְסֵר prefect of the wine; according to others מַלְסֵר prefect of the treasury.

מִלַּךְ TO BREAK, TO CRUSH (einfürchten), Levit. 1:15; 5:8. (Cognate is the root מָרַק, whence this has arisen, the letter r being softened into l, p, and m interchanged. Syr. and Chald. מַלַּךְ *rellicavit*.) LXX. ἀποκρίνω, to cut off with the nail (abfeigen), contrary to the express words of the Hebrew text, מָלַךְ יָבִידִיל Lev. 5:8.

מִלְקוֹחַ m. (from the root לָקַח)—(1) *prey, booty*, but especially used of cattle. Nu. 31:12, וְאֵת־הַשָּׁבִי וְאֵת־הַשָּׁלַל הַמִּלְקוֹחַ "captives, and booty, and spoil;" but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25.

(2) Dual מִלְקוֹחַיִם *both jaws*, by which food is taken, Ps. 22:16.

מִלְקוֹשׁ m. (from the root לָקַח) the latter (i. e. the spring) *rain*, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (מִלְקוֹשׁ, יוֹרֵד). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23.

מִלְקָחִים m. dual (from the root לָקַח).—(1) *pair of tongs*, Isa. 6:6.

(2) *snuffers*, 1 Ki. 7:49; 2 Chron. 4:21

מִלְקָחִים m. dual, i. q. the preceding No. 2, Ex. 25:38; 37:23. [This and the preceding are combined in Thes., this latter being given as the form before a suff.]

מִלְתָּהָ f. a royal vestry, 2 Ki. 10:22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root לָחַח.

מִלְתִּי (prob. for מִלְאִתִּי "my fulness"), [Mal-lothi], pr. n. m., 1 Chron. 25:4, 26.

מִלְתָּעוֹת pl. f., Psalm 58:7, and with the letters transposed מִתְלַעוֹת Job. 29:17; Prov. 30:14; Joel 1:6, prop. *biting ones, biters*, poet. used for *teeth*, from the root לָתַע to bite; comp. מַסְתֵּחַ: a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

מִמְנָרָה f. (with Dag. euphon.), Joel 1:17, *places, or buildings* where there are *granaries, or cells for keeping grain* (מִנְוִירוֹת), denom. from מְנִירָה Hag. 2:19, with מ local prefixed; comp. מְרִאֲשׁוֹת, and Lehrs. § 122, 1, No. 14.

מִמְדָּרִים pl. (from the root מָדַד), *measures*, Job 38:5.

מִמּוֹכָן [Memucan], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1:14, 16, 21; also מוֹמְכָן verse 16 כְּתִיב.

מִמּוֹת only in plur. מִמּוֹתֵי (from the root מוֹת)—(1) *deaths*, Jer. 16:4; Eze. 28:8.

(2) 2 Ki. 11:2 כְּתִיב coner. *slain*, where the קרי is מִמּוֹתֵי.

מִמּוֹר m.—(1) *spurious, a bastard*, Deu. 23:3; LXX. ἐκ πορνείας; Vulg. de scorto natus; and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see Thes. p. 781.]

(2) metaph. *foreigner*, Zech. 9:6; LXX. ἀλλογενής. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23:17, 18. (The unused Hebrew root מִיֹּר prob. had the same meaning as יָּוֹר to separate but used in a bad sense, to despise, to contemn; whence מִיֹּר Med. Damma, to be of little worth, contemptible; compare מִיֹּר to put to shame;

and Syr. مَدَمَّ Aph. to contemn. Others take it from the root מוֹר, whence the noun מִיֹּר a foreign country; and hence מִמּוֹר.)

מִמְכָּר m. (from the root מָכַר)—(1) *sale*, Lev. 25:27, 29, 50.

(2) *something sold*. Lev. 25:25, מִמְכָּר אָחִיו, "a thing sold by his own brother," verses 28, 33; Eze. 7:13.

(3) *something for sale*, Levit. 25:25; Neh. 13:20.

מִמְכָּרָת Lev. 25:42, f.; i. q. מִמְכָּר No. 1.

מִמְלָכָה constr. מִמְלַכָּת, with suff. מִמְלַכָּתִי, plural מִמְלָכוֹת (from the root מָלַךְ) f. *a kingdom, dominion*, used both of the royal dignity, 1 Ki. 11:11; 14:8 1 Sa. 28:17; and of the country subject to a king מִמְלָכָה royal city, Josh. 10:2; 1 Sa. 27:5. בֵּית מִמְלָכָה royal abode, Am. 7:13. מִמְלָכוֹת הָאָרֶץ kingdoms of the earth, Deu. 28:25.

מִמְלָכוֹת f., constr. st. מִמְלָכוֹת (from the root מָלַךְ) id. Josh. 13:12, sqq.; 1 Sa. 15:28; 2 Sa. 16:3; Jer. 26:1.

מִמְסָךְ (from the root מָסַךְ) m. *wine mixed with spices*, i. q. מִזְּמִן, מִסָּךְ Pro. 23:30; Isa. 65:11.

מִמֶּן see מִן.

מִמֶּר m. *sadness*, Pro. 17:25 (from the root מָרַר, like מִמֶּס from מָסַם, comp. מִמֶּס from מָסַם from מָסַם).

מִמְרָא ("fatness," "strength"), [Mamre], pr. n. of an Amorite who was in league with Abraham, Gen. 14:13, 24. Hence מִמְרָא אֱלֹהֵי "the oaks of Mamre," 13:18; 18:1; and simply מִמְרָא 23:17, 19; 35:27, the name of an oak grove near Hebron.

מִמְרָרִים Job 9:18, a doubtful form which appears to have sprung from מִמְרָרִים (36 copies read מִמְרָרִים), and מִמְרָרִים, from מִמְרָרִים *bitternesses*, with מִן prefixed. The construction will bear either, since the verb מִמְרָר admits either construction, an accusative, or the particle מִן.

מִמְשָׁח m. *expansion*, Eze. 28:14. צִרְבֹּב מִמְשָׁח Vulg. Cherub extensus, i. e. with extended wings, comp. Ex. 25:20. Root מִשָּׁח No. 2.

מִמְשָׁל m. (from the root מָשַׁל No. 1) *dominion, rule*, Dan. 11:3, 5. Plural מִמְשָׁלִים 1 Chron. 26:6, coner. *lords, princes*.

מִמְשָׁלָה f. (from מָשַׁל) Mic. 4:8; constr. מִמְשָׁלָתִי Isaiah (Gen. 1:16; Psa. 136:8), with suff. מִמְשָׁלָתִי Isaiah 22:21, pl. constr. מִמְשָׁלוֹת, מִמְשָׁלוֹת—(1) *dominion, rule*, Gen. 1:16; Psalm 136:8.

(2) *dominions, jurisdiction*, 2 Ki. 20:13.

(3) coner. *princes, chief rulers*, 2 Chr. 32:9. see מִמְשָׁל No. 2.

מִמְשֶׁק (from the root **מִשַּׁק** to possess). Once Zeph. 2:9, **מִמְשֶׁק חָרָל** a possession of nettles, a place occupied by nettles.

מִמְתָּקִים m. plur. (from the root **מִתַּק**) sweet-messes, Cant. 5:16.

מֶן with suffix **מִנֶּךָ** (in some copies without Dag.) Neh. 9:20, *manna Arabica*, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus *cimex*, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opuscc., Med. Arab. p. 121. Exodus

16:31, seq.; Nu. 11:6. (Arab. ^{من} id., pr. *portion*, *gift*, **مِنْ** ^{من} **السَّما**, from the root **مَن**. [It has been thought that] allusion is made to another etymology, Ex. 16:15, 31; comp. Ch. **מֶן**.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something miraculously given to the Israelites, and that it differed in its nature from any thing now known.]

מֶן followed by Makk. **מֶן** Ch.—(1) *who? what?* Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) **מֶן** *whosoever*, Dan. 3:6, 11; 4:14.

מֶן m.—(1) *part, portion* (from the root **מָנָה**). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes **מֶנָּה** Ps. 68:24 as *his* or *their portion*, i.e. of the dogs); but it is manifest however in the forms **מִמְנֵי** pr. a *parte mea*, *de ma part*, *on my part*, *my behalf* comp. Eze. 3:17, “warn them **מִמְנֵי**” Germ. von meinem, *from me*), **מִמְנֵי** a *parte ejus*, and the prefix **מִן** pr. is its const. state. That this is really a subst. the pl. const. **מִנֵּי** (Isa. 30:11) so manifests as to leave no room for doubting.

(2) pl. **מִנֵּי** *strings* of a musical instrument, pr. *slender threads*, so called from being divided.

Ps. 150:4. Syr. **مِنْ** id. Prob. we should also here refer, Ps. 45:9, “out of the ivory palaces **מִנֵּי** ^{מִנֵּי} the strings (i. e. concerts of music) gladden thee.” As to the plur. termination **־י** for **־ים** (which some have of late been too desirous to exclude from grammars), see Lehrs. p. 525, 526.

מֶן and **מִן**, when followed by a guttural **מֶן**, rarely **מִן** (Gen. 14:23; Sa. 18:16; and constantly in the forms **מִחֵי**, **מִהֵי**, poet. **מִנֵּי** and **מִנֵּי**).

which see. (Syr. **مِنْ**, Arab. **من**, rarely **مِن**); with suff. **מִמְנֵי** (see **מֶן**) poet. **מִנֵּי** and **מִנֵּי** (in the Syriac form); **מִמְנֵי** in pause **מִמְנֵי** for **מִמְנֵי** from him, f. **מִמְנֵהוּ**, poet. **מִנֵּהוּ**; **מִמְנֵי** from us, **מִמְנֵנוּ** poet. **מִנֵּנוּ** f. **מִנֵּנוּ**.

(1) pr. const. st. of the noun **מֶן** a *part* of any thing. Hence a partitive prep. **מִן** (מִן **מֶן** Mem partitive is what the Hebrews call it), denoting a *part taken out of a whole*, which is indicated in Greek and Lat. sometimes by the prepositions **ἐξ**, **ἐκ**, **ex**, **e**, sometimes **ἀπό**, **ab**, **a** (more rarely **de**). So after numerals; Ruth 4:2, “ten men **מִן** ^{מִן} **הָעִיר** of the elders of the city.” 2 Ki. 2:7, “fifty **מִן** ^{מִן} **הַנְּבִיאִים** of the sons of the prophets.” Neh. 1:2, **אֶחָד מֵאַחַי**, “one of my brethren.” Job 5:1, **מִי מִקְדָּשִׁים**, “who from amongst his holy ones (i. e. angels)?” Ex. 18:25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59:13; teaching, Isaiah 2:3—(so a verb of *speaking* or *teaching* being omitted, the prophet asks, Isaiah 21:11, **מַה מִּלִּילָה** “what of the night?” i. e. hast thou to teach. Saadiah supposes another ellipsis, “what of the night?” sc. remains);—filling up (**מִן** ^{מִן} **מִלֵּא** i. e. to fill with some part of a thing), and vice versa, verbs of receiving (Deu. 33:3, compare **λαμβάνειν τινός**), and those which resemble them, as of eating (**מִן** ^{מִן} **אָכַל**, Gr. **ἐσθίειν, πίνειν τινός**), of being satisfied (**מִן** ^{מִן} **שָׂבַע**), etc. 1 Kings 12:9, **הָקַל מִן הָעֹל** “lighten (somewhat) from the yoke.” In all these cases **מִן** denotes *some part* of a thing, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (*du sang*; nimm des Blutes, sc. etwas). Specially—

(a) when it refers to multitude, it denotes (*some*) out of the whole number. (Compare Arab. **بعض** ^{بعض} **part**, also *some*.) Ex. 17:5, **מִנֵּי יִשְׂרָאֵל** “(some) of the elders of Israel.” Gen. 30:14, “give me (some) of the mandrakes of thy son.” Cant. 1:2, **יִשְׁקֵנִי מִנִּיחֹת**, “let him kiss me (some) of the kisses of his

mouth." Ex. 16:27; Isa. 57:8. It rarely denotes one of a number, like the Arab. ^{بعض} بعض. Ex. 6:25, "Eleazar took to wife (one) of the daughters of Putiel." Psa. 137:3; Gen. 28:11; comp. verse 18. Dan. 11:5, "the king of the south יָמִין שָׁרִי and (one) of his princes." With a negative particle *no one, none*. Job 27:6, לֹא יִחַרֶּה לִבִּי מִיָּמִי "my heart shall no day reproach me." 1 Sam. 14:45; 2 Kings 10:23.—(b) where it refers to a whole, *something, some*. Lev. 5:9, כְּדָם "some of the blood." Job 11:6, "God remitteth to thee מַעֲלָתְךָ of thy guilt," part of thy guilt. [?] Hence—(c) is manifest the proper force of מִן, מִן in these phrases, מִן אֱלֹהִים "there is not God (pr. of God) but God," Sur. iii. 55; v. 77; xxxviii. 65, (compare the same words without מִן Sur. iii. 1; 11:27; 20:7), מִן אֶחָד "not even one (pr. not of one)," Sur. ii. 96; xix. 98; מִן עֵלִים "they have no knowledge," Sur. xviii. 4 (compare without מִן xxii. 70; xxiv. 14); see a great number of examples in Agrelli De Variet. Generis et Numeri in L. L. O. O. Lundæ, 1815, p. 142, seqq. In all these מִן is not pleonastic, but partitive; "not even the least part of God," i. q. not even any God; "not even a particle of one, not even the least knowledge." In Syriac to this answers ^{ܠܐ ܚܝܬ ܚܝܬ} *non a quoquam*, and contr. ^{ܠܐ ܚܝܬ} *non a quoquam*, Gal. 5:16. In Hebrew it is used—(a) ^{אֶחָד} *i. e. some part of one, even one*. Lev. 4:2, "and if he do מִמֶּנֶּה even one of these," comp. Eze. 18:10 (where אֶחָד appears to be spurious [this is mere conjecture]). Deut. 15:7, "if there be a poor man among you אֶחָד any of your brethren."—(b) ^{אֶחָד} *even one*, in the difficult place, Gen. 7:22, מִכָּל הָאָדָם הָיָה בָּחֳרָבָה מָתוּ, which may be rendered "they died, i. e. not any remained alive which were in the dry land."—(c) ^{אֶחָד} *i. q. not even any, not even the least*. Isa. 40:17; 41:24; compare Isa. 41:12, 29 (where some take it "less than nothing," a phrase which sounds more mathematical than poetical). Perhaps in Greek such phrases are similar, as οὐδὲν τι, πᾶς τις. But the true force of this idiom can be little understood by those who, in such examples, consider מִן to be put tropically, or who try all others by single examples; see Winer in Lex. p. 566.

From the partitive signification arises—

(2) the notion of *going out from* any thing, when it implies that something was *in* any thing, and, as it were, made a part of it, Gr. and Lat. *ex, ex*. So

very frequently in the proper signification, ^{אֶחָד} *ex*, e. g. to go forth *out of* the womb, Job 1:21; *out of* the mouth, Jud. 11:36; *out of* the earth, Ex. 12:42; to draw *out from* the water, a pit, Ps. 18:17; 40:3; to take *out of* any one's hands (see מִיָּד, מִיָּד, and the verbs הִצִּיל, מָלַט, מָלַט, מָלַט) *pregn. to dip one's finger, and to take it out from* the oil, Lev. 14:16. Specially it is often used—

(a) of the *material, out of* which any thing is made, and, as it were, proceeds, Cant. 3:9, מִצֵּי הַלְבָּנוֹן "of trees of Lebanon," Psa. 16:4; 45:14; Gen. 2:19; Ex. 39:1; Hos. 13:2.

(b) of *origin* from a parent, or a native place, Job 14:4, מִי יָבִיאוּ טָהוֹר מִטָּמֵא "who shall bring a clean thing out of an unclean?" Isa. 58:12, מִיָּד "those sprung from thee," i. e. thy descendants (others render, *some of thy inhabitants*, compare No. 1, a); Jud. 13:2, מִצֹּרַח "a man of Zorah;" Jud. 17:7.

(c) of the *author and efficient cause* whence any thing proceeds, Gen. 49:12, הִכְלִילִי מִיָּיִן "becoming dark through wine," מִלֵּב "white ... through milk;" Job 14:9, "it flourishes again through the scent of water;" Hos. 7:4, "an oven lighted by the baker;" Jer. 44:28; Eze. 19:10. מִן הָרִחָה to conceive *by* any one, Gen. 19:36; often after passive verbs (which ought not to have been denied by Winer, in Lex. p. 565, who seems to have judged from a single example, Cant. 3:10), Isa. 22:3, אֶסְרוּ מִיָּדָם "they are taken by the archers;" Isaiah 28:7, נִבְלְעוּ מִן הַיָּיִן "they are overcome *by* wine," compare Psa. 78:65; Gen. 16:2, אֶבְנָה מִיָּמִי "perhaps I shall be built (i. e. have offspring) from her" (comp. מִיָּמִי Niph.); Ps. 37:23; Eze. 27:34. Often also used of the author of a judgment or opinion, מִן זֶדֶק Job 4:17; מִן צֶדֶק Ps. 18:22, to be just or unjust in the opinion of any one, compare מִן נָקִי Num. 32:22; מִן אִשָּׁם Jer. 51:5; זֶכַּח זֶכַּח Zech. 11:13. הִלְלִיָּהּ מִיָּהוָה cursed by the Lord (see הִלְלִיָּהּ, p. cclxxx, B); Deut. 32:47, "it is not בְּעֵינֶיךָ a vain word to you," i. q. בְּעֵינֶיךָ. So I also understand Gen. 3:14, אָרַר אֹתָהּ מִכָּל הַבְּהֵמָה i. q. הַיָּיִן [this is unsuitable to the passage, see No. 4]; 4:11; and Deut. 33:24, בְּרוּךְ מִבְּנֵי אִשְׁרָיִךְ i. q. הַבְּנֵי "reckoned as happy by the (other) sons," i. q. by his brethren.

(d) of the instrument. Job 7:14, מִחֲלוֹנוֹ תִּבְעֵתִי "thou scarest me with dreams;" 4:9, Gen. 9:11, "no more shall all flesh be destroyed *by* the waters of a flood;" Ps. 28:7; 76:7; Eze. 28:18.

(e) of the *reason, on account of* which (whence) any thing is done. Isa. 53:5, מִפְּשָׁעֵינוּ "because of

our sins," Cant. 3:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מִבְּלִי, מִבְּלֵי because of defect, i. q. *because* there is *not*, see בְּלִי, בְּלֵי. When the ground or reason is assigned on account of which any thing is *not* done, Lat. *proæ*, Eng. *for*. Gen. 16:10, לֹא יִסְפָּר מִרְבּוֹ "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice *because of* any thing, Pro. 5:18; to sorrow *because of* any thing, Ruth 1:13; מִן נָחַם to repent of any thing.

(f) of a law or rule, according to which any thing is done (compare Lat. *ex more*, *ex lege*, *ex fœdere*). יהוה according to the command of Jehovah, 2 Chr. 36:12. Hence according to, after. Eze. 7:27, מִדְּרֹכָם אֲעֲשֶׂה אֹתָם "according to their ways will I do with them." מִדְּרִי according to the number, as often as, nach der Anzahl (see דְּרִי).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of *receding*, *departing*, *removing away from* any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) auf, von (etwas) an, and this, in any direction whatever, whether upward or downward, e.g. מִן שָׁמַיִם from heaven. Isa. 14:12; Ps. 14:2; 33:14, מִן יָרַד he descended from (the mount), and vice versa מִן עָלָה he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(a) מִן...לְ...from...unto (see לְ let. a, 1); often for *tam, quam, whether, or*. Psa. 144:13, מִן אֶלֶּיךָ "from kind to kind," i. e. things of every kind.—(β) מִן...עַד...from...to. Lev. 13:12, מִן רֹגְלֵי וְעַד מִן רֹאשׁ "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, מִן רֶגֶל וְעַד מִן רֹאשׁ "from the highest to the lowest," i. e. all; hence it often is *tam, quam, both...and*, Ex. 22:3; Deu. 29:10; 1 Sa. 30:19; and with a particle of negation, *neither, nor*. Gen. 14:23, מִן שָׂרִיף וְעַד מִן שֹׁרֵץ "neither a thread nor a shoe latchet;" Gen. 31:24.—(γ) מִן...מִן...from...from. Eze. 25:13, מִן תֵּמַן וְעַד מִן דִּדָּן "from Teman...even to Dedan." More often also in this signification (*from...unto*) there occurs לְמִן, for which see below. מִן מִן מִן from thee hither, see הִנֵּה and הִלָּא. Specially observe—

(a) מִן (ἀπό) is often used, not only after verbs of departing, fleeing (פָּרַח, נָס), withdrawing (נָסָה), but also after those of fearing (יָרָא, פָּחַד), hiding, biding oneself (עָלָה, סָתַר), shutting (Pro. 21:23), guarding, keeping (שָׁמַר, De. 23:10), standing (Psa.

43:1; 107:41), all of which may be referred to the notion of receding; compare Greek κρύπτω, καλύπτω ἀπό, Matt. 11:25; Luke 9:45; 19:42; and Latin *custodire, defendere ab aliqua re, tutus a periculo*. Similar to these are מִן חָפֵז free from any one; מִן מַחֲרֵב a shadow which defends from the sun, Isa. 4:6; 25:4; שָׁכַח מִן נֶחֱם to rest from any thing. There is the notion of *leaving off*, in מִן פָּקָה to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:28; רַב לָכֶם מְעַלּוֹת " (it is) enough for you! (cease now) from going up." There is that of failing in מִן בָּגַד.

(b) Put absol. it signifies *distance from any thing, to be far off from it*; compare Gr. ἀπ' Ἀργεος, far from Argos, ἀπὸ παρίδος αἰης, far from the dear country, Il. ii. 162; Pro. 20:3, מִן מַרְיָב "to dwell far from strife;" Num. 15:24, מִן מַרְיָב "far from the eyes of the assembly;" hence figuratively *without*, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for *besides, except*, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, c.

(c) And on the other hand, *to be near, but separated from any thing* (Arabic قرب من فلان); whence מִן אֶל one who is next to the Goel, or nearest of kin, the one who is next after him (compare Syr.  the day before yesterday, prop. the next day from yesterday); also, *to depend, or hang from any thing* (compare ἀπρεσθαι ἀπὸ τινός, ἐκ τινός). Isaiah 40:15, מִן מִדְּבָר "a drop (hanging) from a bucket;" Cant. 4:1, גִּלְגַּל מִן הַר גִּלְעָד " (the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, καθήμεθ' ἄκρων ἐκ πάγων; Od. xxi. 420, ἐκ δίφρου καθήμερος). Hence it is very often put just like the Latin *a latere, a dextra et sinistra, a fronte, a tergo, ab occasu, etc.* (compare the French *dessous, dessus, dedans, dehors, derrière* for *d'arrière*, etc.), of remaining in a place, which may as it were be said to depend from or on another, i. e. be on any side of it. e.g. מִן יְמִינִי on the right and on the left (see under these words); מִן מִצַּר at the side; מִן מִקְדָּם in front, to the east, Gen. 2:8; 13:11; מִן מִזְמַן to the west, נִשְׁמַח מִן מִזְמַן to the rising of the sun, Isa. 59:19; מִן מִחֲרֵב behind, round about, מִן מִחֲרֵב מִן מִחֲרֵב, 2 Kings 2:7; Isaiah 22:3; 23:6; מִן מִקְדָּם id.; Isaiah 17:13; מִן מִזְמַן on this side...on that side, 1 Sam. 17:3; 1 Ki. 1:19, 20; also מִן מִחֲרֵב, מִן מִזְמַן, see Heb. Gramm. § 147, 1. With ? added, these adverbs assume the power of prepositions, as has been already observed; see ? p. cccclxxxiii, A.

(d) Figuratively applied to time, it denotes—(a)

terminus a quo, a point from which onward, מֵעַתָּה from youth, 1 Sa. 12:2; 1 Ki. 18:15; מִבֶּטֶן אִמִּי from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἡμέρας, ἀπὸ νυκτός, Latin *de die, de nocte*; Lev. 27:17, מִשְׁנַת הַיּוֹבֵל well in the Vulg. *statim ab initio incipientis jubilei*; opp. to אַחֲרֵי הַיּוֹבֵל verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מֵיְמֵיךָ from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיּוֹם from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִמָּחֳרָת immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מְעֹלָם from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מִתְּחִלָּה, מֵרֵאשִׁית, Isaiah 46:10.—(j) The time which next follows another, *immediately after* (compare letter c), like the Greek ἐξ ἀπίστου, Latin *ab itinere, ex consulatu*; Ps. 73:20, בְּחֶלֶם מֵהִיָּץ "as a dream after one awakes;" Prov. 8:23, מִתְּחִלָּה "immediately from the beginnings of the earth;" מִיּוֹמַי after two days, Hosea 6:2; אַחֲרֵי־כֵן after the end (see [חֵן]); hence simply *after*; מֵקֵצִים after some time, Jud. 11:4; 14:8; מֵיָמַי Josh. 23:1; מֵרֵבִים Isa. 24:22; מִשְׁלֹשׁ חֳדָשִׁים "after three months," Gen. 38:24. To the same may be referred הַמֵּוָּעַד "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i. e. beyond.

From the idea of *proceeding out of, taking out of*, is —

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius*; Greek *ἐκ πάντων μάλιστα*, Il. iv. 96, and *ἐκ πάντων*, Il. xviii. 431; Hebr. בָּרָר מִן Ps. 84:11). Deu. 14:2, “a people מִכָּל הָעַמִּים from among all peoples,” as it were, chosen out, surpassing them; 1 Sam. 10:23, גָּבַר מִכָּל הָעָם “greater than all the people,” prop. in this respect *eminent out of the people*, above them all; מִכָּל עֵקֶב more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Eze. 31:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e. g. כֹּיב מִבָּלָק “better than Balak,” i. e. eminent in goodness above Balak, Jud. 11:25; מֶחֱוֹן מִדְּבַשׁ sweeter than honey, Jud. 14:18; חָכָם מִדָּנִיֵּאל wiser than Daniel, Ezek. 28:3; and with a verb denoting virtue or vice, Jud. 2:19, הִשְׁתִּיתִי מֵאַבֹּתַי

“they acted worse than their fathers;” Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramm. p. 599, and Winer in Lex. page 565. They explain the above examples thus, “so sweet as, in that respect, to be separated from honey” (I should prefer, “it differs greatly from honey”), since whatever is eminent above others is also different from them; but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of eminence standing out, and hence of *surpassing*, is manifestly more suitable than the general one of *distance*, standing apart; es ist an die Entfernung mit der Richtung nach oben zu denken (compare the use of the particle על in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter c), both of which arise from the idea of separation and surpassing, is shown by examples of this kind, Gen. 4:13, גָּדוֹל עֲוֹנִי מִנִּשְׁטוֹת, “my crime is greater than (that) it may be forgiven,” or “(so) great is my crime that it cannot be forgiven;” 1 Ki. 8:64; also Hos. 6:6, וְלֹא יִבְחַר דָּעַת אֱלֹהִים מַעֲלֹת, “I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings.” What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, מְסִלֵּיהֶם, מִיִּדּוֹלֵיהֶם, “their idols surpassed the idols of Jerusalem” (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass any one, which exceeds his strength or ability; Deu. 14:24, יִרְבָּה מִמֶּךָ הַיָּרֵד, “the journey is greater than thou,” i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive **לֵּ** is—(a) *because that, because* (comp. *on account of*, No. 2, e). **דֵּן. 7:8**, **מֵאַהֲבַת יְיָ אֲתָכֶם**, “because Jehovah loveth you.”—(b) *from that*, used of time, *after that* (No. 3, d), **1 Ch. 8:8**; **2 Ch. 31:10**.—(c) by far the most frequently, *so that not, lest*, from the signification of receding, after verbs which convey the notion of hindering; e.g. to restrain (**הִנִּיֵּא**), **Num. 32:7**; to guard, to take care, **Ps. 39:2**; **Gen. 31:29**; to dehort, **Isa. 8:11**; to reject, **1 Sam. 8:7**; to close, to shut up, **Isa. 24:10**; **Zec. 7:12** (comp. **Gen. 27:1**; **Psal. 69:24**); to dismiss, **Ex. 14:5**; to forget, **Psal. 102:5**; **Isa. 49:15**; Nu. loc. cit. “why do ye turn aside the heart of the children of Israel **לְעֵינֵי אֱלֹהֵי הָאָרֶץ**.” **Gen. 27:1**, “his eyes were dim **כִּי הָיוּ עֵינָיו כְּחֹל**” *so that*

he could not see." Isa. 49:15, can a woman forget her sucking child בְּרִיטָהּ so that she has not compassion," etc. Similarly Isaiah 54:9, "I have sworn בְּקִצְפִי עָלַי that I will not be angry," prop. "I have sworn (and this hinders) lest I should be angry." Sometimes instead of a verb there is a noun, and מן is for the fuller מִהְיוֹת. 1 Sam. 15:23, "he rejected thee מִמֶּלֶךְ so that thou art no (more) king." Jer. 48:2, "we will destroy it מִגִּבּוֹר so that it be no (longer) a nation." Isaiah 52:14, מִשְׁחָת מְאִישׁ "disfigured so as not to be man," so as scarcely to bear a human form. Also, Isa. 17:1; 23:1; 24:10; 25:2; Jer. 2:25; 1 Ki. 15:13.

(6) It is once prefixed as a conjunction to a future, i.q. Syr. ܡܢ, Arab. ܡܢ ܐܢ, lest; comp. No. 5, c. Deu. 33:11, מִן יִקְוִימוּן LXX. μὴ ἀραστήσονται. Vulg. non consurgant. Comp. Lehrs. p. 636.

When prefixed to other particles of place, מן commonly has the signification of *receding* (see above, No. 3), and the other particle denotes the place whence any thing recedes, as in French *de chez quelqu'un, d'après*; e.g. מֵאַחֵר from behind, hinter (etwas) weg; מִלִּפְנֵי from amongst, zwischen (etwas) weg; מִלִּפְנֵי, מִבְּעַד, עַל, לִפְנֵי, בְּעַד, בֵּין, אַחֵר, see above, M. 5, c). (As to מֵאַחֵר, see above, page xciv, A, after אַחֵר). In other places, it denotes only a *part* or *side* of any thing, as מֵאַחֲרֵי after, behind (a tergo), see No. 3, c. Other compounded forms are noticed under No. 2, e.

In some phrases מן is transposed; and although prefixed to one preposition it is to be construed as if put after it, as מִן בִּלְעָדֵי for בִּלְעָדֵי מִן; like the Syriac ܡܢ ܠܒܕ, מִן ܠܒܕ except, i.q. מִן ܠܒܕ (both of which are in use); vice versa in—

מִן for ל מן as in Lat. *inde*, to which it often answers, for *de in*. It stands for the simple מן signification No. 3, a, of the terminus a quo, *inde ab, from*. מִן לְמַחֲזֹק from afar, Job 36:3; 39:29; of time, 2 Sa. 7:19; 2 Ki. 19:25; 1 Chr. 27:23, מִן עֶשְׂרִים שָׁנָה לְמִכְשָׁה "from twenty years old and under." 1 Ch. 17:10; Mal. 3:7. Especially followed by עַד, מִן לְמַחֲזֹק from—until, Zec. 14:10; Mic. 7:12; of time, Jud. 19:30; also, *tam, quam, both, and, whether, or*, 2 Ch. 15:13, מִן אִשָּׁה לְמִישָׁה וְעַד אִשָּׁה "whether man or woman." Esth. 1:20; and with a particle of negation, *neither, nor*, Ex. 11:7, 2 Sa. 13:22.—Here do not belong מִן לְמַחֲזֹק Num. 18:7, and מִן לְמַחֲזֹק 1 Ki. 7:32, which are for מִן לְמַחֲזֹק, with the added notion of *motion* to a place; compare מִן לְמַחֲזֹק.

מֵאַחֵר see after מֵאַחֵר p. xciv, A.

מן Ch. suff. מִנִּי, מִנִּי, מִנִּי, מִנִּי i. q. Hebrew.

(1) *part* of a thing, constr. state of the noun מִן. Its power as a noun is manifest in examples of this kind; Dan. 2:33, "as to the feet, מִן מִנְהוֹן דִּי פְּרָזֶל a part of them was iron, a part of them earthenware;" compare מִן מִנְהוֹן דִּי חֲסָף 2 Tim. 2:20; Barhebr. p. 171, 200.

(2) *out of*, prop. used of going out. Hence—(a) of the author from whom, as the fountain, anything proceeds, after a passive verb, Ezr. 4:21.—(b) of the cause by which anything is moved, *en account of*, Dan. 5:19.—(c) of the law or rule *according to* which anything is done, Ezr. 6:14; whence מִן קִשְׁט מִן out of truth, or according to truth, *truly*, Dan. 2:47; מִן יָצִיב certainly, Dan. 2:8; compare Greek ἐκ used to express adverbs by a periphrasis, e.g. ἐκ ἐμφανούς, i. q. ἐμφανώς.

(3) *from*, in the signification of *receding*, hence also after a verb of fearing, Dan. 5:19; used of time, *from* a time, and *onward*, Da. 3:22; often followed by other prepositions. מִן לְזֹת = Hebr. מֵעַם, see above, M. 5, c). מִן לְזֹת i. q. Hebr. מִן לְזֹת. מִן לְזֹת i. q. Hebr. מִן לְזֹת. מִן לְזֹת i. q. Hebr. מִן לְזֹת. Here also belongs its privative signification (as to which see the Hebr. No. 5, c); Dan. 4:13, מִן אֲנִשָּׁא שִׁנּוֹן "his heart shall be changed, so that it be no more that of a man."

(4) comparative, *above, more than*, Dan. 2:30.

מִנָּה Chald. see מִנָּה.

מִנְאוֹת pl. from מִנָּה, portions.

מִנְגִּינָה f. i. q. מִנְגִּינָה a song, specially in mockery, a satire, Lam. 3:63.

מִנְדָּה f. Chald. i. q. מִנְדָּה which see.

מִנְדָּע Chald. i. q. Hebr. מִנְדָּע, *nd*, according to the Chaldee mode, being changed into *nd* (from the root יִנְדָּע fut. יִנְדָּע).

(1) *knowledge, knowing*, Dan. 2:21; 5:12.

(2) *understanding*, ibid. 4:31, 33.

מִנְדָּה prop. TO BE DIVIDED, TO BE DIVIDED OUT, TO DIVIDE, see Piel No. 1. (Kindred are מִנְדָּה, and מִנְדָּה. In the Indo-germanic languages there correspond, transp. *νίμω*; Zend. *neeman*; Pehlev. *nim*; and perhaps *νίμω*, *μειρομαί*). In Kal—

(1) *to allot, to assign*, followed by לְ Isa. 65:12.

(2) *to prepare, to make ready* (prop. to divide into parts, to arrange), e.g. an army, 1 Ki. 20:25.

(3) *to number*, used of the census of the people, 1 Ch. 21:1, 17; 27:24. (Chald. and Syr. מִנְדָּה to number. Perhaps Sanscr. *man*, to reckon, to think.)

PIEL—(1) *to divide* (see Kal), *to allot, to assign* to any one, followed by ל of pers. Dan. 1:5; Job 7:3
(2) *to appoint, to constitute* (used of God), Jon. 2:1; 4:6, 8. Followed by a finite verb, Ps. 61:8, לְיִצְרָהּ "appoint (order, cause) that they may preserve him;" followed by ל to set over, Dan. 1:11.

PUAL, פָּאָל . *to be constituted, set over*, 1 Chron. 9:29.

NIPHAL, pass. of Kal No. 3, *to be numbered*, Gen. 13:16; Eccl. 1:15; *to be numbered with*, followed by אִתּוֹ Isa. 53:12.

Derived nouns, besides those which follow, are מְנִי $\text{מִנְיָה$, and the proper names $\text{מִנְיָה$, $\text{מִנְיָה$.

מְנָא & מְנָה Ch. *to number, to review*, Dan. 5:26. Part. pass. מְנִי verses 25, 26.

PAEL מְנִי and מְנִי *to constitute, to appoint to an office*, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, מְנִי .

מְנָה m. pr. part, *portion, number* (see the root), specially *mina*, Gr. $\mu\nu\alpha$ (Syr. ܡܢܐ , Arab. من), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, "twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh;" this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty (15 + 20 + 25) shekels. But the former opinion is preferable.

מְנָה pl. מְנִיֹּת (with Kametz impure, Est. 2:9), f.

(1) *a part, a portion*, Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. שָׁלַח מְנִיֹּת to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. מְנִיֹּת *a lot*, Jer. 13:25.

מְנָה in pl. מְנִיֹּת *parts*, i. e. *times*, Gen. 31:7, 41. Compare מְנִיֹּת No. 7.

מְנִיֹּת m. *driving* (das Fahren), of a chariot, 2 Ki. 9:20. Root מְנִיֹּת .

מְנִיֹּת f. (from the root מְנִיֹּת No. 1, to flow), a deep valley, through which water flows, Jud. 6:2, Arab. مَنْهَرَة and مَنْهَرَة a trench of water, see Schult. ad Job. p. 49.

מְנִיֹּת m. (from the root מְנִיֹּת , Ps. 44:15, רָאשׁ מְנִיֹּת *a shaking of the head*, meton. applied to its object, i. e. to an object of derision.

מְנִיֹּת (from the root מְנִיֹּת), with suff. pl. $\text{מְנִיֹּתֵי$ (Ps. 116:7).—(1) *rest*, Lam. 1:3. To seek rest for a woman, i. e. "conditionem" (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) *a place of rest*, Gen. 8:9; Deu. 28:65.

(3) [*Manoah*], pr. n. of the father of Samson. Jud. 13:2, seq.

מְנִיֹּת f. of the preceding.—(1) *rest, repose condition of rest*, Ruth 1:9 (compare 3:1; Jer. 45:3; Isa. 28:12, זֶה הַמְּנִיֹּת "this is the rest," this is the way to enjoy tranquil felicity. מְנִיֹּת still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9.

(2) *a place of rest*, Num. 10:33; Mic. 2:10; hence *a habitation*, Isa. 11:10.

מְנִיֹּת m. according to the Hebrews, *progeny* (see מְנִיֹּת and מְנִיֹּת). It is once found Prov. 29:21, "he who brings up his servant tenderly from his youth יְהִיֶּה מְנִיֹּת afterwards he will be (will wish to be as) a son;" Luth. so will er barnach ein Junfer syn. Others understand it to be *an ungrateful mind*, from the root מְנִיֹּת , Arab. من to receive favours ungratefully.

מְנִיֹּת with suff. מְנִיֹּתֵי (from the root מְנִיֹּת).—(1) *flight*, Jer. 46:5.

(2) *refuge*, Ps. 142:5; Job 11:20.

מְנִיֹּת f. of the preceding, *flight*, Lev. 26:36; Isa. 52:12.

מְנִיֹּת m. *a yoke*, pr. for plowing, from the root מְנִיֹּת to plow, to break up the ground (Syr. and Arab. مَنْهَر); hence מְנִיֹּת *a yoke, beam, of weavers*, 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have مَنْهَر , مَنْهَر being softened.

מְנִיֹּת f. (from the root מְנִיֹּת) *a candelabrum, a candlestick*, always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.]

מְנִיֹּתֵי m. pl. (with Dag. euphon.), *princes*, i. q. מְנִיֹּתֵי Nah. 3:17.

מְנִיֹּת an unused root, Arab. منح to give, prop to distribute, to divide out (kindred to מְנִיֹּת , com

pare as to the relation of the verbs לָחַ and לָחַ under the root (לָחַ). Hence—

מְנַחָה f—(1) *a gift*, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) *tribute*, which was exacted from a tributary people under the milder name of *a gift* (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) *a gift offered to a divinity, a sacrifice*, Gen. 4:2, 4, 5; specially a sacrifice without blood, opp. לְבַח a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence מְנַחָה, לְבַח וּמְנַחָה, Ps. 40:7; Jer. 17:26; Dan. 9:27.

מְנַחָה Ch. id. Dan. 2:46; Ezr. 7:17.

מְנַחֵם ("comforter"), [*Menahem*], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. *Manahm*. Vulg. *Manahem*.

מְנַחַת ("rest"), [*Manahath*], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

מְנִי (from the root מָנָה, to which origin allusion is made Isa. 65:12), *fate, fortune* (Arab. مَنَاحَة); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see מְנִי, בֵּל), by lectisteria, Isa. 65:11. [This passage says nothing about *Babylon*.] The planet *Venus* ought probably to be understood, which, as the giver of good fortune (سعد الاغفر lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as مَنَاحَة a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, (') עֲבִירְמִנִי i. e. worshipper of *Venus* (see Inscr. Cit. ap. Pocock, No. iv. xii.)

I. מְנִי Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מְנִי), [*Minni*], pr. n. of a province of Armenia, which loc. cit. is joined with אֲרָרט according to Bochart (Phaleg. l. i. cap. iii. p. 19, 20) *Minuac*, a tract of Armenia; Nicol. Damasc. ap. Jos. Antt. i. 3, § 6. Some suppose the name of Armenia itself to come from מְנִי.

II. מְנִי poet. for מָנָה with the addition of ' paragogic, Jud. 5:14; Isa. 46:3; as to the form מְנִי Isaiah 30:11; see מָנָה No 1.

מְנִיּוֹת see מְנִיּוֹת.

מְנִי see מְנִי.

מְנִימִין [*Miniamin*], see מְנִימִין.

מְנִי m. Chald. *number*, Ezr. 6:17, from the root מָנָה, מְנִי.

מְנִיָּה (perhaps given from the root מָנָה), [*Min-nith*], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Eze. 27:17.

מְנִלָּה. To such a noun is commonly referred the form מְנִלָּה in the words, Job 15:29, לֹא יִטָּה לְאֶרֶץ מְנִלָּה, which are thus rendered, "their wealth shall not spread itself out in the earth;" מְנִלָּה is derived from the root מָנָה, of which there is another trace in the common reading מְנִלָּה Isa. 33:1, which is supposed to mean the same as the מְנִלָּה Med. Ye, to obtain, to acquire; whence מְנִלָּה נִיב, נָלָה wealth, possession, מְנִלָּה wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מְנִלָּה from מְנִלָּה i. q. מְנִלָּה *their fold*, poet. *their flocks*. The words in the passage in Isaiah appear just as doubtful [but there no various reading is quoted]; see מְנִלָּה.

מְנִי an unused root, Arab. مَنَاحَة to divide, to allot (kindred is מְנִי); whence מְנִי a gift (Manna); מְנִי part. const. מְנִי; plur. מְנִי and pr. n. מְנִי.

מְנִי TO KEEP BACK, TO RESTRAIN ([*"Arab. مَنَعَ Chald. id."*], cogn. are מְנִי, and Æthiop. ማን: to reject, to cast aside. ["The primary syllable is מְנִי, which has a negative force; see מְנִי Thes.]) Ezek. 31:15, וְאֶמְנֶה גְּהֵרֹתֶיהָ "and I will restrain its floods."—(1) followed by מְנִי, to restrain from any thing; 1 Sam. 25:26, 34, וְאֶמְנֶה מִקֶּרַע אֶתְּךָ "who has restrained me from doing thee evil;" Jer. 2:25, מְנִי רַגְלְךָ מִיָּחָף "withhold thy foot from being unshod," do not so hasten as to loose thy shoes, Jerem. 31:16.

(2) Followed by an acc. of thing, and מְנִי of pers. to withhold any thing from any one, Genesis 30:2, וְאֶמְנֶה מִפְּרִי בֶּטְנִי "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7, Job 22:7; followed by מְנִי of pers. Ps. 84:12, etc. In the same sense is said מְנִי מְנִי Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) to be withheld, hindered; Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מְנִי with an inf.

(2) *to be taken away*, followed by מן Job 38:15. Hence pr. n. יִמְנַע, יִמְנַע.

מִנְעוּל m. (from the root נָעַל), *a bolt, a bar*, Cant. 5:5; Neh. 3:3.

מִנְעָל m. id. Deu. 33:25.

מִנְעָמִים m. pl. *delicate fare, dainties*, from the root נָעַם, which is also used in Arabic in speaking of costly banquets, Ps. 141:4.

מִנְעָנָעִים m. pl. 2 Sam. 6:5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root נָעַע Pil. נָעַע), like σείστρον from σείω. Syr. and Arab. *tympana quadrata*.

מִנְקִית f. only in pl. מִנְקִיּוֹת *bowls for libations*, Ex. 25:29; 37:16; Nu. 4:7. (Syriac ܡܢܩܝܬܐ libation.) id., from the root נָמַל Pael to offer a libation.)

מִנְקָה i. q. מִינְקָה f. *a nurse*; see Hiph. of the root נָקָה.

מְנַחֵה ("one who forgets;" see Gen. 41:51), pr. n. Gr. Μανασσῆς, *Manasseh*.—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. מְנַשִּׁי Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 כְּחַיִּב.—(4) Ezr. 10:30.—(5) verse 33.

מִנָּה for מְנָת (from the root נָתַן, pl. מְנָאוֹת Neh. 12:44, and מְנִיּוֹת Neh. 12:47; 13:10 (with Kametz impure); f. *a part, a portion*; Ps. 63:11, מִנָּה לְשֹׁעֲלִים, "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (is) מִנָּה בִּכְסֵם the portion of their cup," i. e. is poured out for them, Ps. 16:5. Used of portions of food, Neh. 1. c.

מָם m. *one pining away, one who is consumed* with calamities; root מָם which see Job 6:14.

מָם m. *tribute*. (Commonly taken from מָם because tribute is "vinum dissolutio et confectio," a derivation which can hardly seem suitable to any one. I have no doubt that מָם is contr. from מָכַם tribute, toll, from the root מָכַם to number, like the fem. מִכָּסָה measure, number, for מִכְסָה. Many examples of the softening of the letters *ks*, or *ξ* at the end of words by the rejection of *k*, are found in Gr. and Lat., as *Ajar*,

Αἶας, *pistrix, pistris*, π στρις; ὄπρις, Dor. ὄπριξ, *mixtus mistus; sestersius for sextertius*; also *x* and *ss* between two vowels like the Hebrew *micsa, missa*: Ulixes, Ulysses; μαλάσσω, *malazo*; also *maxinus*, and Ital. *massimo: Alexander and Alessandro*.) Almost always used of *tribute rendered by labour, servile work, angaria*; fully עָבַד (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases הָיָה לְמַם Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and הָיָה לְמַם Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without עָבַד id., hence הָיָה לְמַם Josh. 17:13; לְמַם Jud. 1:28; and שָׂם מָם על Esth. 10:1, to lay servile work upon any one; הָיָה לְמַם superintendant of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. מְסָרִים superintendents of works, task-masters, Exod. 1:11.

מָסָה m. (from the root סָבַב)—(1) subst. *seats set round, triclinium, couches set in a circle*, in the Oriental manner, Cant. 1:12; comp. the root סָבַב 1 Sam. 16:11.

(2) adv. *round about*, 1 Ki. 6:29; plur. מְסָבוֹת id., Job 37:12.

(3) plur. constr. prep. *around, about*, 2 Ki. 23:5, מְסָבֵי יְרוּשָׁלַיִם "around Jerusalem."

מְסָרִים m. (from the root סָרַר) prop. particip. Hiph., *shutting up*, hence—

(1) *he who shuts up, a locksmith, smith* (artisan), 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) *that which shuts up, a prison* Psa. 142:8; Isa. 24:22.

מְסָנֶרֶת f. *border*; plur. מְסָנֶרוֹת (from the root סָנַר). (1) *close places*, poet. used of fortified cities, Ps. 18:46; Mic. 7:17.

(2) *borders, margins* (Randleisten), so called from their *inclosing*, Ex. 25:25, seqq.; 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brassen bases of the basins, which appear to have been square *shields*, on the four sides of the bases; see verses 28, 29, 31.

מָסָד m. *the foundation* of a building, 1 Kings 7:9; from the root סָדַר inflected in the manner of verbs פָּן.

מְסָדָרִים m. *a portico*, so called from the columns standing in rows; compare מְסָדָר, מְסָדָרִים order, row. It is once found, Jud. 3:23.

מִסָּה i. q. מָסָה and מָסָה No. II., to melt, to flow down. (Chald. מָסָה, Syriac ܡܫܐ to be decayed, to putrify; Æth. ሙሰ: to melt.)

HIPHIL, *to melt, to dissolve*. Psa. 6:7, **יִרְפָּא**
עִשִׂי אֶסְכָּא "I dissolve (as it were) my couch with
 tears." Psa. 147:18; fut. apoc. **יִרְפָּא** Psa. 39:12;
 trop. *to melt the heart*, i. e. to terrify; plur. **הִרְפִּיּוּ**
 in the Chald. form for **הִרְפִּיּוּ** Josh. 14:8.

נִסָּה *f.* (from the root נָסָה), plur. נִסּוֹת *temptation, trials*; used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, Deuter. 4:34; 7:19; 29:2. On the other hand—

(2) *a temptation of Jehovah* is i. q. a complaining against him, Psa. 95:8; whence [*Massah*], the pr. n. of a place in the desert מַסָּה Ex. 17:7; Deut. 6:16; 9:22; 33:8.

(3) *calamity*, by which God tries any one, *πειρασμός*, N. T., Job 9:23.

מִסְפָּה prop. *number* (contr. from מִסְכָּה, like מִס which see, for מִסְכָּה, root כִּסַּח), constr. מִסְתָּה prep. according to the number, i. e. *at the rate of, even as* (Syr. ܡܫܟܬܐ, Chald. ܡܫܟܬܐ for Hebr. מִסְתָּה, דִּי). Deut. 16:10, דִּי, מִסְתָּה נְתַתְּ יָדְךָ "even as thy hand can give." LXX. καθὼς ἡ χεὶρ σου ἰσχύει.

מִסְכָּה m. *a covering, a veil* (for the face), Exod. 34:33—35. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of veiling the face, but this was no doubt taken from this passage. Arab. مَسْوِيَةٌ which I formerly compared, signifies rather a coverlet than a veil. Possibly we ought to read מְסִיכָה (מְסִיכָה), a covering, a veil.

מְסוּכָה f. i. q. **מִשׁוּכָה** *a hedge, thorn-hedge*, Mic. 7:4; from the root שָׁךְ to hedge, to fence around.

מָסַח m. (from the root **סָחַח**), *removing away, keeping off*, 2 Ki. 11:6

מִסְחָר m. (from the root סָחַר), *traffic, merchandise*, 1 Ki. 10:15.

יָרַם TO MIX, TO MINGLE, i. q. **יָרַם**. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See Arab. **ماش، مزج، عشيح** Med. Ye, to mix, **مشمشة، مشماس** mixture; Germ. **Mischmasch**; Aram. **ܡܝܫܟܬܐ، ܡܝܫܟܬܐ، ܡܝܫܟܬܐ**; Sanscr. **maksh and mīr**; Pers. **امیختن، and امیریدن**; Gr. **μίγγω**;

Lat. *misceo*; Polish *mieszam*; Bohem. *smisseti*; Engl. *to mash, to mix*; Germ. *mischen*.) Ps. 102:10; Isa. 19:14, יְהוָה חָסַד בְּתַרְבִּיחָהּ רוּחַ עֲוִיִּים "Jehovah has mingled in her midst a spirit of perversities"; i.e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, Prov. 9:2, 5; Isa. 5:22.

Hence $\mathfrak{M}_\mathfrak{M}$ and—

מִדְּמָן m. *wine mixed* with spices, Psa. 75:9, i. q.
מִזְמָן which see.

מָסָךְ m. constr. **מִסְכָּה** (from the root **סָכַךְ**, *a covering*, 2 Sam. 17:19; specially used of the veil before the gate of the holy tent, Exod. 26:36, sq.; 39:38; 40:5; and of the court, Exod. 35:17; 39:40; called more fully **הַמִּסְכָּה פְּרֹכֶת** Exod. 35:12; 39:34; 40:21. Isa. 22:8; **וַיִּגַּל אֶת מִסְכָּה יְהוּדָה** "and the veil of Judah shall be uncovered," i. e. Judah shall be exposed to shame; an image taken from a virgin, whose veil has been taken away by outrageous and violent men. The same figure is used in Arabic; see Schult. Orig. Hebr. § 258.

מִסְכָּה f. (from the root סָכָה), a *covering*, Eze 28:13.

I. **מִסְכָּה** f. (from the root **סָכַח** No. I) — (1) *the casting of metal*. **עָנָל מִסְכָּה** a calf cast (of metal), **Exod. 32:4, 8**. **אֱלֹהֵי מִסְכָּה** the cast images of gods, **Ex. 34:17**. Specially a *molten image*, **Deut. 9:12; Jud. 17:3, 4**.

(2) σπονδή, *a league*, Isa. 30:1.

II. מַסְכָּה f. (from the root נָסַךְ No. II), a *covering*, Isa. 25:7.

מְסִינִין m. (from the root פָּנָה No. 4, to be poor), *poor, wretched*, Eccl. 4:13; 9:15, 16. Arabic مَسْكِينٌ مَسْكِينٌ; Ethiop. ለገረዓ; whence a new verb ለገረዓ: to be poor, מְסִינִין, مَسْكِينٌ to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the Ital. *meschino, meschinello*; Portuguese, *mesquinho*, subst. *mesquinhez*; French, *mesquin*, subst. *mesquinerie*. Hence—

מִסְכָּנוֹת f. *poverty, misery*, Deut. 8:9; see the preceding word.

מִסְכְּנוֹת plur. f. *storehouses, granaries*, by a transposition of the letters for מִכְּבָּסוֹת, from the root כָּבַס which see, Ex. 1:11; 1 Ki. 9:19; 2 Chr. 8:4.

מַסְכָּת f. (from the root נָסַךְ No. II, i. q. نَسَج weave), *threads, web of a weaver*, Jud. 16:13, 14

מַסְלָה f. (from the root סָלַל) — (1) *a way cast up, embanked, highway*; hence *a public way*, Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) *a ladder, steps*, i. q. סֶלֶם. 2 Ch. 9:11.

מַסְלוֹ m. (from the root סָלַל), *a way embanked*, i. e. *a public, a great road*, Isa. 35:8.

מַסְמָר only in pl. מַסְמָרִים Isa. 41:7; מַסְמָרִים 1 Ch. 22:3, and מַסְמָרוֹת 2 Chron. 3:9; Jer. 10:4, *nails*; comp. Arab. مسمار *a nail*. Root סָמַר. [Once written with שׁ Ecc. 12:11.]

מִיָּסַם TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are מָסָה, מָסָה No. II; see also מָסַח to dissolve, to macerate in water, and the words given under מָי.)

NIPHAL מִיָּסַם, in pause מִיָּסַם, fut. יִמָּס, inf. הִמָּס — (1) *to be melted*, used of the manna, Ex. 16:21; of wax, Psal. 68:3; by hyperb. of mountains melting with blood, Isa. 34:3. — Jud. 15:14, "his hands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) *to become faint*. — (a) *with fear, terror*, 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1. The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, וַיִּהְיֶה לְמַיִם and became water. — (b) *with sorrow, grief*, Psal. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet."

HIPIIL, causat. of Niphal No. 2, *a, to make fearful*, Deut. 1:28.

Derivatives, מָסָה, מָסָה; comp. also מָסָה, which I refer however to another root.

מִסְעָה *a weapon, an arrow, a dart*, Job 41:18.

Arab. مَسْعَ id. from the root نَسَعَ to draw an arrow in a bow, Koran, lxxix. 1; the letters ס and ט being interchanged.

מִסְעָה m. (from the root נָסַע) — (1) *a quarry*, see the root, HIPIIL No. 1. 1 Ki. 6:7, מִסְעָה מִסְעָה "whole stones (not hewn), from the quarry." LXX. λίθοις ἀποτομικῶς ἀργείοις. Vulg. incorrectly *lapides dolati*.

[מִסְעָה, separated in 'Thes.]

(2) *breaking up, departure of a camp, prop. of*

a Nomadic host (see נָסַע No. 2); hence also applied to single individuals, Deu. 10:11, מִסְעָה לְפָנֵי הָעָם "go out before the people." Num. 10:2, מִסְעָה אֶחָד "for the departure of the camp." Subst. *a journey*, Ex. 40:38; Nu. 10:6; *a station on a journey*, Exod. 17:1, מִסְעֵיהֶם "according to their stations." Nu. 10:6, 12.

מִסְעָד m. (from the root פָּעַד) *a prop, a stay*, 1 Ki. 10:12.

מִסְפָּד m. const. מִסְפָּד with suff. מִסְפָּדִי (from the root סָפַד) *wailing, lamentation*, Gen. 50:10; Am. 5:16, 17.

מִסְפָּא m. (from the Chaldee root סָפָא Pe. and Aph. to feed); *fodder for cattle*, Gen. 24:25, 32; 42:27; 43:24.

מִסְפַּחַת f. i. q. סִפְחַת (which see) *scurf, scab*, a place in the body affected by a scab, Lev. 13:6, 7, 8.

מִסְפָּחוֹת pl. f. *cushions, quilts, coverlets*, so called from being spread out, see the root סָפַח No. 3. Ezek. 13:18, 21. Symm. *ὑπαιχέρια*. Vulg. *cervicalia*

מִסְפָּר m. (from the root סָפַר) — (1) *narration* (compare the verb in Pi.) Jud. 7:15.

(2) *number*, Nu. 1:2; 9:20; and so frequently. Sometimes in the acc. it is put adverbially for *according to the number*. Ex. 16:16, מִסְפָּר נַפְשֹׁתֵיכֶם "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. ἀριθμῶ, ἀριθμῶν) it is added pleonastically to numerals. 2 Samuel 21:20, עֶשְׂרִים וְאַרְבַּע "twenty-four in number" (24 an der Zahl). — אֵין מִסְפָּר Gen. 41:49; אֵין מִסְפָּר 1 Chron. 22:4, and מִסְפָּר לֹאֵין Job 5:9; 9:10; *without number*, i. e. *innumerable*. On the contrary קְטַי מִסְפָּר, i. e. *men of number*, are a few, such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 1 Chron. 16:19; and in apposit. יָמִים מִסְפָּר *the days*, which are *a number*, i. e. can be numbered, *a few*, Nu. 9:20. (Similarly

אֵיָּמִם מִסְפָּר numbered days, i. e. a few, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words וַיִּהְיֶה קְטַי מִסְפָּר the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be a number," i. e. let them be many, innumerable.

(3) [*Mispar*], pr. n. m. Ezr. 2:2; for which there is מִסְפָּרֶת Neh. 7:7.

מִסְפָּרֶת [*Mispereth*], see מִסְפָּר No. 3.

מָסַר a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as **מָזַר** and **נָזַר** TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, **מָסַר מַעַל בְּיָהוָה**, "to turn aside perfidiously from Jehovah," i. q. **לְמַעַל מַעַל**, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah:" compare Syr. **ܡܫܪܐ** to dare, to undertake to do anything. In a very different context it is found in—

NIPHAL, Nu. 31:5, **וַיִּמְסְרוּ מֵאֶלֶף יִשְׂרָאֵל לְמָסָה**, "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. *were chosen*. LXX. *ἐκρίθησαν* reading perhaps **וַיִּמְסְרוּ**, or by the Samaritan usage, in which **מסר** is i. q. Heb. **פָּקַד**.

Talm. **מסר** is to deliver, to betray, Syr. Ethp. to accuse, both of which meanings are unsuitable in these passages.

מָסַרְתָּ f. contr. for **מָסַרְתָּ** (from the root **מָסַר**) a bond, Eze. 20:37.

מָסַר i. q. **מָסַר** admonition, discipline, instruction. Job 33:16, from the root **מָסַר**.

מָסְתוֹר m. (from the root **מָסַר**) a hiding-place, refuge, Isa. 4:6.

מָסְתָר m. a hiding-place, spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

מַעֲשֵׂה m. Ch. *work*, i. q. Heb. **מַעֲשֵׂה** Daniel 4:34; from the Ch. root **עָבַד** to do, to make. Found once by a Chaldaism in the Hebrew text, Job 34:25.

מַעֲבָה m. (from the root **עָבַד**) density, compactness, 1 Kings 7:46, **בְּמַעֲבָה הָאֲדָמָה** "in the compact soil."

מַעֲבָר m. (from the root **עָבַר**)—(1) a passing over, going on, Isa. 30:32, **כָּל מַעֲבָר מִסְדָּה וְנִי**, pr. "all the passing over of the decreed rod..... (is) with timbrels," i. e. wherever the rod passes (and smites) there the timbrels sound.

(2) a place of passing over—(a) the ford of a river, Gen. 32:23—(b) a narrow valley, a pass of the mountains, 1 Sa. 13:23.—The fem. is—

מַעֲבָרָה f. pl. **מַעֲבָרוֹת**, and **מַעֲבָרוֹת** (this latter absol. Josh. 2:7; from **מַעֲבָרָה**, and const. Jud. 3:28), i. q. **מַעֲבָר** No. 2.—(a) a ford, Isa. 16:2.—(b) a pass of the mountains, Isa. 10:29.

מַעֲגָל m. pl. **מַעֲגָלִים** and **מַעֲגָלִים** (from the root **עָגַל** to roll)—(1) a track, or rut in which the wheels revolve, Ps. 65:12.

(2) a way, Ps. 140:6; Prov. 2:18. Often metaphor. (like **מַעֲגָל**, **מַעֲגָלָה**) used of course of action, Psalm 23:3; Prov. 2:9, 15; 4:26.

מַעֲגָלָה m. 1 Sa. 26:5, 7, and **מַעֲגָלָה** fem. (denom. from **עָגַל** a wagon), a wagon rampart, a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

מַעֲדָה TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, **מַעֲדֵי רַגְלִי** "whose foot tottereth." Pro. 25:19, **רַגְלִי מַעֲדָה** "a tottering foot," for **מַעֲדָה**, **מַעֲדָה**, compare Lehrg. p. 309. Others take **מַעֲדָה** as an abstr. noun, a tottering, of the form **מַעֲדָה**, **מַעֲדָה**, in fem.

HIPHAL, to cause to totter, or shake, Ps. 69:24.

מַעֲדָה (for **מַעֲדָה** "ornament"), [Maadai], pr. n. m. Ezr. 10:34.

מַעֲדָה (for **מַעֲדָה** "ornament of Jehovah"), [Maadiah], pr. n. m. Neh. 12:5; for which there is **מַעֲדָה** ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read **מַעֲדָה**.

I. **מַעֲדָה** only in plur. **מַעֲדָהִים**, Jer. 51:34 [In Thes. this reference is removed to **מַעֲדָה**; The form actually occurring in the passage is **מַעֲדָהִים**; and **מַעֲדָהִים** 1 Sa. 15:32 (from the root **מַעֲדָה**).

(1) delight, joy, Prov. 29:17. Adv. with joy, joyfully, cheerfully, 1 Sa. 15:32.

(2) delicate food, dainties, Gen. 49:20; Lam. 4:5.

II. **מַעֲדָהִים** m. bonds; by transposition of the letters for **מַעֲדָהִים**, from the root **עָבַד** to bind. Job 38:31, **מַעֲדָהִים בְּיָמָה** "the bands of the Pleiades;" see **בְּיָמָה**.

מַעֲדָה m. (from the root **עָבַד**) a hoe, Isa. 7:25.

מַעֲדָה an unused root, which appears to have had the meaning of flowing down, softness, like the cogn. **מַעֲדָה**, **מַעֲדָה**, **מַעֲדָה**, see under **מַעֲדָה** p. CCCCLXVIII, A. Hence—

מַעֲדָה (Arabic sing. **مَعْدِي**) only in plural, (A), **מַעֲדָהִים** constr. **מַעֲדָהִים**, with suff. **מַעֲדָהִים**, and also **מַעֲדָהִים** (for **מַעֲדָהִים**), Eze. 7:19—(1) intestines, **מַעֲדָהִים** to come forth from one's bowels, to be descended from any one, Gen. 44:23; 2 Sa. 7:12; 16:11

(2) *the belly*, Jonah 2:1; specially used of the *womb*. Genesis 25:23; Ruth 1:11, *העורלי בנים* *בְּמִעִי* "are there yet sons in my womb?" "from my mother's womb," Isa. 49:1; Psalm 71:6. Once used of the external belly, Cant. 5:14 (comp. Dan. 2:32).

(3) *the breast, the heart*, figuratively, *the inmost soul*. Job 30:27; Lam. 1:20; Cant. 5:4; Isaiah 16:11; Psalm 40:9, *תִּלְוָתְךָ בְּתוֹךְ מִעִי* "thy law is in the midst of my bowels," i. e. set deeply in my soul. Compare *רַחֲמִים*.

(B) *מעוֹת the bowels*. So in the difficult passage, Isa. 48:19, which I would thus explain, "thy seed shall be as the sand, *וְיִצְאָצְאִי מִעֵיד בְּמִעוֹתַי* and the offspring of thy bowels like (that of) its bowels," sc. of the sea (verse 18); for the more full *בְּמִעוֹתַי*, i. e. as the fishes of the sea sprung up in its bowels. *מעוֹת* is i. q. *מעִים*, but the feminine form indicates a figurative use. Ill rendered by the ancient versions *בְּמִעוֹתַי* as *its small stones*, sc. of sand, which is commonly defended by comparing Chaldee *מִשָּׁא* a small coin, obolus (perhaps a small stone), and the Arabic *مِغَايَة*, which denotes a scruple of conscience, not a small stone.

מעה or *מִעָא* Chald. only in pl. i. q. Hebr. *מעִים* A, 2, *the belly*, here *the external*, Dan. 2:32.

מִעוֹן m. i. q. *מִעוֹנָה* a cake, 1 Ki. 17:12; compare verse 13. Ps. 35:16, *לִעְגֵי מִעוֹן* "cake-buffoons," parasites, see *לִעַג*.

מִעוֹז more rarely *מִעוֹ* (with Kametz impure) suff. *מִעוֹזִי*, pl. *מִעוֹזִים* (from the root *עוֹז* to be strong), m. a strong or fortified place, a defence, a fortress, Jud. 6:26; Dan. 11:7, 10, etc. *עֲרֵי מִעוֹז* fortified cities. Isaiah 17:9; 23:4, *הַמִּצְדָּה הַיָּמִית מִעוֹז הַיָּם* "the fortress of the sea," i. e. Tyre. Eze. 30:15, *אֶלֶּה־הֵם מִעוֹזֵי הָאֱלֹהִים* "the God of fortresses;" Dan. 11:38; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars*. [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, Ps. 60:9, "Ephraim (is) *מִעוֹז רֹאשִׁי* the defence of my head," i. e. my helmet. Prov. 10:29, "the way of God (is) the defence of the upright," i. e. religion, piety. Used of a refuge, Isa. 25:4; figuratively, of Jehovah, Ps. 37:39; 43:2. As to the form *מִעוֹזִיָּה* see the Etym. Ind.

מִעוֹךְ (perhaps "oppression," from the root *מִעַךְ*, ("a girdle of the breast?"), [Maach], pr. n. m. 1 Sa. 27:2. compare *מִעָכָר* No. 2, a.

מִעוֹן m. (from the root *עוֹן*) pl. *מִעוֹנִים* 1 Ch. 4:41 (1) *a dwelling*—(a) of God, used of the temple, Ps. 26:8; of heaven, Ps. 68:6; Deu. 26:15.—(b) of wild beasts, *a den*, Nah. 2:12; Jer. 9:10; 10:22; 51:37. Acc. in one's dwelling, like *בֵּית* at home, 1 Sa. 2:29, 32. Used of a refuge, Ps. 90:1.

(2) [Maon], pr. n.—(a) of a town in the tribe of Judah, Josh. 15:55; 1 Sam. 25:2, in the vicinity of which was *מִדְּבַר מִעוֹן* 1 Sa. 23:24, 25.—(b) of an Arabian tribe, in Jud. 10:12 connected with the Amalekites, Sidonians, and Philistines, in 2 Ch. 26:7 with the Arabs, properly so called; plur. *מִעוֹנִים* 2 Ch. loc. cit.; and 1 Ch. 4:41 *קרי*. There still exists *Maʿan* (معان), a town with a fortress in Arabia Petraea, by the south of the Dead Sea; See Seetzen, in v. Zach's Monatl. Corresp. xviii. p. 382; and Burckhardt's Travels in Syria, p. 724, German trans.; and my notes, p. 1069. The Minæi of Arabia are altogether different from these, as was shewn by Bochart, Phaleg. ii. 23. [This place appears rather to be *Maʿin* معين in the south of Judea, Rob. ii. 193.]—(c) m. 1 Ch. 2:45.

מִעוֹן see *מִעוֹן* *מִעוֹן*.

מִעוֹנָה & *מִעוֹנָה* f. of the preceding, *habitation*, Jer. 21:13—(a) of Jehovah, the temple, Ps. 76:3.—(b) of wild beasts, *a cave*, Ps. 104:22; Am. 3:4.—(c) *an asylum, a refuge*, Deu. 33:27.

מִעוֹנִים m. [Mehunim, Meunim], pr. n.—(1) see *מִעוֹן* No. 2, b.—(2) Ezr. 2:50; Neh. 7:52.

מִעוֹנוֹתַי (for *מִעוֹנוֹתַי* "habitations of Jehovah" ["my habitations"]), [Mehonothai], pr. n. m. 1 Ch. 4:14.

מִעוֹף m. darkness, Isa. 8:22; from the root *עוֹף*.

מִעוֹר m. plur. *מִעוֹרִים* pudenda, Hab. 2:15; from the root *עוֹר* No. II, Arab. *عَرى* i. q. *עָרָה* to be naked.

מִעוֹ see *מִעוֹ*.

מִעוֹזִיָּה & *מִעוֹזִיָּה* ("consolation of Jehovah" from the root *עוֹז*), [Maasiah], pr. n. m. 1 Ch. 24:18; Neh. 10:9.

מִעוֹט—(1) Arabic *مِعْط* to be smooth naked, hence TO BE POLISHED, SHARP; see *מִעוֹט*; transp. *مِعْط* prob. to scrape, to scrape off (comp. *مِمْس* to rub, also *مِمْس*, since *ע* and *ר* are kindred letters to each other), whence *מִעוֹט* prop. a scraping, scrap (ein Span Spánchen), hence a little. Hence comes the denom.—

(2) *to be little, few.* **LEV. 25:16**, לְפִי מְעוֹט הַשָּׁנִים, “according to the fewness of the years,” **EX. 12:4**; **NEH. 9:32**; also *to be made few, to be diminished*, **PS. 107:39**; **ISA. 21:17**; **PRO. 13:11**.

PIEL מִעַל intrans. i. q. Kal, Ecc. 12:3.

חִפּוּל, הִמְעִיט—(1) *to make few, to diminish*, Levit. 25:16; Num. 26:54; 33:54; Jerem. 10:24, פָּרַחְתִּימְעִיטִי “lest thou makest me (the people) few,” or “diminishest;” Eze. 29:15.

(2) *to make, or do anything a little, or in a slight degree* (etwas in geringer Menge, in geringem Maasse thun). Num. 11:32, עָשָׂה חֲמִירִים אֶסָּף "he who had (gathered) a little, had gathered ten homers." Exod. 16:17, 18; 2 Ki. 4:3, "borrow empty vessels" אֶל-תִּבְמִיטִי sc. לִישָׁא (borrow) not a few." Specially *to give few*, Num. 35:8; Exod. 30:15. [Hence the following words.]

מַעַט, once מִעַט 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little*. Construed —

(α) as a substantive, followed by a genit. of the noun מֵעַט מַיִם *paulum aquæ*, a little water, Gen. 18:4; 24:17, 43. אֶכָּעַט *a little food*, Gen. 43:2; as else put after in the genitive, as מֵחַיִּי מֵעַט *a few men*, Deu. 26:5. עֵזְרִי מֵעַט *a little help*, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, מֵעַט גּוֹיִם *"nations not a little,"* i. e. not a few; here, by litotes, many.

(b) as an adverb, *a little*, Ps. 8:6; of time, *a little while, for a little*, Ruth 2:7; Psa. 37:10; *shortly, presently*, Hosea 8:10; Hagg. 2:6; of space, *a little*, 2 Sam. 16:1. קָצָה קָצָה *peu à peu, little by little*, Exod. 23:30; Deut. 7:22. הַקָּצָה *is it but a small thing to you?* Num. 16:9; Eze. 16:20, הַקָּצָה מִמְּוֹנוֹתַי "was this of thy whoredoms but little?" Rarely—

(c) it stands as an adjective, *small, few*, Num. 13:18; 26:54; plur. מְעַטִּים a few, Ps. 109:8; Ecc. 5:1.

With Caph prefixed.—(*nearly, almost, within a little*, Gen. 26: 10; Ps. 73: 2; 119: 87.

(2) *shortly*, Psa. 81:15; 94:17; *quickly, suddenly*, Psalm 2:12; Job 32:22. שׁוֹרָטָא *shortly* that, for *scarcely*, Cant. 3:4; comp. שׁוֹרָטָא let. B, No. 3.

(3) i. q. **מעט** but intensive; *very little* (see $\S$ B, No. 4), *ὅσον ὀλίγον*, Prov. 10:20; 1 Chron. 16:19. "a few men (even) **מעט** very few;" Psa. 105:12; *very little*, 2 Sam. 19:37.

מָעֵט *f.* מַעֲטָה *adj.*, Eze. 21:20; *smooth*, and hence *polished, sharp* (of a sword), i. q. מָרַם verses 15, 16: see the root מָעַט No. 1.

מַעֲטָה m. (from the root עָטָה) *a veil, a garment*,
Isa. 61:3.

מַעֲטָפָה f. (from the root עָטַף No. I), *a cloak*, or rather *a large tunic* put over the one commonly worn, reaching to the hands and feet; compare מַעֲלִי, Arabic عَطَافٌ and مِعْطَافٌ id. Isaiah 3:22. See Schröder, De Vest. Mul. Hebr. p. 235.

מְעִי m. a heap of ruins, ruins, i. q. **מְעִי**, for **מְעִי**, from the root **מָעַן**, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding **מְעִי**.

מַעֲזֵה (perhaps "σπλαγχνίζόμενος;" comp. מַעֲזֵה),
[Maai], pr. n. m., Neh. 12:36.

מָעִיל *m. an upper garment*; an exterior tunic, wide and long, reaching to the ancles, but without sleeves; see 2 Sa. 13:18; compare Braun. *De Vest. Sacerd.* II. 5; Schröder, *De Vest. Mulierum*, Hebr. p. 267; Hartmann's *Hebräerin*, vol. iii., p. 512. It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence **מָעִיל הָאֵפֹד** Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root **מָעַל** had the primary power of *covering*; hence of *acting covertly*, astutely, perfidiously; compare **בָּגַד** No. 1, and the remarks there made.)

מַעִים and Chald. מַעִין *bowels*, see מַעֵה.

מַעֲנִין constr. **מַעֲנִין** and poet. with Vav parag. **מַעֲנִינוּ**
Ps. 114:8; with suff. **מַעֲנִינוּ** Hos. 13:15; plur. **מַעֲנִינִים**
constr. **מַעֲנִי**, and **מַעֲנִינֹת**, constr. **מַעֲנִינֹת** m. denom.
from **עָנָן** with Mem formative.

(1) *a place irrigated with fountains*, Ps. 84:7 (compare as to this place under the word פְּנֵי).

(2) *a fountain* itself, i. q. **פַּיּוֹן** (Syr. **ܦܝܢܝܢ** id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Ps. 87:7.

2, b. מַעוֹן, see מַעוֹנִים i.q. כתיב Ch. 4:41 1 מַעֲיָנִים

כָּעַץ TO PRESS, TO PRESS UPON. Part. pass.
כָּעוּד an animal castrated by *pressing* or *bruising*
the testicles, Lev. 22:24. 1 Sa. 26:7, חֲבִיתוֹ כָּעוּדָה,
כָּעָרָץ "his spear was pressed into (a.e. fixed in)
the ground."

PUAL, *to be pressed*, used of the breasts immodestly pressed, Eze. 23:3. Hence pr.n. מְעֻלָּה, and—

מעכה Josh. 13:13 ("oppression"), [Maachah], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see Josh. 13:13 and גִּשְׁשֻׁר No. 1), 2 Sam. 10:6, 8; Deut. 3:14. Hence the neighbouring tract of Syria was called **מעכה** 1 Ch. 19:6. Gent. noun **מעכתי** Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. **בית מעכה** and **אבל בית מעכה**.

(2) of several men—(a) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also **מעוה**, which see.—(b) Gen. 22:24; where however the sex is doubtful;—and of women, as—(c) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, **מִיכָהּ**.—(f) 2 Sa. 3:3.—(e) 1 Ch. 2:48.—(f) 1 Ch. 7:15, 16.

מעל fut. **ימעל** Pro. 16:10, and **ימעל** Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. **מעל** to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, **בִּיהוָה מעל** 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by **בְּ** of the thing, to take anything by stealth, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis compares **מעל** to whisper, to backbite; the idea of which is too foreign to this verb; and **מעלה** perfidy, fraud; which is from the root **גאל** The signification

No. 2, is more closely resembled by **מעל** to seize, to take by stealth. The primary signification of the root seems to be that of *covering*; whence **מעיל**; hence to act covertly, unless indeed it be regarded that **מעל** is a secondary root, taken from the noun **מעל** the upmost (compare under **נחת**, **נשחת**, prop. therefore, to be over or above anything, to possess, to have in one's power, den Oberherrn machen, sich bemächtigen; compare Æthiop. of similar origin, መለሰ to tyrannise, to rebel; and also the Hebrew **בָּעַל**.) [This latter conjectural formation is rejected in Thes.]

Hence **מעיל**, and—

I. **מעל** masc. *perfidy, treachery* (against God), **sin**, Job 21:34; elsewhere only in the phrase **מעל בְּ**, see the examples cited above.

II. **מעל** masc. (formed from **מעלה**, from the root **עלה**), prop. *higher, the higher part*; hence as an adv. *above*. (This word may be suspected to be the same as **מעל** No. I, see the etymological note on the root **מעל**.)

Only found with the prefixes and affixes—

(1) **מעל** from above, Isaiah 45:8, and above (comp. **מן** No. 3, c), Deu. 5:8; Am. 2:9; Job 18:16. Followed by **לְ**, **מִמֶּעַל לְ**—(a) *above, upon* (oberhalb von etwas), as Gen. 22:9, **מִמֶּעַל לְעֵצִים** "upon the wood." Dan. 12:6, **מִמֶּעַל לְמִימֵי הַיָּאָר** "upon the water of the river."—(b) *near, by*, Isa. 6:2, "the seraphs stood **לְ** מִמֶּעַל לוֹ" LXX. *καταφ' αὐτοῦ*. Comp. **על** used of people accompanying a leader, Ex. 18:13, 14; Jud. 3:19; especially Job 1:6.

(2) with **ה** local, **מעלה**—(a) *upwards*, 1 Ki. 7:31 **מעלה** upwards more and more, Deu. 28:43.—(b) *farther, more*, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, *onward*, 1 Sa. 16:13.

(3) **למעלה**—(a) *upwards*, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. **למעלה למעלה** 41:7. Followed by a noun, Ezra 9:6, **למעלה ראש** "over the head."—(b) *beyond*, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to **למטה**. **למעלה** over any thing, i. e. *besides* that which, 1 Ch. 29:3. **עַד לְמַעְלָה** unto a high degree, i. e. *in a higher degree, exceedingly*, 2 Chron. 16:12, 17:12; 26:8.

(4) **מלמעלה** from above, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

מעל Chald. plur. **מעליו** the place of entrance, i. e. setting (of the sun), Dan. 6:15; from the root **עלל** to enter.

מעל see **על**.

מעל masc. Neh. 8:6, *lifting up*; formed from **עלה**, **מעלה** from the root **עלה**.

מעלה m. (from the root **עלה**)—(1) *an ascent*, a place by which one goes up, Neh. 12:37. With suff. **מעליו** its ascent (sing. compare Hebr. Gramm. § 90, 9), Eze. 40:31.

(2) *a lofty place*—(a) *astage, a platform*, Neh. 9:4.—(b) *an acclivity, a hill*. **מעלה העיר** 1 Sa. 9:11; **מעלה הַיָּדִים** the acclivity or mount of Olives, 2 Sam. 15:30; **מעלה אֲדָרְיָם** Josh. 15:7; 18:17, on the borders of the tribes of Judah and Benjamin, **מעלה עֲקֹרְבָיִם** ("the acclivity of scorpions"), Num. 34:4; Josh. 15:3, on the southern borders of Palestine.

מעלה fem.—(1) *ascent, going up*, to a higher region, Ezra 7:9. Metaph. **מעלות רִיבָקִים** the things which rise up in your mind, i. e. thoughts which pass through your mind, Eze. 11:5; compare the phrase **עלה על לב** 38:10.

(2) *a step*, by which anyone goes up. **שֵׁשׁ מַעְלֹת** six steps, 1 Ki. 10:19; Ezek. 40:26, 31, 34. *Figura*

tively—(a) *the steps of a gnomon*, whence *הַמַּעֲלוֹת* is used of the *gnomon* or dial itself, divided into steps, 2 Ki. 20:9, 10, 11; Isa. 38:8, according to the Targum, Symm., Jerome, and the Rabbins; where, others, following the LXX., Syr., and Jos. Antt. x. 11, § 1, understand steps of a flight.—(b) *שִׁיר הַמַּעֲלוֹת* a *song of steps*, in the heading of fifteen psalms, Ps. 120—134; which, as I judge, are so called because of the metre and rhythm found in most of them; the sense, as it were, goes on progressively; thus the first or last words of a preceding sentence are often repeated at the beginning of those that follow; e.g. Ps. 121, ... (1) אֲשָׁא עֵינַי אֶל-הַהָרִים מֵאֵן יָבוֹא עֲזָרִי (2) עֲזָרִי מֵעַם ... (3) ... אֶל-יְהוָה שְׁמִרָה (4) הִנֵּה לֹא יָנוּחַ וְלֹא יִשָּׁן שִׁמְרַת יִשְׂרָאֵל (5) יְהוָה שְׁמִרָה ... (7) יְהוָה יִשְׁמְרֶךָ מִכָּל-רָע וְנָוֶה (Ps. 124:1) לֹלֵי יְיָ שְׁהִיָּה לָנוּ יִמְרֵנָה וְיִשְׂרָאֵל (2) לֹלֵי יְיָ שְׁהִיָּה לָנוּ ... (3) אֲנִי חַיִּים בְּלִעְוִנוּ ... (4) אֲנִי הַפִּיִּם שְׂמֹחוּ (5) אֲנִי עָבַר עַל נַפְשִׁנוּ הַפִּיִּם הַיְדוּדִים Compare 122:2, 3, 4; 123:3, 4; 126:2, 3; 29:1, 2. The song of Deborah may be reckoned as one of the same kind; see Judges 5:3, 5, 6, 9, 12, 19, 20, 21, 23, 24, 27, 30. I have discussed this kind of rhythm at greater length in Ephemerid. Hal. 1812, No. 205; which has been approved of by De Wette, Einl. in das A. T., p. 289; Winer, in Lex., etc. Beller-mann considered these to be *trochaic* songs (Metrik der Hebräer, 1813, page 199, sqq.), against whom, I have discussed the question, Ephemerid. Hal. 1815, No. 11; denying, altogether, that the Hebrews had any metrical prosody. Those are still farther from the truth who apply the title *שִׁיר הַמַּעֲלוֹת* to the subject matter of those Psalms, and render it *songs of going up* (see No. 1), and suppose them to have been sung by the Israelites returning from their exile (compare Ezr. 7:9), or by those who went up to Jerusalem; for this subject is treated in only two of them (Psa. 122, and 126), and other subjects in all the rest.

(3) a *lofty place*, 1 Ch. 17:17; specially an *upper room*, i. q. עֲלִיָּה Am. 9:6.

מַעֲלִיל i. q. מַעֲלֵל Zech. 1:4 כתיב.

מַעֲלִילִים (from the root עָלַל only in plur. מַעֲלִילִים m. *works*—(a) the illustrious deeds of God, Ps. 77:12; 78:7.—(b) works of men, Zec. 1:6; Jer. 7:5; 11:18; 21:14. הִרְעַ מַעֲלִילִים to act well, or ill, Jer. 35:15; Mic. 3:4.

מַעֲמִיד m. (from the root עָמַד, *standing, station*, ["function"], 1 Ki. 10:5; Isa. 22:19; 1 Ch. 23:28; 2 Ch. 9:4.

מַעֲמִיד pr. part. Hophal (from the root עָמַד), some-

thing *firm, stable*, ["ground to stand on"], Ps. 69:3.

מַעֲמָה f. (from the root עָמַם): a *burden*, Zech. 12:3, "I will make Jerusalem אֶבֶן מַעֲמָה וְנָוֶה a stone of burden to all peoples." The meaning of this has been well illustrated by Jerome on the passage: "*Mos est in uribus Palestinae, et usque hodie per omnem Judaeam vetus consuetudo observatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant.*"

מַעֲמָקִים m. pl. *depths, deep places*, Isa. 51:10; Ps. 69:3, from the root עָמַק.

מַעֲנֵה (for מַעֲנָה, from the root עָנָה, עָנָה to designate by one's words, compare עָנָה, pr. subst. *purpose, intent*, with pref. לְ, לְמַעַן; with suff. לְמַעֲנֵי, לְמַעֲנֶה, always becoming a participle.

(A) prep. *on account of*—

(1) used of the cause by which any one is moved, Ps. 48:12, "let Mount Zion be glad ... לְמַעַן מִיִּשְׁפָּחֶיךָ because of thy judgments;" Ps. 97:8; 122:8 לְמַעַן דָּוִד God is often said to have done something לְמַעַן דָּוִד for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37:35; 1 Ki. 11:32; 2 Ki. 8:19; 19:34; לְמַעַן חַסְדּוֹ for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6:5; 25:7; 44:27 (in the same sense is said לְמַעַן חַסְדּוֹ Ps. 25:7; 51:3; 109:26); לְמַעַן יִשְׁמַח לְמַעַן יִשְׁמַח לְמַעַן יִשְׁמַח for his name's sake, what his name or character bids us to expect, (for God is regarded as being merciful, as has been well remarked by Winer), Ps. 23:3; 25:11; 31:4. This meaning of the expression is very clear from the following examples: Ps. 109:21, לְמַעַן חַסְדּוֹ כִּי טוֹב חַסְדּוֹ "do with me according to thy name, for great is thy loving kindness;" Ps. 143:11, לְמַעַן יִחְיֶיךָ בְּצִדְקָתְךָ וְנָוֶה "for thy name's sake, O Jehovah, keep me alive, according to thy righteousness," or mercy. [?] But see another use of this phrase under letter b.—לְמַעַן צְדִקָּה (God) "for his righteousness' sake," Isa. 42:21.

(2) used of purpose and intention, which any one has in view. לְמַעַן עֲמַד on your account, i. e. for your welfare, for your benefit, Isa. 43:14, compare 45:4; 63:17. לְמַעַן אֲנִי on my account, for my sake, i. e. to vindicate my name, Isa. 43:25; 48:11: in this sense

למען שמי... (למען) תהלהי there is said more explicitly "because of my name ... and my glory," Isa. 48:9; compare למען שמך Ps. 79:9, which is immediately explained, על דבר כבוד שמך "on account of the glory of thy name," and 106:8, למען שמו להודיע את, נבחרתו "for his name's sake, that he might shew forth his power." There is a different sense of this phrase in 1 Ki. 8:41, "the stranger who comes from a land that is very far off למען שמך because of thy name," i. e. to see thy glory. In the Psalms God is not unfrequently said or besought to do something "because of his enemies" Ps. 8:3; or because of the enemies of the Psalmist, Ps. 5:9; 27:11; 69:19, i. e. that they may be put to shame, as though it were למען יבשתי.—Followed by an inf. with the intent that, Am. 2:7; Jer. 7:10; 44:8; Deut. 29:18. In some instances interpreters have preferred understanding למען of the event, rather than of the intent, rendering it so (i. e. with the result) that; but in this way the force of the language is wantonly destroyed. The idea of purpose or intent is always to be preserved, Am. loc. cit. "a father and son go in unto the same girl (harlot) למען חלל את-שם קדשי in order to profane my holy name," that is, with such atrocity and wantonness of wickedness do they advisedly, as it were, provoke the divine punishment; or, to use the Hebrew proverb, they draw punishment with cords of wickedness (Isaiah 5:18). Compare letter B, and see the observations of Fritzsche on the part. ז'ra, on Matth. p. 837.

(B) למען אשר Gen. 18:19; Lev. 17:5; Nu. 17:5; Den. 20:18; 27:3; Josh. 3:4; 2 Sa. 13:5, etc., and without אשר למען conj. to the end that, followed by a fut. Gen. 27:25; Ex. 4:5; Isa. 41:20; and so in all the instances. The following are some as to which doubts have been raised by interpreters. Gen. 18:19, למען אשר יצוה, כי ידעתי למען אשר יצוה, "for I have known (chosen) him (Abraham) that he may command," etc. see ידע No. 7, b. Isaiah 66:11, "be glad with Jerusalem תיירי למען תיירי that ye may suck and be satisfied," etc. The meaning is, Declare yourselves as rejoicing with Jerusalem that ye may be admitted into fellowship of her joy and abundance. Hos. 8:4, "they make for themselves idols למען יכרת that they may be destroyed," they rush, as it were, prone to their own destruction. Ps. 30:12, "thou hast turned my mourning into dancing.....13. that my heart may extol thee;" God is said to have done this. Isa. 28:13; 41:20; 44:9; Jer. 27:15; where some incorrectly understand למען of the event, see a little above at the end of letter A. Τελευτως are the words also to be taken, Ps. 51:6, "against thee only

have I sinned ... למען תצדק בדיכרך that thou mayest be just in thy sentence;" to this end have I sinned that thy justice may be shown forth. [Rather perhaps, I make the confession to this end, etc.]

מענה m. (from the root ענה)—(1) reply, answer, Job 32:3, 5; Proverbs 15:1, 23; hence—(a) hearing and answering of prayers, Prov. 16:1. —(b) contradiction, refutation, Job 32:3, 5.

(2) purpose, intent, whence the abbreviated מען. Prov. 16:4; compare Arab. عني to purpose.

מענה f. (from the root ענה No. II. to labour hard), a furrow, Ps. 129:3 כחית; 1 Sa. 14:14.

מענית f. id. Ps. 129:3 קרי

מענה f. an abode, see מעונה.

מעץ an unused root; root מעץ to be angry, whence—

מעץ ("wrath") [Maaz], pr. n. m. 1 Ch. 2:27 compare אחימעץ.

מעצבה f. (from the root עצב) pain, affliction Isa. 50:11.

מעצד m. an axe, Isa. 44:12; Jer. 10:3. (Arab 5- معصد id.). Root עצד.

מעצור m. (from the root עצר) restraint, hindrance, 1 Sa. 14:6.

מעצר m. (from the root עצר) restraint, Prov. 25:28.

מעקה m. (from the root עקה, Arab. عكف to hold back), a parapet, surrounding a flat roof, to hinder any one from falling off, Deu. 22:8.

מעקשים m. pl. (from the root עקש) tortuous things, tortuous ways, Isa. 42:16.

מער m. for מערה (from the root ערה)—(1) nakedness, pudenda, i. q. ערוה Nah. 3:5.

(2) a naked space, i. e. void space. 1 Ki. 7:36, למער איש "for the space of each one" (of the borders).

I. מערב m. (from the root ערב No. I. 2) articles of merchandize, which are interchanged, bartered. Ezekiel 27:9, 27, מערבך ערבי "those who exchange thy merchandize;" Ezek. 27:13, 17, 19, 27 (beginning), 33, 34. [In some of its occurrences it appears to mean "a fair or market." Thes.]

II. מערב m. (from the root ערב No. II.) the West

the part where the sun sets, Psalm 75:7; 103:12; 107:3; Isa. 43:5. [Found also with ה local, *westward*, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

מַעְרָב f. i. q. מַעְרָב No. II., *the West*, Isaiah 45:6.

מַעְרָה m. (from the root עָרָה), *a naked place*, i. e. a plain or field devoid of trees, Jud. 20:33. Comp. Arab. عَرْدَة that which surrounds a city; prop. a naked tract around it.

מַעְרוֹת pl. f., 1 Sa. 17:23 כְּתִיב, prob. an incorrect reading for מַעְרוֹת, which is in קרי, unless perhaps we compare the Arab. عَرْدَة a band of men.

מַעְרָה f. constr. מַעְרֹת plur. *a cave*; Arab. مغارة Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עָרָה No. III. Josh. 13:4, some take as a pr. n. Vulg. *Maarah*: [E. V. *Mearah*].

מַעְרִיץ m. (from the root עָרַץ part. Hiph.), *that which causes reverential fear*, Isa. 8:13.

מַעְרֵךְ m. (from the root עָרַךְ), *disposing, counsel*. Prov. 16:1, מַעְרֵכֶיךָ "the counsels of the heart."

מַעְרָכָה pl. מַעְרָכוֹת f. —(1) *disposing, ranging in order*. מַעְרָכֵי הַנֵּרוֹת lamps ranged in order (of the holy candlestick), Exod. 39:37; specially —

(2) *a pile of wood upon the altar*, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) *a battle set in array*, 1 Sam. 4:16; 17:22, 48.

מַעְרָכָה f. —(1) *a pile*, as of the shew-bread set before Jehovah in the temple, Levit. 24:6; whence לֶחֶם הַמַּעְרָכָה in the later books, i. q. in the older, לֶחֶם הַפָּנִים Neh. 10:34; also without לֶחֶם 2 Chr. 2:3; also לֶחֶם הַמַּעְרָכָה 2 Ch. 13:11. שֻׁלְחַן הַמַּעְרָכָה the table on which the loaves were placed, 2 Ch. 29:18.

(2) ["Plur."] *a battle set in array*, an army, 1 Sam. 17:8.

מַעְרָמִים m. plur. *nakednesses*, for concr. *the naked*, 2 Chron. 28:15; from the root עָרַם No. I.

מַעְרָצָה f. *sudden terror*, hence *violence*, Isa. 10:33; from the root עָרַץ to terrify.

מַעְרָת (i. q. מַעְרָה, מַעַר "a place naked of trees"), [Maarath], pr. n. of a place in the mountains of Judah, Josh. 15:59.

מַעְשָׂה m. constr. מַעְשָׂה, with suff. מַעְשָׁיו plur. מַעְשָׂיו Gen. 20:9, etc.; and suff. מַעְשֵׁי Ecc. 2:4, 11; a form which is also used with a singular sense (see מַרְאָה and Hebrew Gram. §90, 9, note); Ps. 45:2, מַעְשָׂיו plur. Ps. 66:3; 92:6; sing., Ex. 23:12; מַעְשֵׁי plur., Ps. 103:22; sing., 1 Sam. 19:4; מַעְשֵׁי plur. and sing., Gen. 47:3.

(1) noun of action of the verb עָשָׂה, *that which any one makes or does*, באשׁ חֲטָא, עֲרִידָאֲת. Gen. 47:3, מַה-מַּעְשֵׁיכֶם "what is your business?" 1 Chr. 23:28, מַעְשֵׂה עֲבֹדַת בֵּית הָאֱלֹהִים (Berrihtung des Tempelbetriebs) "performance of the Temple service." Ex. 5:4, "why do ye call away the people מִמַּעְשָׁיו from their business?" Eze. 46:1, יְמֵי הַמַּעְשָׂה "six days of business," work; opposed to the sabbath. Hence used of the whole course of action, almost i. q. דִּרְךְ. Ex. 23:24, לֹא תַעֲשֶׂה כַּמַּעְשִׂיהֶם "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen אֶת-הַמַּעְשָׂה תַּחַת הַשֶּׁמֶשׁ under the sun." Absol. of an evil course of action, Job 33:17.

(2) *a deed, an action* (ἔργον) — (a) of God, Jud. 2:10; Ps. 86:8. — (b) of men (ἔργον, ἔργον), chiefly in a bad sense. Gen. 44:15, מַה הַמַּעְשָׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of an evil deed. 1 Sam. 20:19, בְּיוֹם מַעְשָׂה "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day.)

(3) *work*, which any one produces. — (a) of God. מַעְשֵׂי יְדֵי "the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. מַעְשָׂה יְהוָה Isa. 5:19; 10:12; 28:21; Psal. 64:10; and מַעְשֵׂה יְדֵי Isa. 5:12; 29:23. Psa. 28:5, *work of God*, specially used of the judgment of God against the wicked; compare פֹּעַל. — (b) of men. מַעְשֵׂה יְדֵי אָדָם the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as מַעְשָׂה חֲשֵׁב work woven in many colours, damask, Ex. 26:1, 31; מַעְשָׂה רֶשֶׁת net work, Exod. 27:4. On the other hand, 2 Chron. 16:14, בְּמִרְחַת מַעְשָׂה with an artificial compound of spices. Once used of the work of a poet (ποίημα), Psalm. 45:2. — Metaph. also of the fruit of anything. Isa. 32:17, מַעְשָׂה עֲדָקָה שְׁלוֹם "the work (i. e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, *property, goods*, i. q. מְלָאכָה No. 2. Isa. 26:12, כָּל-מַעְשָׁיו "all our

goods." Specially used of fruits, corn, etc., Exod. 13:16; of cattle, 1 Sa. 25:2.

מַעֲשֵׂה (contr. for מַעֲשֵׂה "work of Jehovah"), [Maaseiah], pr. n. m. 1 Ch. 9:12.

מַעֲשֵׂהוּ & **מַעֲשֵׂהוּ** ("work of Jehovah"), [Maaseiah], pr. n. of several men, Jer. 21:1 (comp. 37:3); 29:21; 35:4; 1 Ch. 15:18, 20; 2 Ch. 23:1.

מַעֲשֵׂר m. const. st. מַעֲשֵׂר, with suff. מַעֲשֵׁרוֹ, plur. מַעֲשֵׁרוֹת (from the noun עֶשֶׂר, עֲשָׂרָה, *tithes*, Gen. 14:20; Deu. 14:23, 28; 26:12. מַעֲשֵׂר הַפְּעֻלָּה "tithes of tithes," Neh. 10:39. שְׁנַת הַמַּעֲשֵׂר "the year of tithe," every third year, in which the tithes were to be used in providing hospitable entertainments at home, Deu. 26:12.

מַעֲשֵׁקוֹת f. plur. (from the root עָשַׁק to oppress), *oppressions, forcible exactions*, Pro. 28:16.

מֶפֶץ pr. n. Memphis, a city of Egypt, Hos. 9:6; elsewhere called מֶפֶץ Isa. 19:13; Jer. 2:16; the ruins of which, although small, are found on the western bank of the Nile, to the south of Old Cairo; called by the Copts, *μηνυσι*; in Sahidic, *μηνυσι*, also *μηνυσι*, (in the Rosetta inscriptions, page 5, as commonly read *panoë*), from which forms the Hebrew name, as well as the Gr. Μέμφις, and the Arab. مَظَف are easily explained. The etymology of the Egyptian name is thus spoken of by Plutarch (De Iside et Osiride, p. 369), τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἀγαθῶν (compare *μῆζ* full, and *μῆζ* good) ἐρμηνεύουσιν, οἱ δ' ὡς τάφον Ὀσίριδος (compare *μῆζ* sepulchre, and *μῆζ* = ἐνεργετης, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the Necropolis of the Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good. See Jablonskii Opuscc. edit. te Water, t. i. page 137, 150, 179; t. ii. page 131; Creuzeri, Commentatt. Herodot. § 11, page 105, seq.; Champollion, l'Egypte sous les Pharaons, i. page 363; my Comment. on Isa. loc. cit. [But see Thes. on this word and its hieroglyphic form, as shewn by Dr. Thomas Young.]

מַפְּנֵעַ m. (from the root פָּנַע, *violence, blow*); hence used of one on whom it is laid, Job 7:20.

מַפְּחָה m. (from the root נָפַח, *breathing out of the soul*) (compare נָפַח נְפִישׁ Jer. 15:9, and Job 31:39).

מַפְּחָה m. (from the root נָפַח, *the bellows of a blacksmith*, Jer. 6:29. ["Arab. مَفْخَاح id."])

מַפְּבִישֵׁת & **מַפְּבִישֵׁת** (contr. from מַפְּבִישֵׁת according to Simonis, "exterminating the idol") [Mephibosheth], pr. n. m.—(1) 2 Sa. 21:8.—(2) 2 Sa. 4:4; 9:6.

מַפְּבִישֵׁת see מַפְּבִישֵׁת.

מַפְּצֵץ m. (prop. part. Hiphil, of the root פָּצַץ to break in pieces), *a hammer, mace, maul*, as a weapon, Pro. 25:18. Compare מַפְּצֵץ.

מַפֵּל m. (from the root נָפַל to fall).—(1) *what falls off*; Am. 8:6, מַפֵּל בָּר "what falls off from corn," husk. Hence—

(2) *something pendulous, loose*; (the Roman poets also used *cadere* of things which hung loosely; see Gronov. ad Stat. Sylv. 38); Job 41:15, מַפֵּל בָּשָׂר "the pendulous parts of his flesh," on the belly of the crocodile, flabby parts (bie *Stammen*).

מַפְּלָאוֹת f. (from the root פָּלָא, only in pl. מַפְּלָאוֹת *miracles*, Job 37:16, i. q. נִפְלְאוֹת. The poet [inspired writer] has used this rarer form on account of the word of similar sound מַפְּלָא in the other hemistich.

מַפְּלָגָה f. (from the root פָּלַג, *a division, class*, 2 Ch. 35:12.

מַפְּלָה f. Isa. 17:1, and מַפְּלָה Isa. 23:13; 25:9 (from the root נָפַל), *fallen buildings, ruins* ["Syr. مَفْطَلَة"].

מַפְּלָט m. (from the root פָּלַט, *escape*, Psalm 55:9.

מַפְּלָצָה f. (from the root פָּלַץ, *an idol*, so called from its being an object of fear, 1 Ki. 15:13; comp. מַפְּלָצָה, an idol, from the root פָּלַץ to fear.

מַפְּלָשׁ m. (from the root פָּלַשׁ = פָּלַשׁ Piel, to weigh, to balance), *balancing* (of clouds), Job 37:16.

מַפְּלָה f. (from the root נָפַל).—(1) *fall, ruin of a man*, Prov. 29:16; of a kingdom, Eze. 26:15, 18; 27:27; 31:16.

(2) *what falls down*, Eze. 31:13 (of a fallen trunk).

(3) *a corpse*, like *cadaver*, *a cadendo*, and πτώμα from πτω, Jud. 14:8.

מַפְּעֵל m. Pro. 8:22, and מַפְּעֵלָה f. (from the root פָּעַל, Ps. 46:9; 66:5; *a work* (of God).

מַפְּעֵלָה see מַפְּעֵלָה.

מַפְּץ masc. (from the root נָפַץ), *a bruising, or breaking in pieces*, Eze. 9:2.

מפץ masc. (prop. part. Hiph. from the root **נפץ** to bruise, pound), a hammer, Jer. 51:20; comp. **מפץ**.

מפקד m. (from the root **פקד**).—(1) numbering (of people), 2 Sa. 24:9.

(2) a commandment, mandate, 2 Ch. 31:13.

(3) an appointed place, Eze. 43:21; **שַׁעַר הַמִּפְקָד** [Miphkad], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

מפרץ m. (from the root **פרץ**), a port, prop. a break of the shore, Jud. 5:17. (Arab. **فرض** a recess of a river where water is drawn, also a station of ships.)

מפרקת f. (from the root **פרק**), the neck, vertebrae of the neck, 1 Sa. 4:18; Chald. **פִּרְקָא**, **פִּרְקָא** id.; Syr. **ܦܪܩܬܐ** vertebra.

מפרש m. (from the root **פרש**).—(1) spreading out, expansion, Job 36:29.

(2) sail (of a ship), Eze. 27:7. [This meaning is not given in Thes.]

מפשטה f. (from the root **פשט**), a step; hence, the part of the body where it divides towards the feet, 1 Ch. 19:4; a more decent word for **שְׁתוֹת** in the parallel place, 2 Sa. 10:4.

מפתח m. (from the root **פתח**), a key, Jud. 3:25; Isa. 22:22.

מפתח m. (from the root **פתח** to open), an opening; Pro. 8:6, "the opening of my lips," what my lips utter.

מפתן m. (from the root **פתן**), a threshold, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

מץ see **מץ**.

מצא 1 pers. **מצאתי**, and **מצאתי** Nu. 11:11; fut. **מצא**, imp. **מצא**, inf. **מצא** with suffix **מצאתי**, **מצאתם** (for **מצאתם**), Gen. 32:20; part. **מצא** once **מצא** (in the manner of verbs **לח**); Eccles. 7:26; fem. **מצאת**, **מצאת** 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by **ל** Job 11:7 (Ch. and Syr. **מכא**, **מכא** id., Æth. **ጠጸጸ**; to come), hence to obtain, to acquire, to receive, with acc. of the thing. Gen. 26:12, "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundred-fold. 2 Sa. 20:6, **לֹא יִמְצָא לוֹ עָרִים בְּצִירוֹת** "lest he get (take) fenced cities;" Eze. 3:1. So to obtain knowledge, Pro. 3:13; 8:9; happiness, a good thing, 8:35;

18:22; favour (see **חן**); riches, Hos. 12:9; rest, Ru. 1:9; a vision from God (**מַהֲוָה**), Lam. 2:9; a sepulchre, i.e. death longed for, Job 3:22; also in a bad sense to meet with calamity, i.e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 12:9. "My hand has acquired (something)," i. q. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, **לֹא יִמְצָאֵנִי בְּשֶׁרָה מִצֵּאתָ** "there are no tidings that will gain (any thing)," i.e. this message is unacceptable, it will bring no reward to him who carries it.

(2) to find any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing, Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. **εὗρισκω**, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, **לֹא מָצָאתִי בּוֹ מְאוֹמָר**, "I have not found in him any thing," sc. of crime; compare Psa. 17:3. Specially observe the phrase, 1 Sam. 10:7, **עָשִׂה לְךָ אֲשֶׁר תִּמְצָא יָדְךָ** "do what thy hand findeth," (*was bit vor die Hand kommt*), i.e. what may seem good to thee, do as thou wilt (*nach deinem Befinden*); 1 Sam. 25:8; Jud. 9:33; a little differently, Ecc. 9:10, **כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחַ עֲשֵׂה**, "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, to find out by thinking, Ecc. 3:11; 7:27; 8:17; e. g. rightly to solve an enigma, Jud. 14:12, 18. Rarely i. q. to wish to find, to seek, 1 Sam. 20:21, **לֵךְ מִצֵּא** "go, that thou mayest find the arrows," compare verse 36; Job 33:10.

(3) to reach any one, i.e. to happen to, to befall any one, with an acc. of person (compare **בוא** with acc. No. 2, letter *d*), Ex. 18:8, "all the travail which had befallen them in the way;" Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Psa. 116:3; 119:143, compare **εὗρισκω** **τινά**, Tob. 12:7. Specially observe the phrase **יָדִי מָצְאָה** my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by **ל** of person, Isa. 10:10; Ps. 21:9.

(4) to suffice for any thing, followed by a dat. Num. 11:22; Jud. 21:14 (compare Germ. *hinreichen*, *hinlangen*, *hinlanglich sein*, and Gr. *ικνούμενος*, *ικανός*, sufficient, from *ικνέομαι*).

NIPHAL **נִמְצָא**.—(1) pass. of Kal No. 1, to be acquired by any one, followed by **ל**, Deut. 21:17, **לֹא יִמְצָא לּוֹ** "all things which he possesses;" Jcsh. 17:16; Jer. 15:16, **נִמְצָאֵי דְבָרֶיךָ** "thy words are received" sc. by me, i. e. brought to me; Job 28:12, "wisdom, מֵאֵן תִּמְצָא whence shall (it) be acquired?"

(2) pass. of Kal No. 2, to be found, Gen. 44:

16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(a) *to be, to be present, to exist* in any place (nicht befinden, befindlich) *seyn*, 1 Ch. 29:17, עִמָּךְ הַנִּמְצָא פֶּה “thy people, who are here present;” 2 Ch. 34:32, כָּל הַנִּמְצָא בִּירוּשָׁלַם “all the money which was in Egypt.” Also, *to be present* (opp. to absent), Gen. 19:15, נָתַתִּי בְנוֹתַי הַנִּמְצָאוֹת “thy two daughters who are present;” compare verse 14; Ezr. 8:25.—(b) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִרְשָׁה), 1 Ch. 28:9, אִם-תִּדְרֹשׁ אֹתוֹ “if thou seekest him, he will be found of thee.”

HIPHAL הִמְצִיא.—(1) causat. of Kal No. 1, *to cause to come*, followed by בָּרַךְ *to deliver*, 2 Sa. 3:8.

(2) *to cause* any one *to acquire*, i. e. *to give* to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, *to present*, *to offer*, followed by אָל Lev. 9:12, 13, 18.

מִצֵּב constr. מִצְבֵּ m. (from the root נָצַב), *a station*.

—(a) *a place* where anything stands, Jos. 4:3, 9.—(b) i. q. *the post* or *office* assigned to any one (Posten), Isa. 22:19.—(c) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

מִצְבֵּ m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

מִצְבָּה 1 Sa. 14:12, and—

מִצְבָּה i. q. masc. מִצְבֵּ letter c, and מִצְבֵּ, Zec. 9:8.

מִצְבָּה f. const. מִצְבֵּת (from the root נָצַב) something set upright, specially—(a) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(b) *a statue*, the image of an idol, e. g. מִצְבֵּת הַבַּעַל the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

מִצְבֵּי [Mesobaite], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

מִצְבֵּת f.—(1) i. q. מִצְבָּה *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions).

(2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

מִצְדֵּ pl. מִצְדוֹת with Kametz impure (from the root צִדַּד *to hunt, to lie in wait*, like מִצְדָּה from the root עָזַר, pr. *a place* whence hunters seek their prey, and to which they can flee as into a safe retreat. Hence—(1) *the top, the summit* of a mountain,

difficult of access (Arab. مَصَاد, which some incorrectly refer to the root مَصَد), 1 Sa. 23:14, 19; 1 Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מְצוּדָה, מְצוּדָה, מְצוּדָה.

(2) *a fortress, a mountain castle*. 1 Chr. 11:7, וַיֵּשֶׁב דָּוִיד בְּמִצְדָּה “David dwelt in the fortress (of Zion).” Jer. 48:41; 51:30.

מִצְדָּה—(1) pr. i. q. מִצָּה *to suck*, hence *to suck out, to drink out*. Isaiah 51:17, “thou hast drunk out the inebriating cup, thou hast sucked it out;” i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Eze. 23:34. (Syr. id. مَضَا a drinking out.)

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

NIPHAL—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9.

I. מִצְדָּה f. pr. *what is sweet* (from the root מִצָּה No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חֲמֵץ). מִצְדָּה חֲלֵת an unleavened cake, Lev. 8:26; pl. חֲלֵת מִצְדוֹת Nu. 6:15 (compare as to the double plural, under יוֹבֵל No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מִצְדוֹת unleavened bread. Ex. 12:15, 18. חֲנֻכַּת מִצְדוֹת the feast of unleavened bread, the passover, Ex. 23:15; 34:18.

II. מִצְדָּה fem. (from the root נָצַח I) *strife, contention*, Pro. 13:10; 17:19.

מִצְדָּה (perhaps for מִצְדָּה “fountain”), [Mozah], pr. n. of a town in the tribe of Benjamin, Joshua 18:26.

מִצְדָּה f. (from the root צָהַל) *a neighing*, Jer. 8:16; 13:27.

מִצְדֹּר (from the root צִדַּד m.—(1) *capture*, Pro. 12:12.

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מִצְדָּה *fortress, defence*, Ecc. 9:14, where two MSS. read מְצוּרִים, which is also more suitable to the passage.

מִצְדֹּר (from the root צִדַּד m. *the net* of a hunter, Job 19:6.

מְצוּדָה (from the root צִדַּד i. q. masc. מִצְדֹּר—(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

מְצוּדָה f. id.—(1) *capture, prey*, Eze. 13:21

(2) *a net*, Eze. 12:13.

(3) i. q. מִצְדָּה *the top, peak* of a mountain,

Job 39:28; 1 Sa. 22:4; and a *mountain castle, a fortress*, 2 Sa. 5:7. Figuratively used of God, Ps. 13:3; 31:4; 71:3; 91:2.

מִצְוָה f. (from the root צוה pl. מִצְוֹת a *command, a precept*, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of *prohibition* is found Lev. 4:13, אֵת מִכָּל-מִצְוֹת יְהוָה אֲשֶׁר לֹא-תַעֲשֶׂינָה, "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. מִצְוֹת הַלְוִיִּים what was due to the Levites, Neh. 13:5; comp. מִשְׁפָּט.

מִצְוֵה Ex. 15:5; Neh. 9:11; and—

מִצְוֵה f. i. q. צוֹלָה, *depths*, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root צול, which see).

מִצְוֶה m. (from the root צוה), *distress*, Ps. 119:143; Jer. 19:9.

מִצְוֶה m. a *column*, from the root צוה i. q. יָצַב in Hiphil הִצִּיב to set up. Well explained by Kimchi, מִצְוֶה מִצְוֶה "the columns of the earth," i. q. עֲמֻדֵי אֶרֶץ. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one מִצְוֶה מִצְוֶה מוֹלֵךְ" (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use צוה for a lofty and steep mountain. The word which some have compared, טָלַח a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

מִצְוֶה f. (from the root צוה), *distress*, Job 15:24; pl. Ps. 25:17.

I. **מִצְוֶה** m. with suff. מִצְוֶה Eze. 4:8 (from the root צוה).—(a) *distress*, Deut. 28:53, seq.—(b) *siege*, Eze. 4:2, 7. בָּאוּ בְּמִצְוֶה to be besieged (of a city), 2 Ki. 24:10; 25:2.—(c) a *mound*, raised by besiegers, Deut. 20:20; Mic. 4:14.—(d) *bulwark, citadel*, 2 Ch. 32:10; Hab. 2:1. More often עִיר מִצְוֶה a fortified city, Ps. 31:22; 60:11; 2 Ch. 8:5.

II. **מִצְוֶה** pr. n. of *Egypt*, apparently of *lower Egypt*, יְאֵרֵי מִצְרַיִם the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of *borders* or *limit*, i. q. *مصر*, as if it were

the sing. of the noun מִצְרַיִם twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard

Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebraized form of the Egyptian *μετορρο*, *kingdom*. Thes.].

מִצְוֶה f. (from the root צוה).—(1) a *mound* cast up by besiegers, Isa. 29:3.

(2) a *bulwark, a fortified city*, 2 Ch. 11:11; more often מִצְוֶה עִיר 2 Ch. 14:5; מִצְוֶה עִיר 2 Ch. 11:10.

מִצְוֶה f., i. q. מִצָּה No. II. (from the root נצח), *strife, contention*, Isa. 41:12. אֲנִישֵׁי כְּצִיָּתָךְ "thy enemies."

מִצָּה an unused root, perhaps to *shine*, i. q. נִצַּח and נִצַּח, compare חָיֵס to be cheerful, and transp. נִצַּח to shine. Hence—

מִצָּה m. (it is not proved from Isa. 48:4, to be also f.), with suff. מִצָּהי *forehead*, 1 Sa. 17:49. מִצָּה זִנְהָ "the (impudent) forehead of a harlot," Jer. 3:3; Eze. 3:7, מִצָּהי "of an impudent forehead;" verses 8, 9; Isa. 48:4, מִצָּהי נְחוֹשֶׁת "thy forehead (is) brass," i. e. a brazen forehead.

מִצָּחָה f. a *greave*, as if the front of the leg, 1 Sa. 17:6.

מִצְלָה pl. מִצְלוֹת f. (from the root צלל No. I.), a *bell*, fastened by way of ornament to horses and camels, Zec. 14:20; see מִצְלָהִים.

מִצְלָה f. (from the root צלל No. II.), a *shady place*, Zec. 1:8.

מִצְלָה only in dual מִצְלָהִים, from the root צלל No. I., a pair of *cymbals* (Gr. also in dual *κymbάλω*, -ov), an instrument of music, 1 Ch. 13:8; Ezr. 3:10; Neh. 12:27; see מִצְלָהִים.

מִצְנֶפֶת f. (from the root צנף to wind round), the *tiaara* of the high priest, Ex. 28:4, 29; of a king, Eze. 21:31. As to its form, see the Rabbins in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

מִצְעֵה masc. (from the root יצע) a *couch, a bed*, so called from being spread out, Isa. 28:20.

מִצְעֵד m. (from the root צעד) a *step, a going*, Ps. 37:23; Prov. 20:24; בְּמִצְעֵדָיו in his footsteps, i. e. in his company, Dan. 11:43; compare בְּרִנְיָו Jud. 4:10.

מִצְעֵרָה f. *something smallish, little*, pr. that which is a little removed from small, *מִצְעֵרָה*

of *צָעֵרֶה* and *מָן*; compare *מָן* No. 3, letter c. Daniel 8:9; see Lehrs. § 123.

מִצְעָר m. (from the root *צָעַר*)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24, *מִצְעָר אֲנָשִׁים* "a few men;" of a short time, Isaiah 63:18, *לְמִצְעָר* "for a little while."

(2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

מִצְפָּה masc. (from the root *צָפָה*)—(1) *a watch-tower*, Isa. 21:8; also *a lofty place*, whence one can see far and wide, whether there be a watch-tower built there or not, 2 Ch. 20:24.

(2) [*Mizpeh*], pr. n. of several towns situated on lofty places—(a) in the plain country of Judah, Josh. 15:38.—(b) in Moab, 1 Sam. 22:3.—(c) of Gad, Jud. 11:29; see *מִצְפָּה* No. 1.—(d) of the Benjamites, Josh. 18:26; see *מִצְפָּה* No. 2. Also—(e) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

מִצְפָּה ("watch-tower," "lofty place"), [*Mizpah*], pr. n.—(1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29, *מִצְפָּה-גִּלְעָד*. As to the origin of this place, see Gen. 31:49.—(2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written *מִצְפָּה* (Josh. 18:26).

מִצְפָּנִים m. pl. (from the root *צָפַן*) *hidden places*, Obad. 6.

מִצֵּץ—(1) *to suck, to suck* צָטַט, i. q. *מִצָּה* and *מִצָּה*. Arab. *عَص* and Chald. *מִצֵּץ* id.; all of which imitate the sound like the Gr. *μύζω, μυζάω, μάζω*. Hence *to draw out with pleasure, to taste*, Isa. 66:11; compare *יִנֵּק* verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) *to be sweet*, whence *מִצָּה* sweet, i. e. unfornented bread; compare *מִתֵּק* which also has both of these significations.

[*מִצְקָה* fem. *casting, pouring*, with aff., 2 Ch. 3:13.]

מִצֵּר an unused root, which appears to have had

the same meaning as the kindred *מָצַר, מִצָּר* *to shu in, to restrain*, hence Arab. *مَصْر* *bord or limit*; and Hebr. *מִצֵּר* No. II, *מִצְרִים*.

מִצָּר m. (from the root *צָרַר*, like *מָסַב* from the root *סָבַב*) *distresses*, Ps. 118:5; pl. *מִצָּרִים, מִצְרִים* Lam. 1:3; Ps. 116:3.

מִצְרַיִם pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, *אֶרֶץ מִצְרַיִם* the land of Egypt, fem., Gen. 45:20; 47:6, 13; also *the Egyptians*; commonly in prose writers with a pl. (Gen. 45:2; 47:15, 20; 50:3; Exod. 1:13), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular *מִצְרַיִם* (which see), *lower Egypt*; both this and the upper, (called by its particular name *פְּתָרוֹס*), seem to have been denoted by zeugma, by the dual *מִצְרַיִם*; like *the two Sicilies* used for Sicily and Naples; although this origin being afterwards neglected, the dual *מִצְרַיִם* is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from *Mizraim* a son of Ham.] (In Arab. there is the sing. *مِصر* Egypt, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language *ܡܝܨܪܝܢ*). The Gent. noun is *מִצְרַיִם* Gen. 39:1; f. *מִצְרַיִם* 16:1; plur. m. *מִצְרַיִם* Gen. 12:12, 14; f. *מִצְרַיִם* Ex. 1:19.

מִצְרָף m. (from the root *צָרַף*) *a fining pot, crucible of a goldsmith*, Prov. 17:3; 27:21.

מִקְ m. (from the root *מָקַק*, compare Psalm 38:6), *putridity*. Isa. 3:24, *תַּחַת בְּשֵׁם מִקְ יִהְיֶה* "instead of a sweet smell there shall be putridity," i. e. the smell of putrid ulcers. Isa. 5:24, "their root shall be as rottenness," i. e. rotten wood.

מִקְלָה f. (from the root *מָקַח*, see Hab. 3:14), *a hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name *Μακκαβαῖος*, *מִקְלָבִי* prop. hammerer, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of *Martel*, by Charlemagne the celebrated general of the Franks.)

מִקְלָה f.—(1) i. q. *מִקְלָה* Jud. 4:21.

(2) *a stone quarry*, Isa. 51:1.

מִקְדָּה (prob. "of place of shepherds" *מִקְדָּה*), [*Makedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites Josh. 10:10; 12:16; 15:41.

מקדש m. (from the root קדש), with Dag. euph. **מקדש** Ex. 15:17, with suff. מקדשו, once (unusually) **מקדשו** Num. 18:29.

(1) *a holy thing, something consecrated*, Num. loc. cit.

(2) *a sanctuary, a holy place*; specially used of the holy tabernacle of the Israelites, Exod. 25:8; Lev. 12:4; 21:12; Nu. 10:21; 18:1; of the temple, 1 Ch. 22:19; 2 Ch. 29:21. Often more fully, מקדש Daniel 8:11. מקדש Isaiah 60:13; מקדש Daniel 8:11. מקדש a sacred place which a king has, i.e. consecrated by him, Am. 7:13. Plur. מקדשי Jer. 51:51, the sanctuaries, the holy places of the temple; מקדשי Ps. 73:17 id.; but מקדשי ישראל are the sanctuaries of Israel (Gentile and prohibited), Am. 7:9.

(3) *an asylum*, since temples amongst the Hebrews, as amongst the Greeks, had the right of asylum, Isa. 8:14; Eze. 11:16 (compare 1 Ki. 1:50; 2:28).

מקהלים plur. m., Ps. 26:12; and—

מקהלות plur. f. (from the root קהל), Ps. 68:27, *assemblies, congregations*, especially of those who praise God, *choirs*. This latter form is also [*Makheleth*], pr. n. of a station of the Israelites in the desert, Nu. 33:25.

מקוה (from the root קנה), [once מקוה, once במקוה].

(1) prop. *expectation, hope, confidence*, 1 Ch. 29:15; Ezr. 10:2; also the person confided in, used of God, Jer. 14:8; 17:13; 50:7.

(2) *a congregation, gathering together* (from the root קנה Niph. to be gathered together).—(a) of *water*, Gen. 1:10; Exod. 7:19; Levit. 11:36.—(b) *a host, a company* of men and animals, as horses. Thus I understand the words, 1 Ki. 10:28, in explaining which most interpreters have differed widely (see Bochart, Hieroz. t. i. p. 171, 172; Michaëlis in Suppl. page 2171, and on the Mosaic Law, vol. iii. p. 332), and this of late has been approved of by De Wette (Vers. Germ. ed. 2), וּמִקְנֵה סוּחָרֵי הַפָּלֶךְ יָקְחוּ מִקְנֵה בְּמִחָר, “and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price.” There is a play of words in the double use of the word מִקְנֵה as applied to the company of merchants, and to the troop of horses. I now see that it was formerly so rendered by Piscator and Vatablus.

מקוה f. (from the root קנה Niph. to be gathered together). *a place in which water flows together*, Isa. 22:11.

מקום pl. מקומות m. (but fem. however, Job 20:9; Gen. 18:24); from the root קום No. 2, to stand.

(1) *a place* (prop. a station, from standing, existing) [“Arab. مقام, Æth. ሞቶ, id. Phœ. מקם

a place, a town”], Gen. 1:9; 24:23, 25; 28:11, 17; and frequently. Followed by a genit. *the place of any one* is his *abode, habitation*, Gen. 29:26; 30:25; Num. 24:11; Jud. 11:19; 2 Sa. 15:19, etc. Poet. Job 16:18, אֲלֵי־הֵי מְקוֹם לְעֵצְתִּי “let there be no place (or abiding) to my outcry;” let it never delay, but let my cry come without tarrying to God. Followed by relat. מֵאֵשׁ it is often put in const. st. מְקוֹם אֵשׁ (the place which), Lev. 4:33; 14:13; Jer. 22:12, (on the other hand מְקוֹם אֵשׁ Josh. 1:3; Jer. 13:7; 1 Sa. 20:19); also before הֵן relative, Ps. 104:8; and with the relative omitted, Job 18:21, לֹא (מֵאֵשׁ) מְקוֹם “the habitation (of a man who) knows not God.”—Sometimes מְקוֹם in *which place*, put periphrastically for *where* (elsewhere מֵאֵשׁ, מֵאֵשׁ, Esth. 4:3; 8:17; Eccl. 11:3; Ezek. 6:13; like the Syr. ܡܩܡ. Adv. for *in the place*, Isa. 33:21, and perhaps Hos. 2:1 (compare Arab. مكان, Syr. ܡܟܢ; a place, and adv. loco).

(2) *a town, a village* (Germ. Ortschaft). מְקוֹם שֶׁכֶּם the town of Shechem, Gen. 12:6; 18:24.

מקור m. (from the root קור), *a fountain*. מקור חיים the fountain of life, of welfare, Ps. 36:10. מקור דמים the fountain of blood, per euphem. de pudendis mulieris, Lev. 12:7; 20:18; also without דמים Lev. 20:18. Figuratively, Ps. 68:27, מְקוֹר יִשְׂרָאֵל “(ye) of the fountain of Israel,” i.e. descendants of Israel; compare מֵיִם Isa. 48:1.

מקח m. (from the root לקח), *receiving, taking*, 2 Ch. 19:7.

מקחות pl. f. *price, wages*, Neh. 10:32; (from the root לקח to take, to buy, verse 31; compare Talm. מקח buying).

מקטור m. (from the root קטר), *incense*, Ex. 30:1.

מקטרת f. (from the root קטר), *a censer*, 2 Chr. 26:19; Eze. 8:11.

מקל an unused root, which had, I suppose, the same meaning as Æth. ብቃለ: baquala, and ብቃለ: baquella, to germinate, to sprout (ב and מ being interchanged); whence ብቃለ: sprout, scion, twig; whence there is the secondary verb ተቃለ: tabakala, to punish; prop. as it appears to me, to strike with a rod, although these roots are altogether

separated by Ludolf, in Lex. page 238. We must, however, avoid comparing Latin *baculus*, which is from the stock *βάω*, pr. *Griffot*; compare *βυκτηρίον*. Hence—

מקל const. state **מקל** Jer. 1:11, and **מקל** Genesis 30:37; plur. **מקלות** *a rod, staff*, prop. twig, sucker (compare **חֹסֶר**), Gen. loc. cit. seq.; 1 Sa. 17:43, etc. **מקל יד** used of a spear, Eze. 39:9. (Chald. **יד** *spiculum*, Castell.) *Ῥαβδομαρτεία* is mentioned, Hos. 4:12.

מקלות (perhaps for **מקלות** “staves,” “lots”), [*Mikloth*], pr. n. m.—(1) 1 Ch. 27:4.—(2) 1 Ch. 8:32; 9:37, 38.

מקלט m. *asylum, place of refuge*, from the root **קלט** No. 2; עיר **מקלט** Josh. 22:13, seq.; pl. **מקלות** cities of refuge, whither homicides fled, Nu. 35:6—15; Josh. 20:2.

מקלעת f. (from the root **קלט** No. 2), *sculpture*, 1 Ki. 6:18; plur. **מקלעות**, const. **מקלעות** ib. 6:29, 32; 7:31 (*Æthiop. transp. ὠκυθῶ*: sculpture, figure.)

מקנה m. [as *cattle*, construed with a fem. verb, Ex. 34:19. App.], (from the root **קנה** to possess, to buy), const. **מקנה**; with suff. **מקני**, **מקנהו**, **מקנהו**, **מקנהו**; also with suffixes which appear to be plurals (but see under **מַעֲשֵׂה**, **מַעֲשֵׂה**, **מַעֲשֵׂה** Num. 20:19; **מקניו** Isaiah 30:23; and every where **מקניהם** Gen. 47:16; Josh. 1:14; **מקניהם** Deut. 3:19, and **מקניהם** Gen. 34:23; 36:7; 46:6 (never **מקנהם**, **מקנהם**).

(1) prop. *possession, wealth*, always used of *cattle*, in which alone the riches of Nomades consist: (compare Greek *κτῆνος* *cattle*, prop. i. q. *κτῆμα* *possession*, *ὄvis*, i. q. *ovis*, and Lat. *ops*, whence *opilio*; plur. *opes*, Arabic **مال**, Syriac **ܬܡܥܬܐ** *wealth* and *sheep*; also the Germ. *baß Gut*, used in Holstein of flocks; see Voss, on Virg. Ecl. x. 19); and this is properly used only of sheep and oxen (**צאן ובער**), beasts of burden being excepted; Genesis 26:14, **מקנה צאן**; and Genesis 47:17, “and Joseph gave them food **ובמקנה הבער** **ובמקנה הבער** **ובמקנה הבער**.” Asses and camels are more rarely comprehended in this word, Job 1:3; **אנשי מקנה** men who look after cattle, Gen. 46:32, 34; **אֶרֶץ מִקְנֶה** land fit for feeding cattle, Nu. 32:1, 4.

(2) *purchase, buying, something bought*, Gen. 49:32.

מקנה f. of the preceding.—(1) *acquisition, possession*, Gen. 23:18.

(2) *purchase, buying, something bought*, the deed of a

purchase, Jer. 31:11, seq.; also *a thing bought*, **מקנה** used of slaves bought for money, Genesis 17:12, 13, 23.

(3) *price of purchase, purchase money*, Levit 25:16, 51.

מקניהו (“possession of Jehovah”), [*Mikneiah*], pr. n. m. 1 Ch. 15:18, 21.

מקסם m. (from the root **קסם**), *divination*, Eze. 13:24; 13:7.

מקץ (“end,” from the root **קצץ**, of the form **קסר**), [*Makaz*], pr. n. of a town, once 1 Ki. 4:9.

מקצוע pl. **מקצועות** and **מקצועות** m. *a corner*, Ex. 26:24; 36:29; Neh. 3:19, 20, 24, 25. Root **קצע** to cut off.

מקצועה f. *a graving tool, a carving tool*, with which figures are made by carving in wood, Isa. 44:13. Targ. **מקצועה** *cutter*. Root **קצע**.

מקצת a doubtful noun, which apparently ought to be excluded from lexicons altogether. **מקצת**, wherever it occurs, appears to be for **מקצת**, from **קצת**, which see.

מקך not used in Kal, TO MELT, TO PINE AWAY, like the cogn. **מך**, **מך**, **מך**, **מך**, which see. In western stocks to this there appear to answer *maceo*, *macer*.

NIPHAL **מקך**—(1) *to melt*, Isa. 34:4, **מקך כל צבא** **מקך כל צבא** “all the stars of heaven shall melt,” i. e. shall fall melted, here compared by the poet to wax candles, as this image is well explained by Vitranga. [Most will regard this explanation as *very strange*.] Hence *to flow, to run*, Ps. 38:6, **מקך חבורתי** “my tumours run with corrupt matter.”

(2) *to pine, to pine away*, of the eyes and tongue, Zec. 14:12; of persons, Lev. 26:39; Ezek. 24:23; 33:10.

HIPHIL **מקך** causat. *to cause to pine away*, Zec. 14:12.

Derivative, **מק**.

מקרא m. (from the root **קרא**).—(1) *a calling together, convocation*, pr. Aram. inf. of the root **קרא**, Num. 10:2, **מקרא העדה** “to call together an assembly.” Hence—(a) *an assembly* called together, a sacred *convocation* called together, *pari-yupit*, Isa. 1:13. Often **מקרא קדש** Lev. 23:2, seq.; Num. 28:18, 25.—(b) *a place of holy convocation*, pl. sanctuaries, Isa. 4:5.

(2) *recitation, reading*, Neh. 8:8, “they listened to the reading.”

מקרה m. (from the root **קרה**).—(1) *a fortuitous chance*, 1 Sam. 6:9; 20:26; Ruth 2:3.

(2) *a lot*, which happens to any one, Ecc. 2:14, "מקרה אחד יקרה את-בָּלֵם" "the same lot happens to all," verse 15; 3:19; 9:2, 3.

מִקְרָה m. pr. part. Piel, from the root **קרה**; *boarding, floor*, Ecc. 10:18.

מִקְרָה f. (from the root **קרה**), *refreshing, cooling*, Jud. 3:20, 24.

מִקְשָׁה m. propr. *turned work*, or something rounded, from the root **קשה** No. II, i. q. fem. **מִקְשָׁה**. Isa. 3:24, **מִקְשָׁה מִקְשָׁה** "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

I. **מִקְשָׁה** f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, **מִקְשָׁה פִּעֲשָׁה**, "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage. sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand **מִקְשָׁה** of *solid* gold, from the root **קשה** to be heavy, hard.

II. **מִקְשָׁה** for **מִקְשָׁה**, Arab. **مَقْشَاة** f. denom. from **קשא** a cucumber; *a field set with cucumbers*, Isa. 1:8.

מִר m. (from the root **מרה**).—(1) subst. *a drop*, so called from flowing down (see **מרה** No. 1), Isa. 40:15.
(2) adj. f. **מִרָה** *bitter*, Isa. 5:20; Prov. 27:7; *bitter, acrid* (sharp), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(a) *sad, sorrowful*, Eze. 3:14; often used of the mind, Job 21:25, **מִרָה נֶפֶשׁ** adj. *sad* of soul, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(b) *bitter*, of a cry or weeping, Germ. *bitterlich*. **מִרָה וְמִרָה** "a loud and bitter cry," Gen. 27:34; Est. 4:1; Eze. 27:31, **מִרָה בִּיר** "a bitter (violent) lamentation;" also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. **מִר** Isa. 33:7, and **מִרָה** Eze. 27:30, *bitterly*.—(c) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. **مَرِير** (whence it is at the same time manifest how **מִר** strong, Jud. 14:14, can be opposed to sweet), Hab. 1:6; **מִר מִר** id. Jud. 18:25; 2 Sam. 17:8.—(d) *destructive, pernicious*, Psal. 64:4; Jer. 2:19. **מִר מִר** bitter waters, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

מִר, fully **מִר** Cant. 4:6; 5:5, seq. Makk. **מִר**

(Ex. 30:23) m. *myrrh* (so called from its flowing down, distilling, see the root **מרה** No. 1), Arab. **مِرْ**, Gr. **μύρρα** (as if from the fem. form **מִרָה**), **μύρρα**; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Psal. 45:9; Prov. 7:17; Cant. 3:6; 4:14. **מִר עֵבֶר** Cant. 5:5, and **מִר דִּרְדֹר** Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, **μύρρα σπυρτή**. **מִר דִּרְדֹר** a little bag filled with myrrh, for the sake of the sweet smell (like **מִר דִּרְדֹר** Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 520.

I. **מִרָה** i. q. **מִרָה**—(1) TO LASH a horse with a whip to quicken its speed (*streichen, anpeitschen*), see HIPHIL.

(2) *to be contumacious, rebellious*. Part. fem. **מִרָה** i. q. **מִרָה** rebel, Zeph. 3:1.

HIPIIL, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 39:18, **מִרָה תִּקְרֶה** "now she lashes up herself on high." Compare **מִרָה** and **מִרָה**. The ancient versions, "*lifts up herself, rises*," as if **מִרָה** were with the letters transposed, i. q. **מִרָה** = **מִרָה**.

II. **מִרָה** or **מִרָה** a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. **مَرَا** and **مَرِي** *bene profecit s. bene cessit cibis*, **مَرِي** to be strong (pr. fat), to be manly

whence **מִרָה** Ch. **מִרָה** a man. Hence **מִרָה** fat, **מִרָה** the crop of a bird, and pr. n. **מִרָה**. Very nearly kindred is **מִרָה** HIPI. to fatten, **מִרָה** fat, which are referred above, page cxxxviii, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that **מִרָה**, **מִרָה** would nearly approach **מִרָה**, which see. To this answer the Sanscrit *prī, pri*, to fill, to nourish, to sustain.

מִרָה pr. n. f. (i. q. **מִרָה** "sad"), [*Mara*], Luth 1:20.

מָרָא Ch. *lord*, Daniel 2:47; 4:16, 21; 5:23. Syr. **ܡܪܐ**, Arab. **مَرَّ** id. pr. man, from the root **מָרָא** No. II.

מָרָאדֶךְ see **מִרְדַּךְ**.

מָרָאדֶךְ בִּלְאָדָן ("Merodach (i. e. Mars) is god, the lord;" according to Bohlen, i. q. Pers. **مرکت** "a praised man", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in Chronico, Vers. Arm. ed. Aucher. tom. i. p. 42, 43), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called **מָרָאדֶךְ** **בִּלְאָדָן** which see; *m* being changed into *b*.

מָרָא const. **מָרָא** with suff. **מָרָאֵךְ** Cant. 2:14; **מָרָאֵךְ** Lev. 13:34; **מָרָאֵךְ** Lev. 13:25; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see **מַעֲשֶׂה** and Gramm. § 90, 9), like **מָרָאֵךְ** Cant. 2:14; **מָרָאֵךְ** Job 41:1; and **מָרָאֵךְ** (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. **מָרָאֵךְ** Eccles. 11:9 כחיתב (רי) **מָרָאֵךְ** m. (from the root **מָרָא**).

(1) *appearance, look, aspect*, Gen. 41:21; Cant. 2:14 [and often Arab. **مَرَّ**]; Lev. 13:12; **מָרָאֵךְ** "according to all the looking of the priest," i. e. as to what the priest sees in him. Deut. 28:34, **מָרָאֵךְ** "what thine eyes behold;" verse 67; Isa. 11:3; Eze. 23:16.

(2) *vision, sight*, Exod. 3:3; Eze. 8:4; 11:24; 43:3; Dan. 8:16.

(3) *form, appearance*, Exod. 24:17; Eze. 1:16, 28. It is placed after in the genitive, **מָרָאֵךְ** Gen. 12:11; **מָרָאֵךְ** Gen. 24:16; 26:7, fair of form; and with **לְ** prefixed, **מָרָאֵךְ** beautiful of form, Gen. 2:9. In the prophetic style the appearance of anything, is what is like such a thing; comp. **דְּמוּת** No. 3. Dan. 10:18, **וַיַּעֲבִי בְּמָרָאֵךְ אָדָם** "there touched me as the appearance of a man;" Eze. 8:2; also 1:26, **דְּמוּת בְּמָרָאֵךְ**.

מָרָא f. of the preceding.—(1) *vision*, i. q. **חֲזוֹן** Dan. 10:7, 8, 16, **מָרָאֵךְ הַלַּיְלָה** visions of the night, Gen. 46:2, **מָרָאֵךְ אֱלֹהִים** visions sent by God, Eze. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. **مِرْآة** id.) compare **מִרְאֵה**.

מָרָא f. (from the root **מָרָא** No. II.), the crop of a bird, Levit. 1:16. (Arab. **مَرِي** id.)

מָרָאֵשׁ Josh. 15:44, and **מָרֶשֶׁה** 2 Chron. 11:8, 14:8, 9; Mic. 1:15 (i. q. **מָרָאֵשׁ** "that which is at the head"), [*Mareshah*], pr. n. of a fortified town in the plain country of Judah; Gr. **Μαρισα**. 2 Mac. 12:35; **Μαρησα**, Jos. Antt. viii. 10, § 1; **Μαρισσα** xii. 6, § 6.

["(2) a man, 1 Chron. 2:42."]

מָרָאֵשׁ pl. f. (denom. from **רָאָה**, pr. that which is at any one's head, opp. to **מִרְגְּלוֹת** that which is at the feet. It becomes a prep. *at the head of* any one with suff. **מָרָאֵשִׁי** at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, **מָרָאֵשִׁי שָׁאוּל** "at the head of Saul," perhaps for **מָרָאֵשִׁי מִמָּרָאֵשִׁי** Mem being omitted (unless the true reading be **מָרָאֵשִׁי**, with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

מָרָאֵשׁ id. with suffix **מָרָאֵשִׁיכֶם**. Jer. 13:18, **יָרֵד מָרָאֵשִׁיכֶם עֹטְרַת תְּפִלָּתְכֶם** "there shall descend your heads (i. e. from your heads) the crown of your honour." **יָרֵד** is here followed by an accus. of the thing from which anything descends, like **עָלָה**. But there is nothing to hinder from reading **מָרָאֵשִׁיכֶם**, like 1 Sa. 26:12.

מָרַב ("multiplication," from the root **רָבַב**, of the form **מַסְבֵּב**), [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

מָרְבִּים plur. coverings, cushions spread out. Pro. 7:16; 31:22; from the root **רָבַב**.

מָרְבָּה f. (from the root **רָבַה**), *amplitude, fullness*, as a concr. *full*, Eze. 23:32.

מָרְבָּה m. (from the root **רָבַה**)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided **מָרְבָּה** in great plenty."

מָרְבִּית f. (from the root **רָבַה**)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny, increase of a family*, 1 Sa. 2:3.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. **τόκος**, from **τίωμι**; Lat. *fenus*, from *feo*, i. e. *fero, pario*; whence *fecundus*; see Gellius, xvi. 13). Arab. **رَبَا**, *interest* **رَبَا** *interest*.

מַרְבֵּץ const. st. מַרְבֵּץ Eze. 25:5 (see Lehrs. page 578), m. (from the root מַרַּב, a *couching place* (of cattle), Zeph. 2:15.

מַרְבֵּק m. a *stable* or *stall*, in which cattle are *tied up*, from the root מַרַּב, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

מַרַּב an unused root, which seems to have signified the same as מַרַּב, Arab. quadril. نيرج, as far as may be gathered from the derivatives.

(1) *to roll rapidly*; whence מַרַּב a *threshing wain*, (unless perhaps מַרַּב in this noun is i. q. מַרַּב, מַרַּב, to rub, to rub in pieces).

(2) *to speak rapidly*, used of babblers, tale-bearers; whence מַרַּב, נִרְבָּ, tale-bearer.

מַרְנוּץ m. (from the root מַרַּנ, *rest*, a *place of rest*, Jer. 6:16.

מַרְנָלוֹת pl. f. (denom. from מַרַּנ), what is *at* any one's *feet*; opp. to מַרְאֲשׁוֹת which see. Ruth 3:4, seq.; Dan. 10:6. In accus. adv. *at* any one's *feet*, Ru. 3:8.

מַרְנָמָה f. a *heap of stones*, from the root מַרַּנ; Arab. رجم, to heap up stones. Pro. 26:8, מַרְנָמָה "as a bag of gems in a heap of stones;" a proverbial expression, similar to Matt. 7:6. Not amiss Luther, als ob man Edelsteine auf den Rabenstein wirft.—LXX. translate מַרַּב a *sling* (from the root מַרַּב to cast stones): δὲ ἀποδεσμεύει λίθον ἐν σφενδύτῃ.

מַרְנָעָה fem. (from the root מַרַּנ, *rest*, a *tranquil habitation*, Isa. 28:12.

מַרְדֵּב fut. יִמְרַד TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by 2 Ki. 18:7, 20; 24:1, 20; and עַל of the person rebelled *against*, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. מַרַּב), Josh. 22:16; Job 24:13 (see below). מַרַּב בִּיהוָה to rebel against Jehovah (by worshipping idols), Josh. 22:16, sqq.; Eze. 2:3; Dan. 9:9. Poet. מַרְדֵּב אֵל those who oppose the light, the enemies of light, Job 24:13. (Syriac مَرَدِب id. Arabic to be obstinate, contumacious. Kindred is מַרַּב.)

The derivatives immediately follow, except the pr. n. מַרְדֵּב.

מַרְדֵּב Chald. i. j. Hebr. Ezr. 4:19.

מַרְדֵּב m.—(1) *rebellion, defection*, Josh. 22:22. (2) [Mered], pr. n. 1 Ch. 4:17, 18.

מַרְדֵּב Chald. adj. *rebellious*, f. מַרְדֵּב emphat. st מַרְדֵּב Ezr. 4:12, 15.

מַרְדֵּב contumacy, 1 Sa. 20:30.

מַרְדֵּב Jer. 50:2, pr. n. of an idol of the Babylonians, prob. the *planet Mars*, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs

and Nasoreans, مريخ, ميريك, appears to have sprung from this, (Mirrikh from Mirdich), and the etymology of this itself—(Merodach from the stock Mord, Mort, signifying both *death* and *slaughter*, see page CCCCLX, B, and the formative syllable ach, och, very frequent in Assyrian and Chaldee words, comp. מַרְדֵּב (מַרְדֵּב) suits very well the god of slaughter and war. So too Mars, Mavors, and mors appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as Mesessimordachus, Sisi-mordachus, מַרְדֵּב (which see).

מַרְדֵּב (Persic مردکی "little man," or "worshipper of Mars," from מַרְדֵּב [Mordecai], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, sqq. LXX. Μαρδοχαίος, [Also one who returned with Zerubbabel, Ezr. 2:2; Neh. 7:7].

מַרְדֵּב masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root מַרַּב, subst. *persecution*. But I fully agree with Döderlein, that for מַרְדֵּב we should read מַרְדֵּב (dominion) from the root מַרַּב. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

מַרַּב—(1) pr. i. q. Arab. مَرَى TO STROKE, TO STRIPE (German streichen, streifen); specially to *lash* with a whip (compare the kindred מַרַּב, to pass a razor over the skin, whence מַרְדֵּב a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred are מַרַּב, מַרַּב to rub, to rub over, streichen, reiben, einreiben. Hence—

(2) *to be contumacious, rebellious*, Deut. 21:18, 20; Ps. 78:8; prop. to *resist, to contend against*.

striking and contending with both hands. (Arabic *مري* to refuse what is owed, Conj. III. to contend in disputing) Constr. with *ק* of the person resisted, Ps. 5:11; Hos. 14:1; and with an acc. (prop. to repulse any one), Jer. 4:17; Psalm 105:28; especially in the phrase, *מְרָה אֶת־פִּי יְהוָה* to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

הִמְרָה הַמְרָה fut. apoc. וְהִמְרָה (Ezek. 5:6), i. q. Kal No. 2, to resist, to oppose. Job 17:2, *בְּהִמְרוֹתָם תִּלָּן*, *מְרָה* prop. "my eye rests upon their resistance," i. e. I see or experience nothing but their provocation; also to be refractory, contumacious, Psalm 106:7. Constr. — (a) followed by an acc. (as in Kal), Ps. 78:17, 40, 56; often in the phrase, *מְרָה אֶת־פִּי יְהוָה* as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, *מְרָה אֶת רֹחַ יְיָ* Psalm 106:33; and *מְרָה אֶת עֵינֵי יְיָ* (as if, to offend the eyes of Jehovah) Isaiah 3:8. — (b) followed by *ק* (against) Ps. 106:43; Ezek. 20:8. — (c) followed by *עִם* Deut. 9:7, 24; prop. to contend with any one.

Derivative nouns, *מְרָה*, *מְרָה* and pr. n. *מְרָה*. No. I, *מְרָה*, *מְרָה*, *מְרָה*.

Note. In two occurrences of the root *מְרָה* the signification appears to be borrowed from the kindred root *מְרָה* 'to be bitter.' One is 2 Kings 14:26, *עֵינֵי יִשְׂרָאֵל מְרָה כְּאֵד* "the affliction of Israel (was) very bitter" (so all the ancient versions), where it would be hardly suitable to say, *perverse*, i. e. obstinate, affliction, nor do I see how from the notion of the root *מְרָה* we can with Schultens obtain the notion of severe affliction. The other instance is *מְרָה* Job 23:2, which see. On the other hand *מְרָה* has adopted the signification of the verb *מְרָה* Ex. 23:21.

I. *מְרָה* f. dual *מְרָתִים* (from the root *מְרָה*) repeated rebellion [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

II. *מְרָה* ("bitterness," from the root *מְרָה*) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see Travels in Syria, p. 777, seqq.); the same as is now called *بئر هوار* *Bîr Hawrah*, not the fountains of Moses (عيون موسى), as thought by Pococke and Niebuhr.

מְרָה (read *morra*) f. (from the root *מְרָה*) sadness, grief, Prov. 14:10.

מְרָה f. id. Genesis 26:35, *מְרָה רֵיחַ* "sadness of spirit."

מְרָה m. (from the root *מְרָה* No. 2) Lam. 3:19; pl. *מְרָהִים* Lam. 1:7, persecution of any one. Concr. "one troubled with persecutions," Isa. 58:7.

מְרָה (prob. for *מְרָה*, *مَرْز* refuge, from the root *מְרָה* to draw in, to betake oneself), [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23.

מְרָה m. one bruised, crushed, from the root *מְרָה*. Leviticus 21:20, *מְרָה אֶשְׁדָּה* " (castrated) with crushed testicles." But LXX. *μορσός*. Vulg. *herniosus*.

מְרָה m. (from the root *מְרָה*) — (1) height; what is high, lofty, sublime. Placed after another word in the gen. *הַר מְרָה יִשְׂרָאֵל* the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. *בְּמְרָה* on high, Job 39:18; and *מְרָה* in acc. id. Isai. 37:23, *וַתִּשָּׂא מְרָה עֵינֶיךָ* "and thou liftest up thine eyes on high." Concr. Most High (of God), Ps. 92:9; and coll. leaders, princes, Isa. 24:4. Poet. very high is also applied to any thing far off. Psalm 10:5, *מְרָה מִשְׁפָּטֶיךָ מִנְּגִדוֹ* "thy judgments are very far off from him;" comp. *רוֹם* Isa. 30:18.

(2) a lofty, fortified place, Hab. 2:9; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. *מְרָהִים* id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Plur. figuratively, of great honours, Ecc. 10:6.

(3) loftiness of mind, pride; adv. Ps. 56:3.

מְרָה ("height," "a high place"), *מְרָהִים* [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a lofty region at the foot of Mount Lebanon; (Greek *Σαμοχωνίτις*, Jos. Antiqu. v. 6; Arab. *بحرّة الحولة*); through which the Jordan flows.

מְרָה m. (from the root *מְרָה*), course, race, Eccl. 9:11.

מְרָה f. — (I) i. q. *מְרָה* 2 Sam. 18:27; Jerem. 23:10.

(II) oppression of the poor, a signification taken from the root *מְרָה*, Jer. 22:17.

מְרָהִים m. pl. (from the root *מְרָה*), purification, Est. 2:12.

מְרָה ("bitternesses," "bitter fountains") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12.

מְרִיחַ Jer. 16:5, const. **מְרוּחַ**, Amos 6:7 (compare Lehrg. p. 578), i. q. Arab. **زح**, *clamour, outcry*, the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare **مَرْجَح** endowed with a loud voice. Medial words of the same kind are **לָלַל** and **לָנַן**.

מָרַח—(1) TO RUB, TO BRUISE, TO RUB OUT, see **קָרוֹחַ**. (Cognate are **מָרַק**, **מָרָה**, and with **ר** turned into a sibilant, **מָרַשׁ**. Arab. **مَرَحَ** a tree from which fire is brought by rubbing.—(2) i. q. Arab. **مَرَحَ** to rub over, e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs **לְמַרְחֵהוּ** (pregn.) and lay them softened upon the ulcer;" LXX. *καὶ τρίψον καὶ κατὰπλασαι*. Hence **מָרוּחַ**.

מָרְחָב m. (from the root **רָחַב**), *broad space*, Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, **צָר**; compare **יִשְׁע**); Ps. 18:20, **וַיּוֹצִיאֵנִי** **לְמָרְחָב** "and he brought me out into a wide space," i. e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, **בְּכֶבֶשׂ בְּמָרְחָב**, "like a lamb in a wide space," where it might easily wander from the flock.

מָרְחָק (from the root **רָחַק**); pl. **מָרְחָקִים** and **מָרְחָקִים** Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off*; **מִמָּרְחָק** from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, **מִמָּרְחָק**, "he fled from afar off," i. e. to flee away far, and already to look from a great distance, **אֶרֶץ מָרְחָק**, a remote land, Isa. 13:5; pl. **מָרְחָקִים** Zec. 10:9; **אֶרֶץ מָרְחָקִים** Isa. 33:17; Jer. 8:19; **מָרְחָקֵי אֶרֶץ** Isa. 8:9, remote countries.

מָרְחָשֶׁת fem. (from the root **רָחַשׁ**), *a pot, a cauldron*, prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

מָרַט (kindred to the verb **מָלַט**, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, to tear out, to pluck the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where **מָרַטִים** are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, **כָּל־בְּתָרָה מָרַטָהָ** "every shoulder was peeled," i. e. with carrying burdens.

NIPHAL, to become bald, Lev. 13:40, 41.

PUAL—(1) to be polished (used of metal), : Ki 7:45.

(2) to be sharp, as a sword. Part. **מִרְכָּה** for **מְרִכָּה** (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer **עַם מִרְכָּה** Isa. 18:2, 7, for **עַם מְרִכָּה** a sharp people, i. e. fierce, vehement (compare **חָדָר** No. 2). But see above under the word **מִרְכָּה**.

מָרַט Ch. i. q. Hebr. No. 2, to pluck (wings). Pret. pass. to be plucked, Dan. 7:4.

מָרִי m. in pause **מָרִי**, with suff. **מָרִיךְ** Deu. 31:27, **מָרִים** Neh. 9:17 (from the root **מָרַח**).

(I.) *contumacy*, Eze. 2:5, **בֵּית מָרִי הָפָה**, "for they are a contumacious house," i. e. people. **מָרִי** the contumacious, Num. 17:25. Ellipt. for **אִישׁ מָרִי** Eze. 2:7, **הֵמָּה**, "for they are contumacious;" verse 8; 44:6; Prov. 17:11.

(II.) *bitterness*, a signification taken from the root **מָרַח** (compare the note under **קָרוֹחַ**), Job 23:2, **גַּם הַיּוֹם מָרִי שְׁאִי**, "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of **מָרִי**, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. ["*Outcry*," is the sense given to this passage in Thes.]

מָרִי בַעַל [Merib-baal], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before **בַּעַל מָרִיב** ("contender against Baal"), which seems to be the more correct form.

מָרִיא (from the root **מָרַא**) adj. *fat, well-fed*, Eze. 39:18; hence subst. *well-fed cattle*; specially a *fatted calf*, **מָרִיא** *στευρός*. Commonly joined with the words **שׁוֹר** and **בָּקָר**. 2 Sam. 6:13; 1 Ki. 1:9; 19:25; Isa. 11:6. Plur. **מָרִיאִים** Isaiah 1:11; Amos 5:22.

מָרִיבָה f. (from the root **רִיב**).—(1) *strife, contention*, Gen. 13:8; Exod. 17:7; Num. 27:14.

(2) [Meribah], pr. n.—(a) of a fountain flowing from a rock in the desert of Sin on the Heroopolitan gulf, Exod. 17:1—7.—(b) **מֵי מָרִיבָה** ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully **מֵי מָרִיבֹת קֹדֶשׁ** Eze. 47:19.

מָרִיָה ("contumacy"), [Meraiah], pr. n. m., Neh. 12:12.

מָרִיָה and **מִוִּיָה** Moriah, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, **אֶרֶץ מִוִּיָה** "the land of Moriah,"

i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. אֶרֶץ הַעֵי Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:3, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root מְרָאָה which is confirmed by regarding מְרָאָה as contr. from מְרָאִיָּה for מְרָאָה (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

מְרִיּוֹת ("contumacies"), [Meraioth], pr. n. m. —(1) 1 Chron. 5:32; 6:37; Ezr. 7:3.—(2) 1 Ch. 9:11; Nehem. 11:11.—(3) Neh. 12:15; elsewhere מְרָמוֹר (in the ancient writing the letters י and מ resemble one another).

מְרִיּוֹם (prop. "their contumacy") pr. name f. Miriam; Greek Μαριάμ, Μαρία.—(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4.—(2) 1 Chron. 4:17.

מְרִירוֹת f. (from the root מְרַר, *sadness, grief*, Eze. 21:11.

מְרִירִים see מְרִירִים.

מְרִירִי m. adj. (from the root מְרַר) *bitter*; hence *poisonous*, Deut. 32:24. Compare מְרִירָה.

מְרִיד m. pr. softness; figuratively *fear, timidity*, Lev. 26:36 (LXX. *δειλία*); from the root מְרִיד, whence the segolate form מְרִיד = מְרִיד in the same manner as מְרִיד from the roots מְרִיד, מְרִיד; מְרִיד from the roots מְרִיד, מְרִיד; מְרִיד from the roots מְרִיד, מְרִיד. The root which is found in the Rabbinic, נחמך to be soft, is secondary and taken from this noun.

מְרִיבָה m. (from the root מְרִיב)—(1) *a chariot*, 1 Ki. 5:6.

(2) *the seat of a chariot*, Cant. 3:10; Lev. 15:9.

מְרִיבָה f. 2 Sam. 15:1; 1 Kings 7:33; constr. מְרִיבָה Gen. 41:43; with suff. מְרִיבָתִּי Gen. 46:29; 1 Sam. 8:11; plur. מְרִיבָוֹת Zec. 6:1; Joel 2:5; constr. מְרִיבָוֹת Exod. 15:4; with suff. מְרִיבָתִּי Mic. 5:9, f.; *a chariot*, Gen. 46:29; especially a war chariot; see the above-cited examples.

מְרִיבָה f. (from the root מְרִיב, *merchandise*, Eze. 27:24. [a market, see Thes.]

מְרִיבָה f. (from the root מְרִיב to deceive).—(1) *fraud*, Gen. 27:35; 34:13. מְרִיבָה a fraudulent man, Psal. 5:7. מְרִיבָה אֲבִי fraudulent weights, i. e. made to deceive, Mic. 6:11. מְרִיבָה מְרִיבָה deceptive scales, Pro. 11:1. Meton. *riches gained by fraud*, Jer. 5:27. Plur. מְרִיבָוֹת Ps. 10:7; 35:20.

(2) [Mirma], pr. n. m., 1 Chron. 8:10.

מְרִיבָה ("elevations"), [Meremoth], pr. n. n. —(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מְרִיבָה verse 15.—(2) Ezr. 10:36.

מְרִיבָה m. (from the root מְרִיב, *a treading down, something to be trodden with the feet*, Isa. 5:5; 7:25; 10:6; Eze. 34:19.

מְרִיבָה pr. n. Gent. [Meremothite], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7.

מְרִיבָה [Meres], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen ܡܪܝܬ lofty). ["Compare Sansc. *mārsha*, worthy; from the root *mārish*; Zend. *meresh*. Benfey."]

מְרִיבָה [Marsena], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. prec. ["with the addition of *nā*, nom. Zend. *nar*, a man."]).

מְרִיבָה masc. (with each Tzere impure), i. q. *a friend, a companion*; with suffix מְרִיבָהי Genesis 26:26; plur. מְרִיבָהי Jud. 14:20; 15:6; with suffix מְרִיבָהי for מְרִיבָהי Prov. 19:7. It has the form as if Hiphil of the verb מְרִיב, borrowing its signification from the verb מְרִיב No. 2, unless it be laid down that מְרִיב is comp. of מְרִיב and מֶן (like מְרִיב, see מֶן No. 3, letter c), and that it only denotes *a companion, not a friend*, i. q. מְרִיב. This is the only way of explaining the former Tzere being unchanged [But see Thes. p. 1296.]

מְרִיבָה masc. (from the root מְרִיב) with suff. מְרִיבָהי Job 39:8; מְרִיבָהי Eze. 34:18, *pasture, fodder* for cattle, Gen. 47:4; Joel 1:18; Job 39:8 ["*lair, or feeding place of wild beasts*, Nah. 2:12. Arab. مَرْعى id."].

מְרִיבָה fem. (from the root מְרִיב)—(1) *pasture, pasturing*. צֹאן מְרִיבָהי "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. מְרִיבָהי "the people that he (God) tends," Ps. 95:7.

(2) *a flock*, Jer. 10:21.

מְרִיבָה ("trembling," perhaps "earthquake"), [Maralah], pr. n. of a town in the tribe of Zebulun, Josh. 19:11.

I. מְרִיבָה m. מְרִיבָה Jer. 8:15 (from the root מְרִיב to heal).—(1) *the healing* (of a disease), 2 Ch. 21:18; 36:16; Jer. 14:19.—Hence—

(2) *refreshing*, both of the body, Prov. 4:22; 16:24; and of the mind, Pro. 12:11; 13:17.

(3) *deliverance* (from calamity), Prov. 6:15; 59:1; Mal. 3:20.

(4) *remedy*, Jer. 33:6.

II. מַרְפָּא (from the root מַרְפָּא=רַפָּא to relax), prop. *relaxed mind*; hence *tranquillity* of mind, *meekness*; Pro. 14:30, לֵב מַרְפָּא "a meek heart;" Pro. 15:4; מַרְפָּא לְשׁוֹן "tranquillity of tongue," i.e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

מַרְפֵּשׁ m. (from the root רַפֵּשׁ), *water disturbed by treading*, Eze. 34:19.

מַרְץ a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power TO BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred מַרְצֵן (*m* and *p* interchanged), to be violent (Hos. 4:2); whence מַרְצֵן a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic مَرَضٌ to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce*; hence, *to be vehement*.]

NIPHAL, Job 6:25, מַה-נִּמְרָצוּ אֶמְרֵי-יֵשׁׁר "how powerful are right words;" 1 Kings 2:8, קָלְלָה נִמְרָצָת "a heavy (or grievous) curse," Mic. 2:10, חָבַל נִמְרָץ "very violent destruction."

HIPHAL, to make vehement, to irritate; Job 16:3, מַה-יִּמְרִיצֶנִי "what (so) irritateth thee?"

מַרְצֵעַ masc. *an awl*, so called from its boring (root רָצַע), Ex. 21:6; Deu. 15:17.

מַרְצֶפֶר fem. (from the root רָצַף), *a pavement*, a place laid out with stones, 2 Ki. 16:17.

מַרְקָּ prop. TO RUB (compare the kindred מַרַח, and in Greek ἀμύγω, ἀμωγνύω); hence—

(1) *to polish* (metal); 2 Chron. 4:16, נְחֹשֶׁת מְרוּקָה "polished brass;" Jerem. 46:4, מְרוּקֵי הַרְמָחִים "polish the spears."

(2) *to cleanse*, by washing, or anointing; compare מְרוּקִים. (Syr. ܡܪܩܝܬܐ to wash off.)

PUAL מְרוּקָּ pass. of No. 1, *to be scoured*, Lev. 6:21. Derivatives, מְרוּקִים, מְרוּקִים.

מַרְקָּ m. *broth, soup*, Jud. 6:19, 20, and Isaiah 56:4 קִרִּי Arab. مَرْق and مَرَق id. The proper

form of the word is מַרְקָּ (which see), from the root מַרְקָּ.

מַרְקָּ masc. (from the root מַרְקָּ), plur. *aromatic herbs*, Cant. 5:13.

מַרְקָּה f. (from the root מַרְקָּ), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23.

מַרְקָּה f. (from the root מַרְקָּ).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14. (2) *ointment*, 1 Ch. 9:30.

מַרַּר—(1) TO FLOW, TO DROP; whence מַר a drop, מַר myrrh, so called from distilling, and prob. מַרְרָה bile. (Arab. مَرَر to cause to flow, مَرَرَة frequent rain, and مَرَج channel. The trilit. מַר has often the sense of going, passing away, which in many roots is connected with that of *flowing*; see No. 4, جَرى to run, to flow; Aram. ܡܪܬ to run; whence מַרְרָה channels.)

(2) *to be bitter*. (Arab. مَرَر fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *maereo*. How this notion coheres with the former is not clear. Perhaps it is denom. from מַר myrrh, and מַרְרָה bile, as being very bitter things). Impers. מַר לִי it is bitter to me, i.e. I am sad, Lam. 1:4, followed by כֵּן (because of any thing), Ruth 1:13. Fut. A. יִמַּר Isa. 24:9, compare Hebr. Gram. § 67, note 3.

(3) *to be embittered*, 1 Sa. 30:6.

PIEL, fut. יִמַּר.—(1) *to make any thing bitter*, Ex. 1:14; Isa. 22:4, אֶמַּר בִּבְכִי "I weep bitterly."

(2) *to embitter, to irritate, to provoke any one*, compare Hithp. Gen. 49:23.

HIPHAL, הִמַּר, inf. הִמַּר.—(1) *to make life bitter*, Job 27:2.

(2) followed by לִי, *to make any one sad*, Ruth 1:20, הִמַּר לִי שָׂדֵי "the Almighty hath made me sad." Compare הִמַּר verse 21.

(3) *to weep bitterly*, for the fuller זָעַק הִמַּר זֶעַק Zec. 12:10.

Note. מַרַּר Ex. 23:21, is fut. Hiphil in the Chald. form, for מַרַּר, but with the signification taken from the verb מַרַּר, followed by ; to rebel. Compare the note under מַרַּר.

HITHPALPEL הִתְמַרְמַר *to be embittered, exasperated*, Dan. 8:7. (Syr. ܡܪܩܝܬܐ to embitter, to provoke; Arab. مَرَر to be angry.)

משגב with suff. **משגבני** (from the root **שגב**) m.—
(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for a *refuge* itself, Ps. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

(3) with art. [*Misgab*], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

משוכה Prov. 15:19; and—

משוכה Isa. 5:5, f.; *a hedge* made of briars and thorns; called in other places **מסוכה**. Root **שוכ** and **קבד**.

משור m. *a saw*, Isa. 10:15; from the root **שור** to saw.

משורה f. *a measure* of liquids, Lev. 19:35; Eze. 4:11, 13; from the root **משר**, Arabic **مشر** II. to divide.

משוש m. (from the root **שוש**), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Ps. 48:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. poet., put for a finite verb.

משחק m. (from the root **שחק**) *scorn*; hence used of its object, Hab. 1:10.

משחמה f.—(1) *a noose, a fetter*, i. q. **פח** Hos. 9:8; from the root **שחם**, Syr. **سحم** to bind, to fetter. Hence—

(2) *destruction*, ibid. verse 7; compare **מחש**. Others render *hatred, persecution*; from **שחם** to pursue after.

משכיל see **שכל** Hiphil.

משכית f.—(1) *image, figure*, from the root **שכח**, Ch. **שכח** to look at, to behold, Eze. 8:12, **משכיות** “the chambers of images,” i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. **משכיות** Lev. 26:1, and **משכיות** Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, **משכיות** **בכסף**, “apples of gold, adorned with figures of silver.” Others render, in silver baskets, so that **משכיות** would take its signification from **שכח** to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

משכרת f. (from the root **שכר**), *wages*, Gen. 29:15; 31:7, 41; [“reward, Ruth 2:12.”]

משמרות f. pl. *nails*, Ecc. 12:11; see **מסמרים**.

משפח m. *shedding of blood, slaughter*, Isa.

5:7, from the root **שפח** i. q. **שפח** to pour out; Arab **سفاح** to pour out blood, **سفاح** a shedder of blood, a tyrant.

משור an unused root [“perhaps i. q. Arabic **مشر** to divide”], see **מִשְׁרָה**.

משורה f. *dominion*, Isa. 9:5, 6, from the root **שור**=**שור** and **שור** to rule.

משרפות pl. f. (from the root **שרף**).

(1) *a burning* of lime, Isa. 33:12 (compare Gen 11:3).

(2) *the burning* of dead bodies, Jer. 34:5 (compare 2 Ch. 16:14).

(3) **משרפות מים** (“the flow of waters,” from the root **שרף**, Ithpe. to drop [but see Thes.]), [*Misrephoth-maim*], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

משרק (“vineyard,” plantation of vines of superior quality, see **שרק**), [*Masrekah*], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

משרת *a frying pan*, 2 Sam. 13:9; Ch. **מסרת**, **מסרתה** id. The origin is uncertain, and it is even doubtful whether the **ת** be radical or servile. It seems to me rather to be servile, so that the root would be **שרי** i. q. **שרי** to shine, to sparkle;

whence **משרת** and **משרת** a brass frying pan, so called from its being polished. That the root **סרת** had the notion of parching is a mere gratuitous assertion.

מש [*Mash*], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (Phaleg. II, 11), in understanding the inhabitants of *mount Masius* (Arab. **جودي**), which lies to the north of Nisibis, and is a part of the Gordian mountains.

משא m. (from the root **נשא**).—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. **משא**. Neh. 10:32, **משא** **כליך**, “the debts of every man,” i. e. all debts, perhaps so called from the debtor’s promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read **משא** *the burden of every hand*, which is less suitable.

משא (perhaps i. q. **מישא** “retreat”), [*Mesha*], pr. n. of a place mentioned in the description of the

boundaries of Joctanite Arabia. Gen. 10:30, "and their dwelling was **מִשְׁאָב** בְּאֶרֶץ סֶפְרָה הַר הַקָּדִים from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be *Μούσα* or *Μούσα* a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Maushil* (according to Ptolem. vi. 7, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sepharah* to be the city **סֶפְרָה** the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called **نجد** the abode of the Wahabites. See (Jomard) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in Ephemerid. Hal. 1825, No. 56. [According to Forster i. 97, Mount Zames.]

מִשְׁאָב m. (from the root **שָׁאָב**), a channel, watercourse, into which water is drawn for the cattle to drink, Jud. 5:11.

מִשְׁאָה f. (from the root **נָשָׂא** No. 2) a debt, Deut. 24:10; Prov. 22:26, i. q. **מִשְׁאָה** No. 2.

מִשְׁאוֹן m. fraud, deception, Prov. 26:26; from the root **נָשָׂא** No. 1.

מִשְׁאוֹת Ps. 74:3; see **משואות**.

מִשְׁאָל ("prayer"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. 19:26; 21:30; contr. **מִשְׁאָל** from **מִשְׁאָל** 1 Chron. 6:59.

מִשְׁאָלָה (from the root **שָׁאָל**), prayer, petition, Ps. 20:6; 37:4.

מִשְׁאָרֶת f. a kneading trough, or vessel in which flour is worked and fermented, Exod. 7:28; 12:34; Deut. 28:5, 17; from **שָׁאָר** fermentation, **ש** and **ש** being interchanged. [But see **שָׁאָר** II.]

מִשְׁבָּצוֹת plur. f. — (1) artificial textures, with the addition of **זָהָב**, cloths interwoven with gold, Ps. 45:14; see the root **צָבַן** No. 1.

(2) settings, or sockets, of gems, Exod. 28:11, 13, 14, 25; 39:13, 16; see the root No. 2.

מִשְׁבֵּר m., Isa. 37:3; 2 Ki. 19:3; constr. **מִשְׁבֵּר** Hos. 13:13; matrix, mouth of the womb, which the fetus breaks in being born. Root **שָׁבַר**.

מִשְׁבָּר only in plur. waves broken on the shore, breakers (compare Gr. *κύμαρος ἀγὴ* from *ἀγρύω*,

ἀγρύω, to break), Psalm 42:8; 88:8; Jonah 2:4 **מִשְׁבָּרִים** waves of the sea, Ps. 93:4.

מִשְׁבֵּת, only in plur. destructions, calamities, Lam. 1:7; compare the root **שָׁבַת** Hiph. No. 3.

מִשְׁנָה m. (from the root **שָׁנָה**), error, Gen. 43:12

I. **מִשָּׂה** — (1) TO DRAW, TO DRAW OUT, Exod. 2:10. (Syr. **ܡܫܐ** id.)

(2) to save, to preserve, i. q. **הַצִּיל**. Isa. 63:11, **מִשָּׂה** "the saviour of his people" (God) [This word **מִשָּׂה** is in Thes. referred to the pr. n.]

HIPHIL, i. q. Kal No. 1, 2 Sa. 22:17; Ps. 18:17.

Derivative **מִשִּׁי**, pr. n. **מִשָּׂה**, **מִשִּׁי**.

II. **מִשָּׂה** an unused root. Arab. **عسا** to do at evening, whence the noun **אַמֶּשֶׁת** yesterday, and yesterday (which see), for **אַמֶּשֶׁת**.

מִשָּׂה pr. n. Moses, the great leader, legislator and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. **מִשָּׂה** תּוֹרַת the law of Moses, Ezr. 3:2; 7:6; 2 Chr. 23:18; **מִשָּׂה** סֵפֶר תּוֹרַת the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, סֵפֶר **מִשָּׂה** 2 Chr. 25:4; Neh. 13:1 (Chald. סֵפֶר **מִשָּׂה** Ezr. 6:18). **מִשָּׂה** לִוְחֹת the tables of (the law of) Moses. 1 Ki. 8:9.

As to the etymology, **מִשָּׂה**, Ex. 2:10, is expressly referred to the idea of drawing out, but in a passive sense, as if it were the same as **מִשָּׂה** drawn out. Those who depart from the authority of this passage, may either render it deliverer of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from **ΜΙΟ** water and **ΟΡΑΩ** to deliver, so that it would signify, saved from the water (see Jablonskii Opuscul. ed. de Water, t. i. p. 152—157). [There is nothing in Ex. 2:10, which at all opposes this derivation.] With this agrees the Greek form *Μωσῆς*, while the Hebrews appear in their usual manner to have accommodated this word to their own language.

מִשָּׂה m. (from the root **נָשָׂה**), a debt, Deu. 15:2.

מִשְׁאוֹה f. i. q. **שְׁאוֹה** (with which it is always joined) wasting, Zeph. 1:15; waste places, Job 30:3; 38:27. Root **שָׂוָה**.

מִשְׁאוֹת plur. f. ruins, desolations, Ps. 73:16; 74:3. The etymology is doubtful, and even the reading is uncertain in these places, as in Psalm 74:3

in some edit., as that of Athias, there stands *משׁוואות*. I regard *משׁוואות* as being the same as *משׁוואות* (from the root *שׁוׁא*), Dagesh being inserted in the first radical in the Rabbinic manner in the forms *שׁוׁא* (from *שׁוׁא*), *שׁוׁא* (from *שׁוׁא*), *שׁוׁא* (from *שׁוׁא*). It comes to about the same thing if we regard *משׁוואות* as coming from *שׁוׁא*, the signification being taken from *שׁוׁא*, but the former is preferable; compare *משׁוט*.

משׁובב ("brought back"), [*Meshobab*], pr. n. m. 1 Chron. 4:34.

משׁובה f. (from the root *שׁוׁב*), a turning away, defection; Prov. 1:32, *משׁובות פְּתִים* "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, *משׁובתי* "turning away from me;" pl. *משׁובות* Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

משׁונה f. error, Job 19:4, from the root *שׁוׁג* i. q. *שׁוּג* and *שׁוּג*.

משׁוט Eze. 27:29, and *משׁוט* ib. verse 6, an oar, from the root *שׁוׁט*. As to the Dagesh in *משׁוט*, see under *משׁוואות*.

משׁופה Isa. 42:24, כתיב *משׁפה* a spoiling.

משׁוּח fut. *משׁוּח* inf. *משׁוּח*, once *משׁוּח* Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. *مسح* id. Kindred are *משׁשׁ* and *מָחָה* No. I, which see.) Hence—

(1) to spread over with any thing, specially to lay colours on any thing (followed by *שׁוׁ* of the colour), Jer. 22:14; especially to anoint with oil (Arabic *مسح* id.), e. g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 2 Sam. 1:21 [adj.], etc. Especially to anoint any one as a sacred rite in his inauguration and consecration to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, *משׁוּח* to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, "Absalom *משׁוּח*נו עלינו whom we anointed, i. e. made king) over us." Isa. 61:1, "because Je-

hovah hath anointed me, (i. e. consecrated, appointed), *לְבַשׁ* to preach". The thing (oil or ointment) with which the anointing is performed, is put with *שׁוׁ* prefixed, Ex. 29:2; Psa. 89:21; and in the acc., Ps. 45:8; Am. 6:6.

(2) ["to spread out, to expand, hence"], to measure, Syr. *مَسَح*, Arab. *مسح*. Hence *משׁוּחָה*, *משׁוּחָה* and *משׁוּחָה*.

NIPHAL, pass. of Kal No. 1, to be anointed, i. e. consecrated by anointing, Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, *משׁוּחָה*, *משׁוּחָה*, and the words which immediately follow.

משׁוּחָה Chald. oil, Ezr. 6:9; 7:22.

משׁוּחָה f. (from the root *שׁוּח*).—(1) anointing: *משׁוּחָה* anointing oil, Exod. 25:6; 29:7, 21; *משׁוּחָה* holy ointment, Ex. 30:25, 31.

(2) a part, portion, Lev. 7:35; see the root No. 2.

משׁוּחָה f.—(1) inf. of the root *שׁוּח* to anoint, see above.

(2) a part, a portion, Num. 18:8, i. q. *משׁוּחָה* No. 2.

משׁוּחָה prop. part. Hiph. (from the root *שׁוּח*) *de-*stroying, that which destroys, hence—

(1) destruction; Ex. 12:13; Eze. 5:16; 21:36, *משׁוּחָה* "artizans of destruction;" Eze. 25:15.

(2) a snare, a noose, Jer. 5:26, compare *משׁוּחָה*; hence soldiers lying in wait, 1 Sam. 14:15. *משׁוּחָה* (the mount of destruction, or of the snare)—(a) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(b) for the same reason the name was given to Babylon, Jer. 51:25.

משׁוּחָה i. q. *משׁוּחָה* m. morning, Ps. 110:3.

משׁוּחָה i. q. *משׁוּחָה* No. 1. destruction, Eze. 9:1.

משׁוּחָה (from the root *שׁוּח*) m. destruction, mar- ring, as a concr. something marred, disfigured, Isa. 52:14.

משׁוּחָה m. (from the root *שׁוּח*) that which is corrupt, or marred, corruption, Lev. 22:25.

משׁוּחָה (from the root *שׁוּח*) m. Eze. 47:1, constr. *משׁוּחָה* 26:5, 14; expansion, spreading forth, a place where anything is spread forth.

משׁוּחָה dominion, rule; Job 38:33, *משׁוּחָה* "dost thou set its dominion (that of heaven) upon earth?" Root *שׁוּח*.

מִשֵּׁי Eze. 16:10, 13, according to the Hebrews, *silk, a garment of silk*, LXX. *τριχαπτον*, i. e. according to Hesych. *τὸ βομβύκινον ὑφασμα*. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from **מָשַׁח** to draw), nothing else can be learned than that *very fine threads* are denoted.

מִשֵּׁי see **מִשֵּׁי**.

מִשְׁחָאֵל ("whom God frees") [*Mesheza-beel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

מִשִּׁיחַ m.—(1) adj. verbal pass. (from the root **מָשַׁח**, *χριστός*, *anointed* (used of a shield), 2 Sam. 1:21; **מִשִּׁיחַ** **נָדִיב** the anointed prince [Messiah the prince], Dan. 9:25; **הַכֹּהֵן הַמִּשִּׁיחַ** the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. *Χριστός*, *Anointed*, i. e. *prince* (consecrated by anointing), Dan. 9:26; more fully **מִשִּׁיחַ** the anointed of Jehovah (LXX. *ὁ Χριστὸς Κυπριος*), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of the *future Messiah* (although some refer Ps. 2:2 to him). [This is an awfully false statement, *many* of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

מִשָּׁךְ fut. **יִמְשֹׁךְ**.—(1) TO DRAW. (Arab. **مَسَكَ** id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is **מִשָּׁחָה**.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere*, followed by **כִּי**, of place. Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out* from a pit, from water, followed by **מִן** Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one*, Isa. 5:18. From the idea of drawing have arisen these phrases—(a) **מִשָּׁךְ הַקֶּשֶׁת** to bend a bow, 1 Ki. 22:34; Isa. 66:19 (Æth. **መሰረ**: id.).—(b) **מִשָּׁךְ הַקֶּרַע** "to draw out seed," i. e. to scatter it in order along the furrows, Amos 9:13, compare Psa. 126:6.—(c) **מִשָּׁךְ הַיִּבֹּל** Exod. 19:13, and **מִשָּׁךְ הַיִּבֹּל** Josh. 6:5, "to make a long blast with a trumpet," i. q. **תִּקְעַת**, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. *heftig losziehen*), and in both places it is used of the signal which was given

with the trumpet (vom *Ermblafen* mit dem *Ermb. en*), see page cccxi, A. To this answers the Arabic **جلب** to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(d) Hos. 7:5, **מִשָּׁךְ יְדוֹ אֶת־לִצְצִים**, "to draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common *sich mit jem. herumziehen*).—(e) *to protract*, i. e. *to prolong*, *to continue*, Neh. 9:30; Ps. 36:11, **מִשָּׁךְ חַסְדְּךָ**, "draw out," i. e. "continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, **מִשָּׁכְמִיךָ חַסֵּד** "I have continued loving kindness to thee." (Compare Syr. **سَكَن** to draw;

whence subst. **نَفْلٌ** long continuance).—(f) *to make durable*, i. e. *strong*, *firm*, *to make firm*, Ecc. 2:3, **לְמִשָּׁךְ בֵּינִי אֶת־בִּשְׁכָּרִי** "to make my body strong with wine." (Syr. **صَحَب** to harden.) Comp. Pual No. 2.—(g) *to draw out*, *to draw asunder*, *to spread oneself out*, Jud. 4:6, **מִשָּׁכְתָּ בְּהַר תָּבוֹר**, "spread thyself out on Mount Tabor;" Jud. 20:37, **וַיִּמְשְׁךְ הָאֲרָב** "the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold*, *to take* (Arab. **مَسَكَ** id.), with an acc. Ex. 12:21, *to hold*, followed by **כִּי** Jud. 5:14; *to seize*, *to take away*, Job 24:22; Ps. 28:3; Eze. 32:20.

NIPHAL, *to be protracted*, *delayed*, Isa. 13:22; Eze. 12:25, 28.

PUAL—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter f. Part. *made hard*, *strong*, Isa. 18:2, 7, **גֹּיִם מִמְשָׁךְ** "a strong people" ["drawn out; hence tall"]. Arab. **مَسَكَ** Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence **מוֹשְׁכֹות**, and—

מִשָּׁךְ—(1) *a drawing out*, Ps. 126:6, **מִשָּׁךְ הַזֶּרַע** "the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession*, from the signification of holding, Job 28:18.

(3) [*Meshech*], pr. n. *Moschi*, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Psa. 120:5, almost always joined with the neighbouring Tibareni (**תִּבְרֵנִי**), Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1; just as in Herodotus (iii. 94; vii. 78), *Μόσχοι καὶ Τιβάρηνοι*. A pronunciation more near to the Greek form is found in the Samaritan copy (**מצעאצא**); LXX. *Mosoch*; Vulg. *Mosoch*.

משכות see מושכות.

מִשְׁכָּב m. (from the root שָׁכַב pl. יָמִים constr. יָמִים Lev. 18:22, and וְיָמִים Ps. 149:5.

(1) *a lying down*, both for sleep (2 Sam. 4:5, מִשְׁכָּב הַצֶּהֱרִים "sleep at noon") and from sickness, Ps. 41:4. Specially *concupitus*, Lev. 18:22, "thou shalt not lie with a male מִשְׁכָּב־יָאִשָּׁה the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

(2) *a couch, a bed*, 2 Sam. 17:28; *a bier*, 2 Ch. 16:14; Isa. 57:2.

מִשְׁכָּב m. Ch. *a couch, a bed*, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

מִשְׁכָּן m. (from the root שָׁכַן pl. יָמִים Ps. 46:5; more often in מִן - construed with a fem. Ps. 84:2.)

(1) *habitation, dwelling place*, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. *den*, Job 39:6; of God, i. e. *temple*, Ps. 46:5; 84:2; 132:5.

(2) specially *a tent, a tabernacle*, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully מִשְׁכָּן הָעֵדוּת "the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of מִשְׁכָּן from אֹהֶל see above at that word, p. xvii, A; hence מִשְׁכָּן אֹהֶל מוֹעֵד of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

מִשְׁכָּן Chald. id. Ezr. 7:15.

מִשְׁלַל fut. מִשְׁלַל. — (1) TO MAKE LIKE, TO ASSI-

MILATE (Arab. مِثَّل, Aram. מִשְׁלַל id.) see Niph. Hiph. and the noun מִשְׁלַל similitude, parable, etc. hence — (a) to put forth a parable, Eze. 24:3. — (b) to use a proverb, Eze. 12:23; 17:2; 18:2, 3. — (c) to sing a song of derision, Joel 2:17. Part. מִשְׁלֵים poets, Num. 21:27.

(2) *to rule, to have dominion*, Jos. 12:2; Prov. 12:24; followed by פִּי of the thing ruled over, Gen. 3:16; 4:7; more rarely followed by עַל Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, וְרָעוּ מִשְׁלָה לּוֹ "his arm ruleth for him." Sometimes i. q. to be over anything, Gen. 24:2. Part. מִשְׁלַל lord, ruler, Gen. 45:8; plur. lords, rulers, princes, and in a bad sense tyrants, Isa. 14:5; 28:14; 49:7; 52:5; compare נְרִיבִים Isa. 13:2.

Learned men have made many attempts to recon-

cile the significations of *making like*, and *ruling*; see Schultens on Prov. 1:1; Michaëlis on Lowth, De Sacra Poësi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of *making like*, is derived that of *judging, forming an opinion* (compare דָּמָה, and Æth. ወሰለ: to think, to suppose, to think fit), which is nearly allied to the notion of *giving sentence, ordering, ruling* (compare מַעֲלֵם). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, edit. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Shemitic languages [except the Phœnician] seems to have passed over to the Greek, in which βασιλεύς, βασιλεύω has no root in that language.

NIPHAL, prop. *to be compared*; hence *to be like* any thing, followed by לְכָל Isa. 14:10; עַל Ps. 28:1; 143:7; פִּי Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, *a, to use parables*, Ezek. 21:5.

HIPHIL — (1) *to compare*, Isa. 46:5.

(2) *to cause to rule, to give dominion*, Ps. 8:7 Dan. 11:39. Inf. subst. מִשְׁלַל dominion, Job 25:2.

HITHPAEL, i. q. Niphal, *to become like*, followed by פִּי Job 30:19.

Derived nouns, מִשְׁלָל, מִשְׁלָלָה, and those which immediately follow.

מִשְׁלַל m. Arab. مِثَّل, Syr. مِثْل [Ch. מִתְקָא].

(1) *similitude, parable*, Eze. 17:2; 24:3.

(2) *sentence, opinion, γνώμη, sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:14); hence מִשְׁלַל is —

(3) *a proverb, παροιμία*, e. g. 1 Sam. 10:12; Eze. 18:2, 3; 12:22, 23 (compare παραβολή, Lu. 4:13).

(4) generally *a song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. הָיָה לְמִשְׁלַל to become a by-word, Deut. 28:37; 1 Kings 9:7. (Arabic مِثْل parable, fable, sentence; plur. أمثال verses.)

מִשְׁלַל [Masha], pr. n.; see מִשְׁלַל.

משל m.—(1) *similitude*; concr. *something* &c, Job 41:25.

(2) *dominion*, Zech. 9:10.

משל inf., used as a noun, i. q. מִשְׁלָּה No. 4, a song of derision, Job 17:6.

משלח m. (from the root שָׁלַח), always in constr. state מִשְׁלַּח.

(1) *a sending*; hence *a place to which anything is sent*. Isaiah 7:25, מִשְׁלַּח שׁוֹר “a place to which oxen are driven.”

(2) with the word יָד or יָדַי *a thing upon which the hand is sent, business, affair*, Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

משלוח m. (from the root שָׁלַח).—(1) *a sending*, Esth. 9:19, 22.

(2) with the word יָד, *a thing upon which the hand is sent, prey, booty*, Isa. 11:14.

משלחת f. of the preceding nouns.—(1) *a sending*, i. e. *a host, band* (of angels), Ps. 78:49.

(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

משרש for מִשְׁרָשׁ, see שָׁרַשׁ.

משלם (“friend” sc. of God; compare Isaiah 42:19), [Meshullam], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4, 6, 30, etc.

משלמות (for מְשַׁלְּמוֹת “those who repay”), [Meshellemoth], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there is מְשַׁלְּמִית 1 Ch. 9:12 (which is indeed the better reading).

משלמיה [הוּ &] (for מְשַׁלְּמִיהָ “to whom Jehovah repays,” i.e. “whom Jehovah treats amicably”), [Meshelemiah], pr. n. m. 1 Ch. 9:21; 26:1, 2, 9; for which there is שְׁלֵמִיָּה.

משלקת (“friend” (fem.) sc. of God), [Meshullemith], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

משמה f. (from the root שָׁמַם)—(1) *stupor, astonishment*, Eze. 5:15.

(2) *desolation*, Eze. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

משמן (from the root שָׁמַן) *fatness*. Isa. 17:4, מִשְׁמֵן בְּשָׁרֵי “the fatness of his flesh.” Pl. מִשְׁמָנִים — (1) *fat*, i.e. *fertile meadows*, Dan. 11:24.

(2) concr. *fat soldiers*, i. e. *strong, robust*, λαταπολ. Ps. 78:31; Isa. 10:16.

משמנה (“fatness”), [Mishmannah], pr. n. m. 1 Ch. 12:10.

משמנים m. pl. *fatnesses* (of flesh), dainties, Neh. 8:10.

משמע m. (from the root שָׁמַע)—(1) *hearing, what is heard*, Isa. 11:3.

(2) [Mishma], pr. n. m.—(a) Gen. 25:14.—(b) 1 Ch. 4:25.

משמעת f.—(1) *admission, access to a prince, audience*, Germ. *Xubienz*, Ital. *udienza*. 1 Sa. 22:14, קָרָא אֶל-מִשְׁמַעְתּוֹ “and hath access to thy private audience.” 2 Sa. 23:23; 1 Ch. 11:25.

(2) *obedience*, for the concr. *obedient ones*, Isa. 11:14.

משמר m. (from the root שָׁמַר)—(1) *custody, guard*.—(a) i. q. *prison*, Gen. 40:3, seqq.; 42:17.—(b) *station of a watch*, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:12.—(c) *that which is guarded*. Prov. 4:23, “keep thy heart מִכָּל-מִשְׁמָר above all the things which are to be guarded.”

(2) *observance, that which is observed, rite*, Neh. 13:14. Concr. *one who is observed, to whom reverence is due*, used of a ruler, Eze. 38:7.

משמרת pl. מִשְׁמָרוֹת, f. of the preceding.

(1) *custody, guard*.—(a) the act of guarding, 2 Ki. 11:5, 6.—(b) a place where guards are set, a station, Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30.—(c) that which is guarded, 1 Sa. 22:23.

(2) *a keeping*, Ex. 12:6; 16:32, 33, 34.

(3) *observance, or performance of an office or function*, Num. 4:27, 31, וְזֹאת מִשְׁמַרְתָּ מִנְעָאם “this is the observance of their portage,” these things are for them to carry; Num. 3:31, הָאָרוֹן מִשְׁמַרְתָּם “their office (was) the ark.” Hence מִשְׁמַרְתָּ Num. 1:53; 31:30, 47, or הַקֹּדֶשׁ 3:28, 32, 38, or יְהוָה Levit. 8:35, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite*, Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14. Farther—

(5) שָׁמַר מִשְׁמַרְתָּ פֹ' to keep on any one's side, i. e. continually to follow his party, 1 Ch. 12:29, מְרִבְיָתָם שְׁמָרִים מִשְׁמַרְתָּ בֵּית שְׁאוּל. Vulg. *magna pars eorum adhuc sequebatur domum Saul*.

משנה m. (from the root שָׁנָה).—(1) *the second rank, the second place*, whether the order be re-

garded, or the dignity and honour. It is commonly subjoined in the genit., as *בְּהוֹן הַמִּשְׁנָה* the second priest, the one next after the high priest (*בְּהוֹן הָרִאשִׁי*), 2 Ki. 25:18; Jer. 52:24; plur. *בְּהוֹנֵי הַמִּשְׁנָה* secondary priests, 2 Ki. 23:4; *מִרְכַּבֹּת הַמִּשְׁנָה* the second chariot (in order), Gen. 41:43; *אֶחָיו מִשְׁנָה* his second brother (in age), 2 Ch. 31:12; *הָעִיר מִשְׁנָה* the second part of the city, Neh. 11:9; and simply *מִשְׁנָה* id.; 2 Ki. 22:14; Zeph. 1:10.

(2) *concr. the second, one who takes the second place.* Followed by a genit. of the person to whom he is next, *הַמֶּלֶךְ מִשְׁנָה* second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially the *second brother* (in age), 1 Ch. 5:12; 1 Sam. 8:2.—Pl. *אֶחָיו הַמִּשְׁנִים* their younger brothers, opp. to the first-born, 1 Ch. 15:18. *כַּפֹּתֵי כֶסֶף מִשְׁנִים* silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9, *הַמִּשְׁנִים* (cattle) of the second order (opp. to *בְּיָטֵב*), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.

(3) *two-fold, double*, Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.

(4) *a copy of a book, exemplar*, Deu. 17:18; Josh. 8:32.

מִשְׁפָּה f. (from the root *שָׁפַט*), *spoil, prey*. *הָיָה לְמִשְׁפָּה* Jer. 30:16; 2 Ki. 21:14; *נָתַן לְמִשְׁפָּה* Isa. 42:24.

מִשַּׁע an unused root, i. q. *مشع* (kindred to *משש*, Arab. *عش* to wash off), prop. *to cleanse*, e. g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (*rein ausgießen*), to milk clean (*rein ausmilchen*), to empty a plate (*rein abessen*); also to empty by plundering (compare *נָקָה* Isa. 3:26). Hence [perhaps] *מִשַּׁעִי*.

מִשְׁעוֹל m. (from the root *שָׁעַל*), *a narrow way* (*Φοβίweg*), Num. 22:24, *מִשְׁעוֹל הַבְּרָמִים* "a narrow way between (two) vineyards."

מִשְׁעִי *ἀπ. λεγόμεν.* *a cleansing*, prob. for *מִשְׁעִית* in the Chaldee form, like *אֶמְתָּנִי* for *אֶמְתָּנִית* (which see), *רִאשִׁי* i. q. *רִאשִׁית*; Ezek. 16:4, of a new-born infant, *לֹא רָחַצְתָּ לְמִשְׁעִי* "thou wast not washed to cleansing," i. e. not washed clean. [In Thes. referred to *שָׁעָה*.]

מִשְׁעָם ("their cleansing"), [*Misham*], pr. n. m. 1 Ch. 8:12.

מִשְׁעָן m. (from the root *שָׁעַן*), constr. *מִשְׁעָן* Isa. 3:1, *prop. stay, support*, Isa. loc. cit. Figuratively Ps. 18:19.

מִשְׁעָן m. id. Isa. 3:1, *מִשְׁעָן וּמִשְׁעָנָה* "support of every kind," e. g. as it is said a little after, of food and drink (compare *כָּעֵר*), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare *פָּנָה*). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

מִשְׁעָנָה f.; see the preceding word.

מִשְׁעָנָת f. absol. 2 Ki. 4:31; constr. *ibid.* 18:21; with suff. *מִשְׁעָנָתִי* *staff* on which any one leans, Jud. 6:21; Eze. 29:6.

מִשְׁפָּחָה constr. *מִשְׁפָּחָתִי*, with suff. *מִשְׁפָּחָתִי*, pl. *מִשְׁפָּחוֹת* Ps. 107:41, constr. and with suff. *מִשְׁפָּחוֹת* f. (from the root *שָׁפַח*, which see).

(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.

(2) *gens, tribe*, Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Ezek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—

(3) in a narrower sense, it denotes specially a *family*, of which several were comprehended in *one tribe* (*שִׁבְט*), so on the other hand one family included several fathers' houses (*בֵּית אֲבוֹת* see p. cxvi, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, *וְכָח מִשְׁפָּחָה לָנוּ* "we have a family sacrifice." It is sometimes less exactly put for *שִׁבְט*, as Joshua 7:17, *שִׁבְט יְהוֹדָה* for the preceding *יְהוֹדָה מִשְׁפָּחָת*.

מִשְׁפָּט (from *שָׁפַט*)—(1) *judgment*—(a) used of the act of judging, Levit. 19:15, "do no unrighteousness *בְּמִשְׁפָּט* in judgment;" verse 35; Deu. 1:17, *כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא* "for the judgment (is) God's." Isa. 28:6, *יִשָּׁבַע עַל הַמִּשְׁפָּט* "he who sitteth in judgment." Eze. 21:32, *עַד-בֹּא אִשָּׁר לֹו הַמִּשְׁפָּט* "until he shall come whose the judgment is."—(b) of the place of judgment (*מְקוֹם הַמִּשְׁפָּט* Ecc. 3:16). *בֹּא בְּמִשְׁפָּט עִם* to bring any one into judgment, Job 9:32; 22:4; Ps. 143:2; compare Job 14:3; Ecc. 11:9.—(c) *a forensic cause*, Numb. 27:5. *עָרֹךְ מִשְׁפָּט* to set forth a cause, Job 13:18; 23:4. *מִשְׁפָּט פ' עָרָה מִשְׁפָּט פ'* to plead any one's cause, to be his patron, Deu. 10:18; Ps. 9:5 (compare *רִיב* and *רִיב*). *אֶת מִשְׁפָּטִים* to contend with any one, Jer. 12:1. *בָּעַל מִשְׁפָּטִי* my adversary, prop. he who has a cause with me, Isa. 50:8.—(d) *sentence of a judge*, 1 Ki. 3:28; 20:40; Ps. 17:2; pl. *יְהוָה מִשְׁפָּטִי* judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. *מִשְׁפָּט מְקַח* sentence of death, Deuter. 21:21; Jer. 26:11.

to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, let. c.) Also used of *punishment* [?], Isa. 53:8.—(e) *fault, crime*, for which one is judged, Jer. 51:9. מִשְׁפֵּט capital crime, Eze. 7:23.

(2) *right, that which is just, lawful, according to law*. מִשְׁפָּט to pervert right, Deut. 16:19; 17:19; 1 Sam. 8:3. עֲשֵׂה מִשְׁפָּט וצְדָקָה to do judgment (right) and justice. Jer. 22:15; 23:5; 33:15; Deu. 32:4; מִשְׁפָּט קָלִי־דֶרֶכִי "all his ways (are) right," i.e. just. מִשְׁפָּט מֵאֲנִי just balances, Pro. 16:11. מִשְׁפָּט according to what is right, Jer. 46:28; and on the other hand, מִשְׁפָּט בְּלֹא without right, Prov. 16:8; Jer. 22:13. Specially—(a) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often "מִשְׁפָּטֵי" of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of the *body of laws* (as we say, the law of Moses, the Justinian code), e.g. "מִשְׁפָּטֵי" Isa. 51:4; and simply מִשְׁפָּט 42:1, 3, 4, the divine law (i. q. תּוֹרָה), divine religion.—(b) used of that which is lawfully due to any one, (privilege). מִשְׁפָּט הַנְּאֻלָּה right of redemption, Jer. 32:7; מִשְׁפָּט הַבְּכֹרָה right of primogeniture, Deu. 21:17; and collect. מִשְׁפָּט הַמְּלָכִי regal right, or, regal rights and privileges, 1 Sam. 9:9, 11; 10:25; מִשְׁפָּט הַכֹּהֲנִים the things due to the priests from the people, Deu. 18:3; מִשְׁפָּט הַבָּנוֹת the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מִ is also—(c) *a manner, custom*. 2 Kings 11:14, "and behold the king stood upon a standing place כַּמִּשְׁפָּט according to the manner;" 17:33, 34, 40. Genesis 40:13, כַּמִּשְׁפָּט הָרִאשׁוֹן "in the former manner," Ex. 26:30; Jer. 30:18. (Comp. Arab. مِشْك and Gr. δμᾶ.)

Hence—(d) *fashion, kind, plan*. 2 Ki. 1:7, מַה מִּשְׁפָּט הָאִישׁ "what kind of a man was he?" Judges 13:12, מַה יִּהְיֶה מִשְׁפָּט הַנָּעַר וְכַעֲשֵׂהוּ "what kind of a boy shall he be? and what will he do?"

מִשְׁפָּטִים dual, Gen. 49:14; Jud. 5:16, i. q. שְׁפָטִים Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root שָׁפַט to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), a *stand*, i. q. מְקוֹלָאוֹת, גִּדְרוֹת. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. גִּדְרוֹתֵימ Josh. 15:36). To lie down amongst the cattle pens l. l. c. a proverbial expression,

used of shepherds and husbandmen indulging in ease and rest. Many have followed J. D. Michaëlis in rendering, *drinking troughs*, from the root سَمَت to drink; but this has been sufficiently refuted by N. G. Schröder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

מִשְׁקָה an unused root, prob. i. q. מִשְׁךָ to hold; hence to *possess* (compare מִשְׁךָ, כ and ק being interchanged; whence the noun מִשְׁכָּה possession, and ἀπ. λεγόμεν.—

מִשְׁכָּה Gen. 15:2, i. q. מִשְׁכָּה possession. I thus take the interpretation of this difficult and much discussed passage, בְּנוֹ-מִשְׁכָּה בֵּיתִי הוּא וְמִשְׁכָּה אֱלִיעֶזֶר "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before מִשְׁכָּה we must supply בֶּן, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used מִשְׁכָּה, an uncommon word, in order to allude to the word מִשְׁכָּה; such paronomasia are found even in the prose writers of the Old Test.; see under מִשְׁכָּה No. 2. Others take מִשְׁכָּה from the root שָׁכַח to run (like מִשְׁכָּה from מָרַח), and render it *filius discursationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) *is Eliezer of Damascus?*

מִשְׁכָּה m., *running about*, from the root שָׁכַח, in the Chaldee form, Isa. 33:4.

מִשְׁקָה m. (from the root שָׁקַח).—(1) part. Hiph. *cup-bearer*; see the root.

(2) *drink*, Levit. 11:34. 1 Ki. 10:21, מִשְׁקָה "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Eze. 45:15.

מִשְׁקָל m. (from the root שָׁקַל), *a weight*, Eze. 4:10.

מִשְׁקוֹף m. (from the root שָׁקַף), *lintel*, the upper part of a doorway, Exod. 12:7, 22, 23.

מִשְׁקָל m. (from the root שָׁקַל).—(1) *weight, act of weighing* (das Wägen). 2 Ki. 25:16, לֹא הָיָה מִשְׁקָל "the brass could not be weighed," for abundance. 1 Ch. 22:3, אֵין מִשְׁקָל "so that it could not be weighed;" verse 14.

(a) *weight*, Lev. 19:35; 26:26.

משקל *Isa. 28:17*; and **משקלת** 2Ki. 21:13. f.; a *plummet, a plumb line*, used in making things true and level.

משקע m. (from the root שָׁקַע), a *place where water settles*, Eze. 34:18.

משרה f. (from the root שָׁרָה to loosen, to macerate) *maceration, steeping*, Nu. 6:3; **משרת ענבים** "drink made of steeped grapes."

משורקיתא m. (from the root שָׁרַק) Chald. *pipe* (as an instrument of music), Dan. 3:5, 7, 10, 15.

משרעי [*Mishraites*], Gent. n. from **משרע** (a slippery place, compare the Chald. **משרוע**) a town elsewhere unknown, 1 Chr. 2:53.

משוש i. q. מִשּׁוּשׁ No. II. TO FEEL, TO TOUCH, with an acc. (Arab. *مَسَّ*, Gr. *μάσσω*, Æthiop. by inserting *ረ*, *ሰሰር*: id.) Gen. 27:12; compare **מוש** V. 21.

PIEL id. to *feel* (in the darkness), to *grope*, Deut. 28:29; Job 5:14; with an acc. to *feel out*, to explore with the hands, Gen. 31:34, 37; Job 12:25, **יִמְשֻׁוּ חֹשֶׁךְ** "they feel the darkness."

HIFIL id. with acc. Ex. 10:21.

משטה m. (from the root שָׁטָה) with suff. **משטתי** Dan. 1:5, 8; **משטתיכם** verse 16 (both sing.); **משטתיכם** verse 10.

(1) a *drinking* (בַּשׁ שְׁרִינְתֵּן), Esther 5:4; 7:2; **בֵּית מִשְׁתֵּה הַמֶּלֶךְ** banqueting room, 7:8; **יַיִן מִשְׁתֵּי** "wine of his drinking," i. e. which the king drank, Dan. 1:5.

(2) *drink* (Σρανῆ), Dan. 1:10; Ezr. 3:7.

(3) *banquet*, συμπόσιον, Esth. 1:3; 2:18; 8:17.

משטה emphat. st. **משטתי**, Chald. id. Dan. 5:10.

מת *dead*; part. of the root מָוַת which see.

מת or **מת** not used in sing. a *man* (Æth. *ሰዓዊ*: a man, specially a husband). In the Hebrew language itself, traces of a singular number are found in the pr. n. **מתושלח**, **מתושלח** (מתו is a construct form, like **אב** Chald. constr. **אבִי**, whence **שְׁמוֹ**, whence **בְּנוֹאֵל** in sing. const. **בְּנוֹ**, whence **שְׁמוֹאֵל**, and also in the Punic, as *Metuasturtus* (מתו עֲשֵׁתֶרֶת) i. e. man or worshipper of Astarte, *Muthumballes*, i. e. **מתובעל** man of Bael.

Pl. **מתים**, defect. **מתם** m. *men*, (not of the common gender); Deut. 2:34, **מִתִּים וְהַנְּשִׁים וְהַבָּנִים** "men and women and children," Deu. 3:6; Job 11:3; Isa. 3:25, **מִתִּים קְטָנִים** a few men, Gen. 34:30; **מִתִּים שְׂוֹאִים** "men of falsehood," Ps 26:4; **מִתִּי אֱהָלִי** "the men of my

tabernacle," Job 31:31.—Isa. 41:14, the words **מִתִּי יִשְׂרָאֵל** are well rendered by Luther, bu armer *phaufte* *Serael*, LXX. *ὁλιγος ὁς Ἰσραὴλ*; but this notion of misery and fewness is not in the word **מִתִּי**, but is taken from the preceding **תוֹלַעַת**.

מתבן m. (from the noun **תבן**) coll. *straw, a heap of straw*, Isa. 25:10.

מתג an unused root, which appears to have had the signification of *spreading out* (compare the cognate roots **מתח**, **מתה**). Whence—

מתג with suff. **מתגי** a *bridle*, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see **אֶפְתָּה** No. 3.

מתה an unused root, prob. i. q. **מת** and **מת** to *stretch out*, e. g. a cord (cogn. **מָדַד**), whence **מתי** [and perhaps **מת**].

מתוק adj. f. **מתוקה**, pl. **מתוקים** (from the root **מתק**) *sweet*, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. *what is sweet, sweetness*, Eze. 3:3. *Metaph. pleasant*, Ecc. 11:7.

מתושאל ("man of God," compound of **מתו** const. for **מת** man, which see, **אֶשֶׁר**=**שֵׁ** the mark of the genit. and **אל**), [*Methusael*], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

מתושלח ("man of a dart"), [*Methuselah*], pr. n. of a patriarch before the flood, the son of Enoch, and grandfather of Noah, who died in the 969th year of his age, Gen. 5:21.

מתח TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Æth. *ጥጥሐ*: for *ጥጥሐ*: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are **לָחַח**, Sam. **נָחַח** to spread out, and **מָתַח** and **מָתַח**.)

Derivative, **אֶמְתַּח** a sack.

מתי pr. *extension, space of time*; it becomes an interrogative adv. of time, *when?* (Arab. *متى*, Syr. *ܐܡܬܝ*, Chald. *אֶמְתִּי*). Gen. 30:30; Ps. 42:3; 94:8; 119:82. Without an interrogation (Syriac *ܐܡܬܝ*, Prov. 23:35, **מתי אֶצִּיץ** "when I awake," Ps. 101:2.—**מתי** Ex. 8:5, and **מתי** *how long?* 1 Sa. 16:1 **מתי אֶחְרִי** after how long a time? Jer. 13:27.

מתכנת f. (from the root **תכן**) a *measure*, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare **תכן** verse 18; Exod. 30:32, **בְּמִתְכַּנְתּוֹ** "according to its measure," i. e. proportion of parts, of which it is

composed. 2 Ch. 24:13, "and they set the house of God על מתנתו according to its (pristine) measure."

מתלאה Mal. 1:13, for מהתלאה, see מה note, letter c.

מתלעות plur. i. q. מתלעות which see, *biters, teeth*, Job 29:17 Joel 1:6 (in both places in const. state).

מתם m. (from the root **תמם**) *integrity, soundness, a whole or sound part* (of the body), Psalm 38:4, 8; Isa. 1:6.—Jud. 20:48 for **מתם** we ought apparently to read **מתם** *men*, as found in many MSS.

מתן an unused root, Arab. **متن** *to be strong, firm* (compare the cogn. **פתן**), whence the nouns **מתנים** and **מתני**.

מתן m. (from the root **נתן**, with Kametz impure)—(1) *a gift*, Genesis 34:12. **איש מתן** a bountiful, liberal person, Prov. 19:6.

(2) [*Mattan*], pr. n.—(a) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(b) Jer. 38:1.

מתנה Chald. f. i. q. Heb. **מתנה** *a gift*, pl. **מתנות** Dan. 2:6, 48; 5:17.

מתנה f.—(1) *a gift, present*, Gen 25:6; specially a bribe, i. q. **שחד** Ecc. 7:7; a gift offered to God, i. q. **מנחה** Ex. 28:38.

(2) [*Mattanah*], pr. n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

מתני (shortened from **מתניה**), [*Mattenai*], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

מתני [*Mithnite*], Gent. n. elsewhere unknown, 1 Chron. 11:43.

מתניה and **מתניהו** ("the gift of Jehovah"), [*Mattaniah*], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

מתנים dual. *the loins*, the lower part of the back (so called from the idea of strength; see the root **מתן**), Greek *σφύς*, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11;

the seat of pain in parturient women, Isa. 21:3; Nah. 2:11; also the seat of strength (see the orig.; comp. Latin *elumbis, delumbare* for *debilitare*); hence **מתן** *to crush any one's loins*, i. e. to crush him wholly, Deu. 33:11; compare Eze. 21:11; *tottering loins*, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word **תה** thigh, see under that word.—(Arab. **مَتْنَان** and Syr. **ܡܬܢܐ** id. more

rarely there is also used the sing. **מתן** one side of the loins or lower back, protuberant with flesh and nerves).

מתקן fut. **ימתק**.—(1) i. q. Syr. *to suck, to eat with pleasure* (compare **מצין**); Job 24:20, **מתקן רמה** "the worm shall feed sweetly upon him."

(2) *to be or becomes sweet*, sweet things being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, **מתקן לו רבני נחל** "the clods of the valley are sweet to him," the earth is light upon him.

HIPLIL (1) *to render sweet or pleasant*. Metaph. Ps. 55:15, **אשר יחדו נמתקסוד** "(we) who made sweet together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. *to be sweet* (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. **מתקנים** [and the following words].

מתקן m. *sweetness*, metaph. *pleasantness*, Pr. 16:21; 27:9.

מתקן m. *sweetness*, Jud. 9:11.

מתקה ("sweetness," prob. "sweet fountain," opp. to **מרה**), [*Mithcah*] pr. n. of a station of the Israelites in Arabia Petraea, Num. 33:28.

מתרדת pr. n. Pers. *Mithreduth* (i. e. "given by Mithras," the genius of the sun;) borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7.

מתת f. (contr. from **מתנת**) *a gift*, Pr. 25:14; Ecc. 3:13; Eze. 46:5, 11 (always in constr. state).

מתתיה (from **מתתיה**), [*Mattathiah*] pr. n. m. Ezr. 10:33.

מתתיהו and **מתתיה** ("the gift of Jehovah"), pr. n. *Mattathiah*.—(1) Ezr. 10 43.—(2) Neh. 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.

נ (ן)

Nun, the fourteenth Hebrew letter; when used as a numeral it stands for *fifty*.

The name of this letter נן in Syriac, Chaldee and Arabic, denotes a *fish*, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, 𐤎.

It is interchanged — (a) with the other liquids, as *Lamāḏ*, p. ccccxxi, A; Mem, p. ccccxliii, B; more rarely Resh, as 𐤍, Chaldee 𐤍 to be risen, as the sun; נשנים, Aram. 𐤍 two. Arab. فرين and فرين purple.

— (b) with Yod, especially when it is the first radical, as נאה and נאה to be beautiful; נצב and נצב to stand, נקש and נקש to lay snares, compare *Lehrg.* § 112; and as to the affinity of roots נ with other biliterals, as נע, נע, נע, *ibid.* No. 2, 3. The primary stock of roots נ (the same as of roots נ) is often in the last syllable; hence נהם i. q. נהם to roar, to growl, נרה i. q. נהם, נהם, נהם, i. q. נהם, נהם, נהם, i. q. נהם etc.

It is also worthy of remark, that the Chaldee, Arabic and Æthiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e.g. נאנא for נאנא (see נא), ננע for ננע; also Arabic نأذن an ear of corn, نأذن a bittern, ננע Æthiop. 𐩢𐩣𐩪𐩬:

I. נ particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly doch; [in English by *now*, as a word of entreaty].

(Syriac ܢ id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see *Pref.* to *Lex. Man. Heb.* Germ. ed. 3, page xxii. Sam. 𐤍, 𐤍. In Æth. there answer to this 40: *age, veni*, which is commonly inflected like an imperative (compare 𐩢𐩣𐩪𐩬, f. 𐩢𐩣𐩪𐩬: plur. 𐩢𐩣𐩪𐩬: 𐩢𐩣𐩪𐩬; compare 𐩢𐩣𐩪𐩬: 𐩢𐩣𐩪𐩬: behold; Amhar. 𐩢𐩣𐩪𐩬: *veni, age*; [See *Thes.*]). This particle is added —

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso, amabo, dum*, Gr. εἰ, Germ. doch, doch einmal, [*I pray thee*], Gen. 12:13. נאנא "say, I pray thee," Gen. 24:2, נאנא "put, I pray thee, thy hand," (leg doch einmal); Gen. 24:15, נאנא "give me, I pray thee, to drink," (laß mich doch einmal trinken); Jud. 12:6; Num. 20:10, נאנא "hear, now, ye rebels!" Compare נאנא, page Lxiii, A.

(2) It is added to futures — (a) 1 pers. especially with ה parag., (see *Lehrg.* p. 871, seq), when leave is asked, Exod. 4:18, נאנא "now do let me go," Germ. laß mich hingehn; Isa. 5:1, נאנא "let me now sing (O hearers)," laßt mich singen; 1 Ki. 1:12, נאנא "let me now give thee counsel;" Cant. 3:2; Num. 20:17, נאנא "let us now pass by," allow us to pass; Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who alone deliberate with themselves, and, as it were, ask their own leave (ich möchte doch wohl einmal hingehn, "ich will doch einmal hingehn"), Ex. 3:3, נאנא "now let me turn aside and see;" 2 Sam. 14:15, "and I thought with myself, נאנא now I will speak to the king;" Gen. 18:21; 1 Ch. 22:5. Used in expressing a wish, Job. 32:21, נאנא "Oh! that I may not respect any man's person," (möge ich für niemanden partyeich seyn!); in inciting, urging, Jer. 5:24, נאנא "Come! let us fear Jehovah." — (b) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, נאנא "pass not away I pray thee;" hence ellipt. נאנא (do) not I pray thee (this); Germ. nicht doch! comp. אל No. 2, a., Gen. 33:10; 19:18. — (c) to the third person, when it expresses — (a) wish and request, Ps. 124, נאנא "let Israel say," Ps. 129:1; Cant. 7:9. — (β) a challenge, Jer. 17:15, "where is the word of the Lord?" נאנא "let it now come." — (γ) asking leave, Gen. 18:4, נאנא "let there now be brought," allow me to bring, Gen. 44:18. — (δ) with a negation, deprecation. Gen. 18:32, נאנא "let not the Lord be angry."

(3) it is added to conjunctions and interjections — (a) נאנא, No. 2, letter b. — (b) נאנא if indeed, if now (εἰ ποτε, εἰν ποτε), used in modestly, or almost timidly, assuming something. Genesis 18:3, נאנא "if now I have found favour in thy sight," (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9 — (c) נאנא behold now! (siehe einmal!) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20. — (d) נאנא Jer. 4:31; 45:3; Lam. 5:16. Ellipt. are the following, Ps. 116:14, 18, נאנא "oh that (it may be) before all his people." Those who speak courteously to superiors, or who ask submissively, frequently use the particle נא often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. נא adj. *raw, half cooked*, used of flesh, Ex

12:9; from the root נא Arab. نأ Med. Ye, to be raw, half' cooked.

נא Ezek 30:14, 15, 16; Jerem. 46:25; fully, נא Nah. 3:8; [No], pr. n. of the Egyptian Thebes, or Diospolis, the very ancient and celebrated metropolis of Upper Egypt; called by Homer, ἑκατόμυλος (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu, Luxor, Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Eze. render it Διόσπολις, in Nah. μερίς Ἀμμών; this latter seems to be a literal interpretation of the Egyptian name; נא, Egypt. *ἡμετρος*, i. e. *σχοῦρος*, a measuring line; then a part, a share measured out; and נא, *ἡμῶν* (Jupiter) Ammon, see נא No. III, hence נא נא the portion, possession of the god Ammon, who was there worshipped with much splendour. See Jablonskii Opuscula, ed. te Water, t. i. page 163—168; compare Champollion, l'Egypte sous les Pharaons, t. i. p. 199, seq.

נא an unused root. Arab. نأ to give forth water (as the earth), whence نأ land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נא to shake about.] Hence—

נא m. (for נא) plur. נאות (once נאות Judges 4:19 כתיב), a bottle, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

נא not used in Kal, i. q. נא TO SIT, TO DWELL. (Kindred is the Greek *vaiw*, *raós*. The primitive meaning appears to me to be that of *quiescence*, see Hab. 2:5; Æth. *ሠላም*: to respire, to rest, and it even approaches in meaning to נא.) Hence נאות plural constr. נאות habitations.

PIEL נא (compare נא Hithpa. נא), Ps. 93:5; plur. constr. נאות (for נאות).—(1) followed by ? to be suitable for any one, to become any one; (prop. to sit well on any one; compare Plin. Paneg. x.

quam bene humeris tuis sederet imperium, a metaphor taken from garments. So the German *jemandem gut sitzen* was formerly used in the wider signification of *being suitable, becoming*, from which use is derived the noun *Sitz*; now it is said in German, *es findet jemanden, steht ihm wohl an*. Some have taken נא as the Niph. of the verb נא: to be desired; hence, to be agreeable, becoming). Ps. 93:5; נא נא "holiness becometh thine house;" comp. נא.

(2) absol. to be becoming, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נא, Isa. 52:7.

[Derivatives the two following words.]

נא i. q. נא, נא only in pl. constr. נאות.—(1) a word altogether poetic, a seat, dwelling—(a) of men, or God, as נאות יעקב Lam. 2:2; נאות חסד Vulg. *domus iniquitatis*, Ps. 74:20; נאות אלהים Ps. 83:13. —(b) of flocks, pastures, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נאות נא the pastures of the desert, Ps. 65:13; Jer. 9:9; נאות נא green pastures, Ps. 23:2.

נא (for נא, from the root נא) adj., only in f. נא.—(1) becoming, seemly, followed by ? Ps. 33:1, נא נא "praise is becoming for the upright;" Prov. 17:7; 19:10; 26:1.

(2) beautiful, Cant. 1:5; 6:4. Compare נא, נא.

נא i. q. Arab. نأ to mutter, to murmur, to speak in a low voice; (compare נא, נא, Gr. *μύω*), specially used of the voice of God, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נא נא "the voice of Jehovah (is);" or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. *ait, inquit Dominus*, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:15; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinert ü. die Echtheit der Jes. Weissagungen, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נא נא "the utterance of Balaam;" verse 15; and even of poets [but "who spake as they were moved by the Holy Ghost"], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נא נא "an utterance (song) concerning wickedness.

[Once used in fut. Jer. 23:31, וַיִּנָּאמוּ "and they utter oracles."]

[נָאָם] given as a noun in Thes. (of the form נָבִיל), found once in the absolute state, Jerem. 23:31, see above נָאָם.]

נָאָה fut. נִנְאָה, and Piel נִנְאָה, part. מִנְאָה, to COMMIT ADULTERY, used both of the male and female, Ex. 20:14, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as נָאָה to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, אֲשֶׁר נִנְאָה מִשְׁכָּבָה, "because rebellious Israel commits adultery;" Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וַתִּנְאָה אֶת־הָאֶבֶן וְאֶת־הָעֵץ "and she commits adultery with stone and wood;" Eze. 23:37. Hence—

נִנְאָהִים m. pl. adulteries, Jer. 13:27; Ezek. 23:43; and—

נִנְאָהִים m. pl. id. Hos. 2:4, נִנְאָהִים מִבֵּין שְׁדֵיָהּ "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 73:6; and the neck of strength, Job 41:14.

נָאָה fut. נִנְאָה, to DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to נָאָה), as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. נָאָה.

PIEL נִנְאָה, fut. נִנְאָה.—(1) i. q. Kal, to reject, to condemn, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. to cause to speak evil, to give occasion for evil speaking, 2 Sam. 12:14.

HIPHAL, fut. נִנְאָה (in the Syriac manner for נִנְאָה), intrans. to be despised, to be contemned, Ecc. 12:5.—LXX., Vulg., Syr., shall flourish (as if from נָאָה), but this does not agree with the context.

HITHPOEL, part. מִנְאָה for מִנְאָה Isa. 52:5, contemned, rejected, prop. exposed to contempt, (sic verachten lassen muß). Hence—

נִנְאָה f. contumely, reproach, Isa. 37:3; and—

נִנְאָה f. pl. נִנְאָהִים id. Neh. 9:18, 26, and נִנְאָהִים Eze. 35:12.

נָאָה onomatopoe. i. q. cogn. נָאָה (which see; TO GROAN, TO CRY OUT from anguish, or sorrow. Eze. 30:24; Jo' 24:12. Hence—

נָאָה f. const. st. נִנְאָה the crying out, the groaning of the oppressed, Ex. 2:24; 6:5; Jud. 2:18, pl. const. נִנְאָהִים Eze. 30:24.

נָאָה not used in Kal, cogn. to the root נָאָה to curse.

PIEL נִנְאָה TO ABHOR, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نَار Med. Waw, to shun anything with abhorrence, to flee away, نَعَر to be opposed, to resist, to be unwilling.

נָב (perhaps for נָבָה "high place," from the root נָבָה, [Nob], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:11, 19; Neh. 11:32; Isa. 10:32. With ה parag. נָבָה for נָבָה towards Nob, 1 Sa. 21:2; 22:9.

נָבָה not used in Kal, pr. as it seems to me, i. q. נָבָה (V being softened into N) TO CAUSE TO BUBBLE UP, hence to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind. Arab. نَبَا I. II. to shew, to declare, i. q. اخبر, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Eth. ነበረ to speak.) It is incorrect to make extolling, celebrating, the primary idea in this word.

NIPHAL נִבָּא—(1) to speak (as a prophet) by divine power, to prophesy, Gr. προφητεύω. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ramshorn, De Verbis Deponentibus Latinorum, p. 24); compare verbs of speaking when passively expressed, as loqui, fari, vociferari, concionari, vaticinari (Ramshorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(a) absol. Jer. 23:21, לֹא דִבַּרְתִּי אֱלֵיָּהֶם וְהֵם נִבְּאוּ "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, " (if) a lion roars, who does not fear? (if) the Lord speaks, who shall not prophesy?" Joel 3:1; Eze. 11:13;

7:7; 1 Ki. 22:12; Jer. 19:14.—(b) with the addition of the name of a people or country to which the prediction refers; followed by לָ Jer. 14:16; 20:6; 23:16; 27:16; 37:19; followed by עַל, commonly so used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by אֶל in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(c) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g. נְבִיא שֶׁקֶר "he prophesied lies," Jer. 14:14; 23:25, 26; 27:10, 15; נִי חִלְמוֹת שֶׁקֶר Jer. 23:32; and followed by בִּי בִּשְׁקֶר pr. to prophesy with falsehood, as a lying prophet, Jer. 20:6; 29:9. The words of the prophet often follow with לְאמֹר prefixed, Jerem. 32:3, or וְאָמַר Eze. 21:33; 30:2.—(d) followed by אֶל of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy בְּיָמֵי Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; 29:21; the prophets of Baal בְּצֵלָל Jer. 2:8.—(e) followed by לָ referring to the object of the prophecy (like letter c) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(2) *to sing holy songs* as led by the Spirit of God, *to praise God*, 1 Sa. 10:11; 19:20; 1 Ch. 25:2, 3.—Pret. 2 pers. נְבִיאָתָה and once נְבִיאָתָה (like verbs נָבִיא) Jerem. 26:9; part. נְבִיאָה plur. נְבִיאָהִים and נְבִיאָהִים Jer. 14:14, 16, as if from the sing. נְבִיאָה according to the analogy of verbs נָבִיא, which is also found in the Inf. with suff. הִנְבִּיאָתוֹ Zec. 13:4.

HITHPAEL—(1) i. q. Niph. No. 1. *to prophesy*, absol. Nu. 11:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by לָ 1 Kings 22:8, 18, and עַל 2 Ch. 20:37 of him to whom the prophecy refers. הִתְנַבֵּא בְּבַעַל *to prophesy by the authority of Baal*, Jer. 23:13.

(2) *to sing* as seized with a divine impulse, *to praise God*, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) *to be mad, maïveσθαι*, or rather *to act as if mad*, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving (μάννις from μαινμαι; furor, furere) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined

מְשֻׁעָע וּמְתַנְבֵּא *mad and prophesying*, and a true prophet, 2 Kings 9:11, is called in derision a *mad-man*.

Hence נְבִיאָה, נְבִיאָה, נְבִיאָה, also נָבִיא and its compounds.

נְבִיאָה Chald. Ithpael הִתְנַבֵּא *to prophesy*, Ezr. 5:1.

נָבִיא TO BORE, TO HOLLOW OUT, i. q. הָלַל. Part pass. נְבוּב hollow, Exod. 27:8; 38:7; Jer. 52:21; metaph. empty, foolish, Job 11:12; see as to this passage under the word לָבִי Niphal.

Hence נְבִיָּה for נְבִיָּה gate, pupil of the eye. Othertake בִּיב as the root of both these words.

נְבִיָּה an unused root, prob. i. q. Arab. نَبَا to be prominent, to be high; hence pr. n. نَب (for נְבִיָּה), נְבִיָּה.

נְבִיָּה see נב

נְבוֹ—(1) [Nebō], pr. n. the planet Mercury (Syr. and Zab. نَبُو), worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely נְבוֹ for נְבוּא i. q. נְבִיא the interpreter of the Gods, the declarer of their will; from the root נְבִיא. As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as Nebuchadnezzar, Nebushasban (see them a little below), and also those mentioned by classic writers, Nabonedus, Nabonassar, Naburianus, Nabonabbus, etc.

(2) of a mountain in the borders of Moab (Deut. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former) נְבוֹ זֶהֶר (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In Thes. they are derived from נְבִיָּה.]

נְבוּאָה f. (from the root נְבִיא), *prophecy, prediction*, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29.

נְבוּאָה Chald. id., Ezr. 6:14.

נְבוּזַרְאֲדָן pr. n. Chald. ("Mercury's leader, lord;" i. e. the leader whom Mercury favours, as if Hermianax; compound of נְבוֹ, sar, a prince, and אֲדָן i. q. אֲדֹן lord; comp. Sardanapalus, i. e. the prince, the great lord), [Nebuzaradan], a military com-

mander in the army of Nebuchadnezzar, 2 Ki. 25:8; Jer. 39:9; 52:12.

נְבוּכַדְנֶצַּר 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely **נְבוּכַדְנֶצַּר** Jer. 39:1, 11; 43:10; Eze. 19:18; pr. n. *Nebuchadnezzar*, king of Babylonia, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name *Ναβουχοδονόσορ*; *Ναβουχοδονόσορος*, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. **נְבוּכַדְנֶצַּר**). In Arab. contractedly **نبتصر**. The signification of the name appears to me to be, "the prince of the god Mercury," compounded of **נְבו**, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. **خداوند**, and *zar*, a prince. Compare the other names beginning with *Nebu*. Lorschach explained this name **نبو خدان سر** "Nebo is the prince of gods" (Archiv für Morgenländ. Litteratur, ii. p. 247); Bohlen **نبو خدا** "Nebo is the god of fire."

נְבוּשַׁשְׁבַן pr. n. Pers. (**نبو چشبان**) "worshipper of Mercury," as if Hermodulus; [*Nebushashban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

נָבוֹת ("fruit," "produce," from the root **נָבַט**), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

נְבוּזַן Dan. 2:6, plur. **נְבוּזַנִּין**; 5:17, f.; Chald. *a gift*; compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root **נָבַט** to ask for, for **נְבוּזַן** one **נ** being omitted; comp. **נָבַט** *ἡ ἀλογία*; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb **נָבַט** appeal may be made to a similar instance **נְבוּזַן**; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are **נְבוּזַן**, **נְבוּזַן**. Ges. App.]—It is better therefore to consider it to be of Persic original; comp. **نوازان** *nuvazan*, and **نوازا** *nuvaza*, donation; from the verb **نواختن** *nuvachten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persic etymology, and regards the Chaldee one previously given as the true one; looking on the **נ** merely as

formative.] Some have supposed that this word was formed from the Greek *νόμισμα* (*m* being changed to *b*), but the idea of money is altogether foreign from the passage.

נָבַח TO BARK, an onomatopoeic root; once found Isa. 56:10 (Arab. **نبح** id.). Hence—

נָבַח ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see **קִנְתָּה**) Jud. 8:11.

נִבְחָז [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root **נָבַח**, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabæans **נבאן** (the identity of which with **נָבַח**, may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

נָבַט not used in Kal.

PIEL, **נָבַט** once (Isa. 5:30), and

HIPHIL **הִנִּיט**—(1) TO LOOK, TO BEHOLD. Constr. absol. Isa. 42:18; **הִנִּיטוּ לְרֹאשׁוֹת** "look that ye may see," etc. Isa. 63:5; **וְהָיָה עֵינִי עָלָיו** "I looked (around) but there was no helper;" Isa. 18:4, followed by an acc. sometimes having ה local, **וְהָיָה עֵינִי עָלָיו** "look at the heaven and see;" Ps 142:5; Gen. 15:5; **וְהָיָה עֵינִי עָלָיו** "look now towards heaven," also followed by אֵל Ex. 3:6; Num. 21:9; Isa. 51:2, 6; **וְהָיָה עֵינִי עָלָיו** Ps. 104:32; Isa. 5:30; **וְהָיָה עֵינִי עָלָיו** Hab. 2:15, of the place looked at; **וְהָיָה עֵינִי עָלָיו** of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by **וְהָיָה עֵינִי עָלָיו** it is, to look at with pleasure, Ps. 92:12 (compare **וְהָיָה עֵינִי עָלָיו** No. 4, a), followed by **וְהָיָה עֵינִי עָלָיו** to look at some one departing, to follow with one's eyes, Ex. 33:8, but **וְהָיָה עֵינִי עָלָיו** after oneself, i. e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by **וְהָיָה עֵינִי עָלָיו** Gen. 19:26; **וְהָיָה עֵינִי עָלָיו** "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said **וְהָיָה עֵינִי עָלָיו** post se, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(a) **וְהָיָה עֵינִי עָלָיו** to regard anything, to have respect to anything, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by אֵל 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by **וְהָיָה עֵינִי עָלָיו** Ps. 74:20.—(b) **וְהָיָה עֵינִי עָלָיו** to look at anything but

without doing anything, e.g. as God looks at the wicked, i. e. to *bear patiently* (ruhig mit ansehen) Hab. 1:3, 13 (but compare Ps. 10:14). — (c) to *rest one's hope* in anything; followed by ^אPs. 34:6.

(2) *to see, to behold*, like רָאָה, Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns ဗဒ္ဒ, and

נֶבֶט ("aspect"), [*Nebat*] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

נְבִיא m. Arab. نَبِيٌّ for نَبِييْ Syr. نَبِيّ *a pro-*

phet, who as actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events (see the root נָבֵא) Deu. 13:2; Jud. 6:8; 1 Sa. 9:9; 1 Ki. 22:7; 2 Ki. 3:11; 2 Chr. 28:9. With the idea of a prophet there was this necessarily attached, that he spoke not his own words, but those which he had divinely received (see Philo t. iv. p. 116, ed. Pfeifferi, *προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποθβεγγεται, ἀλλότρια δὲ πάντα ὑπηρεχόμενος ἐτίρει*). 2 Pet. 1:20, 21), and that he was the messenger of God, and the declarer of his will; this is clear from a passage of peculiar authority in this matter, Ex. 7:1, where God says to Moses, וְאָמַרְתָּ לְפָרְעֹה לְאֵלֵהֶם נְתִיבָהּ יְהוָה לְפָנֶיךָ “I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet,” i. e. in intercourse with Pharaoh, thou, as being the wiser [and the one with whom God communicated directly], shalt act as it were the part of God, and suggest words to thy brother; and thy brother, who is more fluent of speech, shall declare as a prophet what he receives from thee. In the same sense there is said, Ex. 4:16, הָיָה לְךָ לִפֶּה הוּא “he shall be to thee for a mouth,” compare Jer. 15:19; Sing. collect. appears to be used of *prophets*, [such an allegation would contradict the New Test., Christ our prophet is here spoken of], Deu. 18:15, 18 (compare עֶבֶר “see, however, Acts 3:22; 7:37, where those words are referred to Christ [and this ought to have hindered Gesenius from *daring* to apply them differently]). Those who were brought up for the prophetic office [rather, those who were taught by the prophets], are called בְּנֵי הַנְּבִיאִים sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; compare Pers. sons, i. e. disciples of the Magi.—Farther, there were also among the people of Israel *false prophets*, who pretending to be divinely inspired, pleased the ears of the people with soft words, and were therefore severely rebuked by the true prophets (see Isa. 28:7—13; Jer. 14:13, seq. 17:9, seq. 28:10, seq.), and also there were sooth-

sayers who prophesied in the name of Baal and Ash-taroth; נְבִיאֵי הַבַּעַל 1 Ki. 18:19, 40; 2 Ki. 10:19; and נְבִיאֵי הָאֱשֶׁרָה 1 Ki. 18:19, even these are called נְבִיאֵי simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e. g. Gen. 20:7; to the patriarchs, Ps. 105:15.

נְבִיא Ch. id. Ezr. 5:1; 6:14.

נְבִיאָה f.—(1) *a prophetess*, 2 Ki. 22:14; 2 Ch 34:22; Neh. 6:14; Jud. 4:4.

(2) *the wife of a prophet*, Isa. 8:3, as in Lat. *episcopa, presbytera*, used of the wife of a bishop or presbyter.

(3) *a poetess*, Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.]

נְבִיאוֹת ("high places," see נֶכֶה), [*Neбайoth*], pr. n. *Nubathæa*, the *Nabathæans*, a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42). (Arab. نَبِط and نَبِيط in which ط has sprung from the ט servile of the Hebrew.) Relandi *Palestina*, p. 90, seq.

נָבַח an unused root, i. q. **נָבַע** and **نَبِج**, Ch. **نَبَّ**
to gush forth; whence—

נְּבִי only in pl. Job 38:16, נְּבִיִּם "the fountains of the sea." LXX. πηγῇ θαλάσσης.

נָבַל (Isaiah 40:7) fut. יִבֹּל.—(1) TO BE, or TO BECOME WITHERED, FADED, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Eze. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall;" Ps. 37:2. (Kindred are אָבַל, בָּלָה, also נָפַל.)

(2) Figuratively applied to men, *to fall down, to faint, to lose one's strength*, Ps. 18:46; Ex. 18:18; Isa. 24:4; used of a mountain, Job 14:18, הַר־נֹפֵל *“the mountain that falls lies prostrate,”* it is like a dead man, it cannot get up. Compare the derived noun גִּבְלָה *a corpse*.

(3) *to be foolish, to act foolishly*, (withering and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. *هَرَجَ*, *زَاجَدَ*, *اَللَّ* of

which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dulness). Prov. 30:32. See the noun נָבֵל.

PIEL נָבַל—(1) *to account vile, to despise*, Deu. 32:15; Mic. 7:6 (comp. Arab. سَمِيَ to be foolish, VII. to be vile, abject).

(2) *to disgrace, to treat with contempt*. Nah. 3:6; Jer. 14:21; אֶל-תִּנְבֵּל פִּסָּא בְּבוֹדֶךָ “do not disgrace the throne of thy glory;” (compare נִבְלָה). Hence the following words—

נָבֵל fem. נְבִילָה adj.—(1) *stupid, foolish*, Prov. 17:7, 21; Jer. 17:11. More often—

(2) *impious, abandoned, wicked* (comp. אִיִּיל), 1 Sa. 25:25; 2 Sam. 3:33; specially *impious, ungodly*. Job 2:10; Ps. 14:1; 53:2; אָמַר נָבֵל בְּלִבּוֹ אֵין “the fool saith in his heart, there is no God.” The Arabs use with the same extent of signification the word كَافِر.

(3) [Nabal], pr. n. m. 1 Sa. 25:3, seq.

נָבֵל & נְבִיל plur. נְבִילִים, נְבִילִים m.

(1) *a skin bottle*, so called from its flaccidity (see נָבֵל). LXX. twice ἀσκός. Poet. Job 38:37, “the bottles of heaven,” i. e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks*. Isa. 30:14, נְבִילִים “a potter’s pitcher.” Lam. 4:2, נְבִילִים חָרֵשׁ “earthen pitchers;” compare Jer. 13:12; 48:12.

More fully, plur. נְבִילִים קֵלִי vessels of the kind of pitchers, Isa. 22:24; opp. to הַאֲזִינוֹת basons.

(3) an instrument of music. Gr. νάβλα, ναύλα (נְבִילָה), Lat. nablum, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (בְּנֹר), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; pleon. קֵלִי נְבִילָה Ps. 71:22; plur. נְבִילִים 1 Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having twelve strings, and played on with the fingers (not with a plectrum), but the Hebrew words נְבִילָה אֲשֹׁר Ps. 33:2; 144:9, appear to indicate a *ten stringed nabel*. Jerome says that it was triangular in form like a Δ inverted (which was the form also of the sambuca, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or cadui (see קַדִּי), had the figure of a pyramid or cone.

נְבִילָה f. [“adj. f. foolish, Job 2:10”]—(1) *folly*, and also its *punishment*. Job 42:8, לְבִלְתִּי עֲשׂוֹת, “lest I inflict on you the punishment of your folly;” comp. עָשָׂה חֲסֵד עם Gen. 24:49; 47:29.

(2) *wickedness*, 1 Sa. 25:25.

(3) *shameful act of wickedness*, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is עָשָׂה, וְעָשָׂתָּ נְבִילָה בְּיִשְׂרָאֵל Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare עָשָׂה נְבִילָה בְּיִשְׂרָאֵל Jud. 20:6.

נְבִילָה f. const. נְבִילָה (Ps. 79:2); with suff. נְבִילָתִי Isa. 26:19; elsewhere נְבִילָתוֹ, נְבִילָתָהּ, a *corpse* (see the root No. 2; compare נְבִילָת from the root נָפַל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare נִקְרָא Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19. (Arab. نَيْلَة id.)

נְבִילָה f. *shame, disgrace*; hence *pars obscena*, Hos. 2:12; see the root Piel No. 2, and Chald. נְבִילָה obscenity, shamefulness.

נְבִילָה (perhaps for נְבִילָה “folly,” or “wickedness in secret”), [Neballat], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Nēbāla بیت נבאלא Rob. iii. 30.]

נָבַע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr. Arab. نَبَعَ and نَبَج id. The primary syllable is نَبَعَ,

נָבַע like נָבַע imitating the sound or murmur of boiling or bubbling; compare נָבַע, נָבַע, נָבַע. Prov. 18:4; נָבַע “a gushing stream.”

הִפִּיחַ—(1) *to pour out, to gush forth with*. Prov. 1:23, אֲפִיעָה לָּךְ רוּחִי “I will pour out upon you my Spirit;” especially used of words Prov. 15:2, 28, פִּי רָשָׁעִים יִפְּעֵ רָעוֹת “the mouth of the wicked poureth out evil things;” whence absol. *to belch out wicked words*, Ps. 59:8; 94:4.

(2) *to publish, to tell* (compare נָבַע, which has sprung from this root by softening the letter נ; also נָבַע, Psa. 19:3; 78:2; 145:7 (Syr. نَبَح Aph. to publish [“Arab. نَبَعَ”]).

(3) *to cause to boil up, i. e. to cause to ferment and putrify*. Eccles. 10:1, “dead flies יִפְּעוּ יִבְעוּ cause the ointment to stink and putrefy.”

Derivative נָבַע.

נָבַר unused quadril., Syr. and Chald. Ithp. *to give light, to shine*; from נָבַר = נָבַר and נָבַר fire whence—

נְבִישְׁתָּא f. Chald. *candlestick, chandelier*, Dan. 5:5 (Arab. *نيراس*, Syr. *ܢܝܪܫܬܐ* id.).

נִבְשָׁן ("soft soil;" from the root **נָשַׁן**), [*Nibshan*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

נָבַב an unused root, Syr., Ch. and Sam. *to be dry or dried*, whence—

נֶגֶב m. *the south, the southern quarter*, Exod. 27:9; Isa. 21:1, etc. **נֶגְבֹל נֶגֶב** the southern boundary, Josh. 15:4. In acc. adv. **נֶגֶב בְּנִירוֹת** to the south of the lake Cinneroth. Josh. 11:2. Hence **הַנֶּגֶב** Josh. 15:19, and simply **נֶגֶב** Psalm 126:4, south country; specially—(a) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(b) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With **הָ** parag. **נֶגְבָה** southward, Ex. 40:24; followed by **לָ** Josh. 17:9, 10, **נֶגְבָה לְאֶפְרַיִם** "southward (it was) Ephraim's;" and **כֹּן** Josh. 18:14, **נֶגְבָה** "southward of the mountain." Also with pref. **בְּנֶגְבָה** Josh. 15:21, "in (the region lying) towards the south," and **לְנֶגְבָה** 1 Ch. 26:17. Compare **נָפַן**.

נָגַד unused in Kal, pr. apparently *TO BE IN FRONT* (see **נָגַד**), *TO BE IN SIGHT*, hence *to be manifest*, Arab. *نجد* to be clear and manifest. Compare **נָגַד**.

הִנִּיד HIFIL—(1) pr. to bring to the light, hence *to shew, to tell*, followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Eze. 43:10; Job 26:4; absol. 2 Sa. 15:31; **וַיִּדְרֹךְ** "and one shewed David, saying." Job 42:3. The accusative of the pronoun *it* is frequently omitted, just as it is after other verbs of saying (see **אָמַר** Gen. 4:8); as **וַיִּדְרֹךְ לִי** "tell (it) to me," Gen. 24:49; 9:22; 2 Ki. 7:11.—Specially—(a) *to betray*, Job 17:5, **לְחַלֵּק וַיִּדְרֹךְ** " (who) betrays his friends to plunder."—(b) *to declare*, i. e. *to solve*, to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(c) *to declare, to confess*, Ps. 38:19; Isa. 48:5; *to profess openly*, Isa. 3:9.

(2) *emphat. to proclaim, to celebrate with praise*, with an acc. Ps. 9:12; 71:17; 92:3; absol. 75:10.—2 Ki. 9:15, **לְהַנִּיד כְּתִיב לְנִיד** for **לְהַנִּיד**.

HOPHAL **הִנִּיד**, fut. **יִנִּיד**, inf. pleon. **הִנִּיד** Josh. 9:24; Ruth 2:11, *to be shewn, told*.

Derivatives, **נָגַד**, **נָגַד**.

נָגַד Ch. *to flow* Dan. 7:10.

נָגַד pr. subst. *the front part, the front, the side* of a thing which is next to the spectator. In acc. it becomes a prep. with suff. **נָגַדְי**, **נָגַדְךָ**, **נָגַדְנוּ**.

(1) *before, in the presence of, in the sight of*, i. q. **לְפָנַי**, as **נָגַד קָלְעִמָּךְ** before all thy people, Exod. 34:10; **נָגַד יְהוָה** before Jehovah, 1 Sam. 12:3; **נָגַד הַשֶּׁמֶשׁ** before the sun, while the sun is yet in the sky, Nu. 25:4 (compare **לְפָנַי שֶׁמֶשׁ** Psalm 72:17 [in which however the sense is quite different]); Amos 4:3, "they shall go out **נָגַדָה** each one before herself," i. e. each her own way (vor sich hin, *ikres weg*), compare Josh. 6:5, 20, and **אִישׁ לְפָנָיו** Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls **נָגַדְי** (are) before me," they have a place in my care and affections, (compare **לְפָנַי** Ps. 19:15; Gen. 10:9).

(2) *over against, in front of*, Ex. 19:2, **נָגַד הָהָר** "over against the mountain." Josh. 3:16; 6:5, 20; *towards*, Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing **נָגַד** before him," in comparison with him (compare **כְּנָגַד**).

With prepositions—(1) **כְּנָגַד** pr. *as over against*. Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (*die Gegenstände*), hence Gen. 2:18, "I will make for him (man) a helper **כְּנָגַדְךָ** corresponding to him." Verse 20. Well rendered by the LXX. verse 18, *κατ' αὐτόν*; 20, *ὁμοίως αὐτῷ*. Compare **כְּנָגַד** Neh. 12:9. In the Rabbinic **כְּנָגַד** is often used in speaking of things which are like one another (see Lud. de Dieu ad h. l.), compare Pers. *برابر* over against, like, suitable.

(2) **לְנָגַד**, with suff. **לְנָגַדְי**, **לְנָגַדְךָ** etc.—(a) *before, in the presence of*, i. q. **נָגַד** No. 1. 2 Kings 1:13; Hab. 1:3. **לְנָגַדְי עֵינַי פ'** 2 Sa. 22:25; Job 4:16.—(b) *over against*, Josh. 5:13; 1 Ch. 5:11; hence *opposed to, against* (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger **לְנָגַד** opposing the builders."—(c) *like* (compare **כְּנָגַד** Neh. 12:9, **אֶחָיוּתָם לְנָגַדְם** "their brethren like themselves."—(d) *pro, for* (comp. Germ. *vor* and *für*), Neh. 11:22, "the chief of the Levites for (**לְנָגַד**) the service of the house of God."

(3) **מִנָּגַד**—(a) pr. *from before* (vor etwas weg), after a verb of removing. Isaiah 1:16, "take away

your evil deeds **מִנְּךָ** from before my eyes;" Jon. 2:5 (also with a noun of removing, Ps. 10:5); of averting, Cant. 8:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is **לְ** **מִנְּךָ**); also to be far away. Ps. 38:12, "my friends stood **נִגַּע** **מִנְּךָ** far off from my wound" (compare **לְ** No. 3, letter b). There is a peculiarity in Jud. loc. cit., "he cast away his life **מִנְּךָ** (for the fuller **מִנְּךָ**) from himself," just like Germ. er warf es davon, for von sich, compare below, 2 Sam. 18:13.—(b) in the presence of, before, 1 Sa. 26:20; over against, opposite, adv. (comp. **לְ** No. 3, letter c). Gen. 21:16, "and she sat down **מִנְּךָ** over against;" Nu. 2:2; 2 Ki. 2:7, 15. For **לְ** **מִנְּךָ** over against any one, **לְ** is put first; Deu. 28:66, "and thy life shall hang **מִנְּךָ** **לְ** to thee over against" (Germ. dir gegenüber), for "over against thee," i.e. thou shalt be in the greatest peril of thy life.—(c) against, absol. and adv. (bagegen); **הִתְיַצֵּב מִנְּךָ** to set oneself in opposition (sich dagegen setzen), 2 Sam. 18:13; followed by **לְ**: **לְ** **מִנְּךָ** against any thing, Jud. 20:34.

נָגַד Ch., Dan. 6:11. See the preceding art: (2).

נָגַהּ TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28 (Syr. id.).

PIPHIL.—(1) to make (one's own light) to shine, Isa. 13:10.

(2) to illuminate, Ps. 18:29; 2 Sam. 22:29. Hence—

נִגְהָה f. (Hab. 3:4)—(1) shining splendour, as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (**קְבוֹד יְהוָה**), Eze. 10:4; Hab. 3:4; Ps. 18:13.

(2) [Nogah], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

נִגְהָה emphat. **נִגְהָה** Ch. light. Dan. 6:20, **בְּנִגְהָה** by candle light. [In Thes. the meaning given is morning light, which is a preferable sense. Syriac **ܢܝܫܬܐ** etc., the first dawn of the morning.]

נִגְהָה brightness, only in plur. Isa. 59:9.

נָגַע fut. **יִנְּעַ** TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoeitic. The idea of striking, or pushing, lies both in the syllable **נַג**, **נָג**, compare **נָנַע**, **נָנַף**, **נָנַל**; and also in the other which ends in **ח** compare **נָחַח** to bark, properly to push, strike, as **קָלַח** and **נָחַח** to push with the horn.)

PIEL id., Eze. 34:21; Dan. 8:4; used figuratively of a victor, who prostrates the nations before him, Deu. 33:17; 1 Ki. 22:11; Ps. 44:6. Hence—

ITHPAEL, to wage war with any one, Dan. 11:40. Compare Chald. **ܐܝܬܝܬ ܡܪܝܚܐ**; followed by **לְ** to wage war with any one; in Ithpael id. Hence—

נָגַח m. apt to push, Ex. 21:29, 36.

נָגִיד m. a prince, a leader, ruler, so called from preceding (see the root, also Syr. **ܢܓܝܕ** to go before, Ephr. i. 114; compare Germ. **Fürst**, i. q. the Eng. first). It is used—(1) of any prefect, or leader, as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace, 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is prince of a people (**Fürst**), a general word, comprehending even the royal dignity, 1 Sa. 9:16; 10:1; 13:14; 2 Sa. 6:21; 7:8; 1 Ki. 1:35; 14:7. In appos. **מִלְּשֵׁי נָגִיד** the anointed one, the prince, Dan. 9:25. Pl. **princes**, Job 29:10; Ps. 76:13. Hence—

(3) noble, honourable. Pl. neutr. **noble things**, excellent things, Prov. 8:6. (Arab. **نَجْد** to be energetic, magnanimous, **نَجِيد** a prince, a noble.)

נִגְיָה fem. (from the root **נָגַח**).—(1) music of stringed instruments, Lam. 5:14; Isa. 38:20.

(2) a stringed instrument, in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) a song, sung to the music of stringed instruments, a psalm, Ps. 77:7; specially a song of derision, a satire, Lam. 3:14; Job 30:9.

נָגַל an unused root, Arab. **نَجَلَ** prop. to cut (compare the kindred roots **נָנַח**, **נָנַף**), to wound, to pierce. Hence **מִנְּךָ** a reaping hook.

נָגַל once part. pl. **נִגְלִים** Ps. 68:26. Elsewhere—

PIEL **נָגַל** TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT (cogn. **נָגַל** to pound), 1 Sa. 16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16 (Ch. id.).

Derived nouns, **נִגְלִיָּה**, **נִגְלִיָּה** [and in Thes. **נִגְלָה** (for **נִגְלָה**)].

נָגַע fut. **יִנְּעַ**, inf. **נִנְעַ**, with suff. **נִנְעוּ**, also **נָעַת**.

(1) TO TOUCH, TO REACH UNTO. Constr. frequently followed by **בְּ** Gen. 2:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by **עַל** Isa. 6:7, and **אֶל** Num. 4:15; Hag. 2:12. Specially it is used—(a) to touch any thing, for to violate, to injure, Genesis 26:11 **הַנֶּגַע בְּאִישׁ הָעָר׃ וּבְאִשְׁתּוֹ** "he who

touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(b) *to touch* a woman, to lie with her; followed by פָּ Prov. 6:29; followed by אָל Gen. 20:6 (compare ἀγγεῖν, 1 Cor. 7:1).—(c) *to touch the heart*, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, *to touch* any thing, i. e. to get or reach as far as any thing, followed by פָּ 1 Ki. 6:27; Hos. 4:2; נָדַר Mic. 1:9; Isa. 16:8; Jer. 4:10; אָל Jer. 51:9; נָדַר Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) *to come* to any person or thing, followed by פָּ 2 Sam. 5:8; אָל Jon. 3:6; Dan. 9:21. Absol. *to arrive* (used of time), Ezr. 3:1; Neh. 7:73 (8:1), compare הִגִּיעַ.

(4) intensive, i. q. Piel, to touch heavily, *to smite, to strike*, Gen. 32:26, 33; especially *to strike with a plague* (used of God), followed by פָּ 1 Sa. 6:9; Job 19:21. Part. נִגְנֵי stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also *to smite, to injure*, used of the wind (Arab. ضرب), Eze. 17:10. [This meaning is taken as primary in Thes.]

NIPHAL, pass. of Piel, *to be smitten, to be beaten*, as an army, or rather *to feign to be beaten*, Josh. 9:15, like הִתְחַלַּף, הִתְחַלַּץ, compare Maurer's note on the passage.

PIEL, i. q. Kal No. 4, *to strike*, especially used of the punishments of God (compare נָדַר, נָקָה) Gen. 12:17; 2 Ki. 15:5.

PUAL, pass. Ps. 73:5.

HIPHIL—(1) causat. *to cause to touch*, especially in this phrase, הָיָה עָדָר הָרָעָה לְאַרְצָא "to cause to touch the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who join house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1, *to touch*, followed by פָּ Ex. 4:25; אָל Ex. 12:22; נָדַר Isa. 6:7.

(3) i. q. Kal No. 2, *to reach* to any thing, followed by פָּ Gen. 28:12; נָדַר Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by אָל).

(4) i. q. Kal No. 3, *to come to*, followed by נָדַר Ps. 107:18; אָל 1 Sa. 14:9; hence *to attain to*, followed by פָּ Est. 4:14. Absol. *to come*, used of persons, Est. 6:14; of time, Eze. 7:12; Ecc. 12:1. Hence—

נָגַע m. with suff. נִגְעוֹ, pl. נִגְעִים.

(1) *stroke, blow*, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen. 12:7; Ex. 11:1; Ps. 38:12; 39:11; 91:10.

(2) *a mark, or spot* in the skin, whether a scab, or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence נִגְעַת הַצֶּהֱרָא a spot of scab, verse 31; נִגְעַת הַצֶּהֱרָא a spot of leprosy, verses 3, 9, 20, 25, and without נִגְעַת verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

נָגַח fut. נִגַּח.—(1) *TO SMITE*, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said *to smite a people* before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah smitten us to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) *to push*, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) *to strike against* (with the foot), Pro. 3:23; Ps. 91:12.

NIPHAL נִגַּח *to be smitten, defeated* (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by לְפָנַי to be smitten (and flee) before an enemy, Lev. 26:17; Deu. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 18:7, etc.

HITHPAEL, i. q. Kal No. 3, *to strike against* (used of the foot), Jer. 13:16.

Hence נִגַּחָה, and—

נִגַּח m.—(1) *a plague* from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) *striking against, stumbling* (of the foot), Isa. 8:14.

נָגַד unused in Kal, pr. to FLOW, see Chald. נָגַד to draw out, and to flow; compare Heb. נָגַד, and נָגַד No. 1.

NIPHAL—(1) *to be poured out, to flow*, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) *to be stretched out* (used of the hand), Ps. 77:3. As to נִגְדוֹת, Job 20:28; see נָגַד Niph.

HIPHIL הִנְגִּיר—(1) *to pour out*, Ps. 75:9.

(2) *to push down* (stones from a mountain), Mic. 1:6.

(3) figuratively *to deliver* (compare הִשָּׁרָה to pour out, to deliver) in this phrase הִנְגִּיר בְּיָדֵי תָרַב to deliver any one into the hands, i. e. into the power of the sword (compare יָדַע after verbs of delivering p. cccxxxi, A); Eze. 35:5; Jer. 18:21; Ps. 63:11; commonly ill rendered, *to pour out by the hands* or *the sword*.

HOPHAL הִנָּח *to be poured out, to be poured down*, used of water, Mic. 1:4.

נִגַּשׁ fut. נִגַּשׁ (once נִגַּשׁ Isa. 58:3), ["Arabic نَجَّش"] TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. נִגַּשׁ a task-master, ἐργασίας, Ex. 3:7; Job 3:18; also followed by נָ, hence נִגַּשׁ בּוֹ Isa. 9:3; used of a driver of animals, Job 39:7.

(2) *to urge a debtor, to demand a debt*, with an acc. of pers. Deu. 15:2, 3; *to demand tribute*, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. נִגַּשׁ an exactor of tribute, Dan. 11:20.

(3) *to reign, to rule*, part. נִגַּשׁ a ruler, a tyrant, Isa. 3:12; 14:2; 60:17; Zec. 10:4. Æthiop. ነገሠ: id. whence ነገሠ: and ነገሠ: a king; ነገሠ: ነገሠ: king of kings, a title of the king of Æthiopia.

NIPHAL נִנָּח *to be pressed, harassed*, 1 Sa. 13:6; Isa. 53:7; *to press or harass one another*, Isa. 3:5; *to be harassed with toil, to be wearied out* (used of an army), 1 Sa. 14:24.

נִנָּח pret. Kal unused, the place of which is supplied by pret. Niph. נִנָּח; fut. Kal נִנָּח, imp. נִנָּח, also נִנָּח (Gen. 19:9), inf. נִנָּח.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by לָ to any person or thing, Gen. 27:22; 44:18; Num. 8:19; נָ Isa. 65:5 (compare below letter c); לָ Jud. 20:23; עַל Gen. 33:3; עַל Eze. 44:13; followed by an accus. Num. 4:19; נִנָּח "when they approach unto the most holy things," 1 Sa. 9:18. Specially—(a) *to come near to a woman*, honeste dictum de coitu (comp. נָ); followed by לָ Ex. 19:15.—(b) *to come near to Jehovah*, used of the priests who approached the altar, Ex. 30:20; Eze. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(c) *to come near to anything* is sometimes i. q. *to reach it, to join oneself to anything*; followed by נָ Job 41:8; used of the scales of the crocodile, נִנָּח "they are joined one to another."

(2) *to recede, to draw back*. Gen. 19:9; נִנָּח, well rendered by the LXX. ἀπόστα ἐκεῖ. Vulg. recede illuc. Isa. 49:20; נִנָּח לִי "give place to me;" so the LXX. ποίησον μοι τόπον, Jerome, fac mihi spatium. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from

some other place, may perhaps be the cause of this usage]; e. g. נָ used of going away; נָ Arabic: نَجَّش of drawing near; compare Germ. herab, herum. used even by the best writers for hinab, hinum (which latter several will hardly admit).

HIPHAL הִנָּח—(1) causat. *to cause to come near, to bring near*, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; *to bring something*, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, הִנָּח עֲצֻמֹתֶיכֶם "bring (set forth) your arguments;" (so also must be taken verse 22, and 45:21; the object however being omitted); *to offer, to present*, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; *to draw near*, Amos 9:10.

HOPHAL הִנָּח pass. *to be brought*, 2 Sam. 3:34; *to be offered*, Mal. 1:11.

HITHPAEL, *to draw near*, Isa. 45:20.

נָ m. heap, pile (Arab. نَد, from the root נָד, the significations of which are however rather remote from those of this word; [In Thes. from נָד]); poet. used of the waves of the sea rising up like a heap. Psalm 33:7, לִים כִּנָּד מִי הַיָּם "piling up like a heap the waters of the sea;" similarly, Josh. 3:13, 16, "the waters stood up (which were flowing down from above) נָ like one heap;" compare Exod. 15:8; Psa. 78:13; in the same connection there is חוֹמָה a wall, Exod. 14:22. Compare Virg. Georg. iv. 316.

נָד, an uncertain root; whence some derive נָד, כְּחִיב 2 Ki. 17:21; but see נָד.

נָד—(1) i. q. Arab. نَدَّب TO IMPEL, TO URGE, TO INCITE to any thing (kindred to נָד). It only occurs in this expression, Exod. 25:2, כָּל־אִישׁ אֲשֶׁר יִדְבְּקֵנוּ לְבוֹ "whomsoever his heart impelled;" i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. نَدَّب to impel oneself; hence to be willing, liberal, generous; see נָד and Hithpael.

HITHPAEL—(1) *to impel oneself, to shew oneself willing, to offer oneself freely*; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ad Ham. p. 310, Epist. ad Menken. p. 40), Jud. 5:9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) *to give spontaneously, or willingly, to*

offer, e. g. a gift to Jehovah; with an acc., 1 Chron. 29:9, 14, 17; Ezr. 1:6; 2:68; 3:5.

Derivatives נִרְבָּה, נִרְבֵּי, and the pr. n. נִרְבֵּי, נִרְבֵּי.

נִרְבֵּי Chald. Ithpacl i. q. Hebr.—(1) *to be willing, ready for anything*; followed by לְ Ezr. 7:13.

(2) *to give freely*, ibid. verse 15. Inf. (in the Syriac manner) הִתְנַבְּרִית subst. *a free-will offering*, verse 16.

נִרְבֵּי ("spontaneous," "liberal"), [Nadab], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954—952, B. C., 1 Ki. 15:25, 31.—(2) a son of Aaron, Exod. 6:23; 24:1.—(3) 1 Ch. 2:28.—(4) ibid. 8:30; 9:36.

נִרְבָּה f.—(1) *free-will, readiness of mind* (to give); whence נִבְרָה Num. 15:3; Psalm 54:8; and acc. נִרְבָּה Deut. 23:24; Hos. 14:5; *freely, with a willing mind*. Plur. Psal. 110:3, עֲמִידֵי נִרְבֹּת "thy people are willingnesses;" i. e. very prompt for military service [?], abstr. for concr.

(2) *a spontaneous offering*, Ezr. 1:4 (compare verse 7), especially *a freewill sacrifice*, opp. to one that has been vowed (נִזְבָּה); Exod. 35:29; Lev. 22:23, נִרְבָּה תַעֲשֶׂה אֹתוֹ "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a *large hand*; hence—

(3) *largeness, abundance*, Ps. 68:10, נִשְׁמַם נִרְבֹּת, "abundant, copious rain."

נִרְבִּיה ("whom Jehovah impels"), [Nedabiah], pr. n. m. 1 Ch. 3:18.

נִרְבָּה ἀπαξ λεγόμεν. Ezr. 6:4; Chald. *a series of stones, or a wall*, both of which significations are found in the Targums (Eze. 46:33; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Surenh.) It seems to be derived from the Heb. נִרְבָּה part. Niph. prop. *joined together, cleaving together*.

נִרְדֵּי plur. נִרְדֵּי inf. נִרְדֵּי fut. יִרְדֵּי Nah. 3:7, and יִרְדֵּי Gen. 31:40.

(1) trans. *to move*, e. g. the wings of a bird, Isa. 10:14. (Cogn. נִנֵּי, נִנֵּי; compare also Sanscr. *nat*, to move, to be moved.)

(2) intrans. *to move oneself*, hence, *to wander about*; used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נִרְדֵּי *a wanderer, a fugitive*, Isa. 16:3; 21:14; Jer. 49:5.

(3) *to flee, to flee away*, Psalm 31:12; 55:8; 63:13; *to fly away* (used of a bird) Jerem. 4:25;

9:9. (Arab. نَدَى to wander; to flee away.) From the idea of *putting to flight* (causat. see HIPHIL), it is—

(4) *to remove, to put away*; hence (from the Syriac usage), *to abominate*; see נִרְה.

POAL נִרְדֵּי *to flee away, to fly away*, Nahum 3:17.

HIPHIL הִנֵּי *to put to flight, to cast out*, Job 18:18.

HOPHAL הִנֵּי (in the Chaldee manner for הִנֵּי), *to be cast out*; part. מִנֵּי 2 Sam. 23:6; fut. יִרְדֵּי *to flee away*, Job 20:8.

HITHPOEL, *to flee*, Ps. 64:9.

Derived nouns, נִרְדֵּי, נִרְה and נִרְה, מִנֵּי; comp also נִרְה.

נִרְדֵּי Ch. *to flee away*, Dan. 6:19.

נִרְדֵּי m. plur. *unquiet motions, tossings of a sleepless man upon his bed*, Job 7:4.

I. נִרְה not used in Kal, i. q. נִרְדֵּי *TO FLEE, TO GO AWAY* (Syr. and Samar. id.).

PIEL נִרְה *to remove*, followed by לְ Amos 6:3; *to cast out, to exclude*, Isa. 66:5; compare נִרְה No. 4. (In the Rabbinic נִרְה is excommunication, separation from the congregation.)

II. נִרְה an unused root, i. q. נִרְבֵּי No. 2. *to give freely, to be liberal* (Arab. نَدَى to be moist, liberal), hence נִרְה and—

נִרְה masc. *a large gift, given to a harlot*, Eze. 16:33.

נִרְה f. prop. *abomination* (see the root No. 4), *uncleanness, impurity*, Zec. 13:1; מִי־נִרְה Num. 19:9, 13, 20, 21, water of impurity, i. e. water by which the unclean were purged, cleansing water. Specially—(1) *filth, menstrual uncleanness of women*, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33.

(2) *something unclean, or filthy*, i. q. מִנְעֵבָה used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

נִרְה fut. יִרְה prop. *TO THRUST* (stoffen), *TO IMPEL* (see the cogn. נִרְה and the observations made there); hence—

(1) *to thrust forth, to expel*, 2 Sam. 14:14; see HIPHIL.

(2) *to thrust against*, (as an axe against a tree), followed by עַל Deu. 20:19.

NIPHAL נִרְה.—(1) pass. of Kal No. 2. *to be thrust forth, to be impelled*; Deu. 19:5, "if he go with

his neighbour into a wood to cut timber יִדְּהָהּ וְנָתַן לְכֶרֶת הָעֵץ וְנָתַן and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(3) pass. of Hiphil No. 2, *to be expelled, driven out* Jer. 40:12; whence part. נִדְּחָה *one expelled, an outcast*, Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:3, and fem. נִדְּחָה Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדְּחוּ driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, מִמֶּנִּי תִדְּחָה הַיָּסָד "health has fled away from me." Used of dispersed and wandering cattle, Deut. 22:1; Eze. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced, to suffer oneself to be seduced*, Deut. 4:19; 30:17.

PUAL, *to be driven onward*, Isa. 8:22, מִדְּרָחָה "driven to darkness," compare Jer. 23:12.

HIPIL, הִדְּיָה—(1) *to thrust down, to cast down*, Ps. 5:11, followed by כֵּן Ps. 62:5.

(2) *to thrust out, to expel, to drive away*, 1 Ch. 13:9, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter* a flock, Jer. 23:2; 50:17.

(3) *to seduce* any one, Deut. 13:14; Pro. 7:21; followed by כֵּן *to draw away from any thing*, Deut. 13:6; מִשְׁלַח יְהוָה verse 11.

(4) *to bring, to draw down* (evil) on any one, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

HOPHAL, part. מִדְּרָחָה *driven up and down*, Isa. 13:14.

Derivative noun, מִדְּרָחָה.

נָדַב m. (from the root נָדַב).—(1) *voluntary, willing, spontaneous, ready*, 1 Ch. 28:21; more fully לְבָבוֹ נָדַב "willing of heart," Ex. 35:5, 22; 2 Ch. 29:31 (see נָדַב Kal and Hithp.): Ps. 51:14, רֵיחַ נָדִיבָה "a ready spirit."

(2) *giving spontaneously, i. e. liberal*, Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) *to nobility of race, and is a subst., a prince*, Job 34:18; Ps. 137:40; 113:8; 118:9; Pro. 25:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant*, Job 21:28; Isa. 13:2, compare מִשְׁלָלִים.—In many of the significations this word agrees with its synonym נָדִיב; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָדִיב, from the original idea of a leader and ruler, is applied to those virtues which become a prince.

נָדִיבָה f. nobility, a noble and happy condition, Job 30:15.

נָדַן an unused root [not inserted in Thes.] perhaps i. q. לָדַן *to be soft, flexible*. Hence—

I. נָדַן *the sheath* of a sword, 1 Chr. 21:27. See נָדָה. [Derivation doubtful]. Of another origin is—

II. נָדַן i. q. נָדָה *a large gift*, given to a harlot, Eze. 16:33; from the root נָדָה, with the added syllable נָדָה. De Rossi's Cod. 409 has נָדָה for נָדָה.

נָדָה m. Chald. *the sheath* of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightly]; there are also found in Ch. נָדָה, נָדָה, and נָדָה, with He parag. of the form נָדָה, נָדָה). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, נָדָה נָדָה. The same metaphor is used by Plin. H. N. vii. 52 s. 53, "donec cremato eo inimici remeanti animae velut vaginam auferant;" and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word σκεῦος by Elian. Hist. Anim. xvii. 11.

נָדָה fut. נָדָה Ps. 68:3, and יָדָה Ps. 1:4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; *to put to flight* an enemy, i. e. to conquer, metaph. Job 32:13.

NIPHAL נָדָה pass. *to be driven away*, Isa. 41:2; Ps. 68:3; נָדָה נָדָה a leaf driven by the wind, Levit. 26:36; Job 13:25; inf. constr. הִנְדָּה Ps. 68:3.

נָדַר—(1) i. q. Arab. نذر TO FALL OUT, TO DROP DOWN, as the grain from the winnowing instrument upon the threshing floor, hence Arabic نذر, Chald. נָדַר a threshing floor. This root is cognate to words of sowing and scattering, as נָדָה (which see) נָדָה, נָדָה.

(2) *to vow, to promise voluntarily to do or to give any thing*. (Arab. نذر, Syr. نذر. Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 22—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the s'gnifi-

action of scattering. [In *Thes.* this is separated into two roots according to the Arabic distinction]. Lev. 27:8; Mal. 1:14. Fut. יָרַד Nu. 6:21, and יָרַד Gen. 28:20. Const. with dat. of pers. Gen. 31:13; Deuter. 23:24. More fully יָרַד נָדַר to vow a vow, Jud. 11:39; 2 Sa. 15:8. — Opp. to אָסַר which is to vow to abstain from any thing, see that root. [Hence the following word.]

נָדַר and נָדַר with suff. נָדַרִים pl. נָדַרִים m.

(1) *a vow*, Gen. 28:20, etc. (also in the Phœn. dial. see Inscr. Melit. 1). נָדַר נָדַרִים to vow vows, see the root נָדַרִים שָׁלַם Ps. 22:26, and עָשָׂה נָדַרִים to perform vows, Jud. 11:39.

(2) *anything vowed, a vowed sacrifice*, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נָדַרָה a voluntary gift.

נָה m. ἄν. λεγόμεν. Eze. 7:11, according to the Hebrews, *lamentation*, for נָהָה (of the form קָרַשׁ), from the root נָהָה, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) *ὡπαῖμος*, ornament, grace; in support of this compare the root נָהָה, Arab. نَاح to be conspicuous, to be magnificent.

נָהָה fut. יָנַהָה — (1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr.

נָהָה, Arab. نَاح (kindred roots are נָהָה, נָחַס, נָחַס, compare Æth. ነሐኑ: to be anxious, solicitous). See Piel, No. 1.

(2) causat. to urge on in a course, to drive (beasts). 2 Ki. 9:20, נָהָה בִּישָׁעָיו יָנַהָה “for he drives (the horses) as if he were mad,” comes on at a most rapid rate, 2 Ki. 4:24; hence נָהָה עָלָה to drive a wagon. 2 Sam. 6:3; followed by 1 Chron. 13:7; to lead or drive a flock (as a shepherd), Gen. 31:18; Exod. 3:1; followed by 1 Isa. 11:6; to drive away (cattle), Job 24:3; to lead any one, Cant. 8:2; to lead away captives, 1 Sam. 30:2; Isa. 20:4; comp. 60:11. (With this signification accord Gr. Lat. ἄγω, ago, ἡγέομαι; Pers. اخشن to lead, to bring).

(3) intransit. to act (εἰπαῖς thun, treiben, handeln). Eccles. 2:3, וְלִבִּי נָהָה בְּחָכְמָה “and my heart acting with wisdom.” I formerly explained this from the Ch. usage: “and my heart was accustomed to wisdom,” clave to it; but that now given is more simple.

PIEL נָהָה, fut. יָנַהָה — (1) to pant, to sigh; see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. Ex. 14:25, וַיִּנְהָגוּ בְּכַבְדֹּת “and caused to drive heavily.”

(3) i. q. Kal No. 2; to lead, Deut. 4:27; 28:37; to bring to, Exod. 10:13; Ps. 78:26; to lead away Gen. 31:26.

Derivative מִנְהָה.

נָהָה an unused root; see under the word הוֹד.

נָהָה TO WAIL, TO LAMENT (prop. to cry out נָהָה, Ezek. 32:18. Mic. 2:4, נָהָה נָהָה נָהָה “they lament with a lamentation of lamenting;” i. e. they lament grievously.

(2) to cry out, to exclaim. Hence —

NIPHAL, to gather selves together; like the Chaldee נִתְנָה; prop. to be convoked, called together; comp. נִתְנָה Niph. to be congregated. 1 Sam. 7:2, “all the house of Israel was gathered together after Jehovah;” a pregnant construction for, all of them were united and followed Jehovah with one mind; compare מִלֵּא אַחֲרֵי, הִלֵּךְ אַחֲרֵי. So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5, Targ. Others render, *lamented after Jehovah*; i. e. followed him mourning.

Derivatives נִתְנָה, נִתְנָה, נִתְנָה.

נָהָה Chald. light, Dan. 2:22 קרי and this form is usual in Chaldee. In כתיב it is נִתְנָה, like the Syr. نَهَّ light, shining. See נָהָה No. 2.

נָהָה in pause נָהָה m. (from the root נָהָה) *lamentation, a song of wailing*, Jer. 9:17, seq.; 31:16; Am. 5:16; Mic. 2:4.

נָהָה f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But נָהָה is part. Niph. [so taken also in these passages in *Thes.*], of the root נָהָה see p. CCXXXII, A.

נָהָה see נָהָה.

נָהָה Chald. (from the root נָהָה No. II) *illumination, wisdom*, Dan. 5:11, 14. Syr. نَهَّ id.

נָהָה a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. נָהָה No. 1; compare נָהָה river. Hence —

PIEL, נָהָה, fut. יָנַהָה — (1) to lead, Exodus 15:13; 2 Chron. 28:15, וַיִּנְהָלוּ בְּחֻמִּים “and they led them borne upon asses.” Specially to lead to water, Ps. 23:2, יָנַהָה מְנוּחָה “he leadeth me beside the still water,” Ps. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:18) —

(2) to guard, 2 Ch. 32:22; (compare הִנֵּיחַ 1 Ch. 22:18); to provide for, to sustain, Gen. 47:17 compare נָהָה verse 12.

HITPAEL, to go on, Gen. 33:14. Hence —

נהלל m. — (1) prob. *pasture* to which cattle are led out (like **מִדְבָּר** from **דָּבַר**, Isa. 7:19).

(2) [*Nahalol*], pr. n. of a town in the tribe of Zebulun, Judges 1:30; called in Josh. 19:15, **נְהַלֵּל** [*Nahalul*].

נָהַם fut. **יָנָהֵם**. — (1) TO GROWL (fnurren, brummen); the word used to express the noise uttered by the young lion (**פִּיִּר**), (Prov. 19:12; 20:2); to be distinguished from roaring (**שָׁאַן**), although this word is also applied to a full-grown lion, Prov. 28:15 (This root is onomatop. Arab. and Syr. id.; see under **הָקַם**; and also compare **נָאֵם**). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare **הָקַם**), Eze. 24:23; Prov. 5:11. Hence —

נָהַם m. the growl of a young lion, Prov. 19:12; 20:2; and —

נִהְקָה f. constr. st. **נִהְקֹת** the roaring of the sea, Isa. 5:30; the groaning of the afflicted, Ps. 38:9.

נָהַק fut. **יָנָהֵק**. TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots **أَنْقَضَ**, **أَنْقَضَ**, **أَنْقَضَ**).

I. **נָהַר** TO FLOW, TO FLOW TOGETHER (Arabic **نَهَرَ** id.); whence **נָהַר** a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2, **וְנָהָרוּ אֵלָיו** "and all peoples shall flow together unto it" Jer. 31:12; 51:44; followed by **עַל** Mic. 4:1. Hence **נָהַר**, **מְנָהָרָה**.

II. **נָהַר** from the Aramaean use, TO SHINE, TO GIVE LIGHT, i. q. **נָהַר** ["Arab. **نَار**"], (see the letter **ה**), whence *to be glad, rejoice*, from the light or brightness of a happy face (see **אֹר** let. **ג**). Ps. 34:6; Isa. 60:5.

Derivatives **נָהַר**, **נָהָר**, **נָהָר**.

נָהַר m. constr. **נָהָר**, plur. **נָהָרִים** and **נָהָרוֹת** (m. Ps. 93:3); constr. **נָהָרוֹת**, dual. **נָהָרִים** (see below) a stream. — (1) a flowing, das Strömen, die Strömung. Jon. 2:4; **וְנָהָר יִסְבְּבֵנִי** "and the flowing (of the sea) surrounds me" (compare *ὡκεανὸς ῥέεθρα*, Il. E, 245). Job 20:17, **נָהָרִים יִחַלֵּי דָבֶשׁ וְחֶמְצָה** "streams of rivers of milk and honey," Isa. 44:27.

(2) a river, stream, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as **נָהַר מִצְרַיִם** the river of Egypt, i. e. the Nile, Gen. 15:18; **נָהַר גּוֹזָן** the river of Gozan, i. e. Chaboras 2 Ki. 17:6;

נָהָרִים the rivers of Æthiopia (the Nile and Astaboras), Isa. 18:1; Zeph. 3:10; **נָהָרוֹת פָּבֵל** (the Euphrates, with its canals), Ps. 137:1; **נָהָרוֹת דִּמְשֶׁק** 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as **נָהַר פָּרָת** the river of Euphrates, Gen. 15:18; **נָהַר חֶבֶר** the river Chebar, Eze. 1:1, 3. With art. **הַנָּהָר** the river *kar' êlox* is the Euphrates, Gen. 31:21; Exod. 23:31; more fully **הַנָּהָר הַגָּדוֹל** Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Ps. 72:8. Once, however, the context shews **נָהָר** to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [Kidron would be better]; and this is not unsuitable, since **נָהָר** is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual **נָהָרִים** (prop. from the form **נָהַר**) the two rivers, the Tigris and Euphrates; whence **אֶרֶץ נָהָרִים** Syria of the two rivers, i. e. Mesopotamia, see **אֶרֶץ**.

נָהַר emph. **נָהָרָה**, **נָהָרָה** Ch. m. a river, Dan. 7:10, emphat. *kar' êlox* the Euphrates, Ezr. 4:10, 16, 17, 20.

נָהָרָה f. light, the light of day, i. q. Arabic **نَهَار** Job 3:4, see **נָהַר** No. II.

נָוָא in Kal, of uncertain authority, Num. 32:7 כחֵיב (see Hiphil No. 2).

HIPHIL **הִנָּיָא** prop. verneinen, vernidhten. — (1) TO REFUSE, TO DECLINE (prop. to deny, compare as to the negative power of the syllable **נָ**, **נָה**, **נָה**, **נָה**, **נָה** under the word **אָמַן** p. XXI, A; also **נָאָה** and **נָהָה** to prohibit, to hinder). Fut. by the omission of **נָ**, **נָה** Ps. 141:5, where thirty-six codices read more fully **נָהָה**.

(2) to hinder, restrain, Num. 30:6, **אִם־יִהְיֶה אָתָּה אֲבִיָּהָ אֶתָּה** "if her father restrain her;" verses 9, 12. Followed by **מִן** to turn any one aside from, to dissuade from any thing, Num. 32:7, 9.

(3) to bring to nothing (vernidhten), to make void, Ps. 33:10.

Derivative, **נָוָא**. There is also a different root **נָוָא**; whence **נָוָא** raw.

נָבַע — (1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable **נב**, which is found in the roots beginning with it, as **נָבַע**, **נָבַע**, **נָבַע**, and this is frequently applied,

sometimes to the sense of sprouting, as **נָבַת**, sometimes to that of speaking, as **נָבֵא**, *Æth.* נִבֵּב, *Arab.* نَبَس; also to the sense of rising above, as **נָבַח**, *Conj.* VIII. to become high, **נָבַח** to raise up, to heap up). Figuratively applied to the mouth, as if sprouting out words, *Prov.* 10:31.

(2) *to increase, to receive increase*, *Ps.* 62:11, compare **מְרַבֵּית**.

PIEL **נָבַח** to cause to germinate, to produce, *Zec.* 9:17.

Derivatives, **נִבְחָה**, **נִבְחָה**, and the pr. n. **נִבְחָה**.

נוֹב or **נוֹב** *Isa.* 57:19, *i. q.* **נוֹב**, which see.

נָדַד (compare cogn. **נָדַד**)—(1) TO BE MOVED, TO BE AGITATED (*Arab.* نَادى *Med.* Waw id.), used of a reed shaken by the wind, *1 Ki.* 14:15; hence *to wander, to be a fugitive*, *Jer.* 4:1; *Gen.* 4:12, 14; *Ps.* 56:9; *to flee*, *Ps.* 11:1; *Jer.* 49:30. Figuratively, *Isa.* 17:11, **נָדַד** "the harvest has fled" ["but see **נָדַד**," which some in this place take as the subst.].

(2) Followed by a dat. *to pity, to commiserate* (as signified by a motion of the head, compare *Job* 16:4, 5); hence—(a) *to comfort* the afflicted, followed by ? of pers. *Job* 2:1; 42:11; *Isa.* 51:19; *Jer.* 16:5.—(b) *to grieve, to lament, to deplore* the dead, *Jer.* 22:10.

HIPHI **נָדַד**—(1) *causat. to cause to wander, to expel*, *2 Ki.* 21:8; *Ps.* 36:12.

(2) *i. q.* **נָדַד**, *to agitate, to nod, wag* with the head (**נָדַד**), *Jer.* 18:16.

HOPHAL, part. **נִדְדָה** *2 Sam.* 23:6, *shaken out, thrust out*; but *R. b. Asher* reads **נִדְדָה**, from the root. **נָדַד**.

HITHPAEL **נִדְדָה**—(1) *to be moved to and fro, to wag*, *Isa.* 24:20; *to move the head*, *Jer.* 48:27.

(2) *to lament*, *Jer.* 31:18.

Derived nouns, **נִדְדָה**, **נִדְדָה** [and in *Thes.* **נִדְדָה**].

נוֹד *Ch.* *to flee*, *Dan.* 4:11.

נוֹד *m.* *flight, exile* (*Ps.* 56:9); hence [*Nod*], pr. n. of the country to which Cain fled, *Gen.* 4:16.

נוֹדָב ("nobility"), [*Nodab*], pr. n. of a son of Ishmael, *1 Ch.* 5:19.

נוֹה see **נוֹה**.

נוֹה *i. q.* **נוֹה**—(1) TO SIT DOWN, TO REST; *Hab.* 2:5, **נוֹה** "he is a proud man and does not rest," but seeks disturbances and wars. Also *to dwell*; see **נוֹה**, **נוֹה**.

(2) *to be decorous, becoming* (how this idea is

connected with that of sitting down has been shown above under the root **נָאָה** Pilel).

HIPHI, *to adorn* (with praises), *to celebrate*; *Ex.* 15:2, **נוֹה** *LXX.* δὲξάσω αὐτόν. *Vulg.* glorificabam. Hence—

נוֹה const. **נוֹה**; with suff. **נוֹה** *m.*—(A) adj.—(1) *inhabiting*. Fem. const. **נוֹה**; *Ps.* 68:13, **נוֹה** "the inhabitress of the house," i. e. the matron as residing at home, *oikouros*.

(2) *decorous, becoming*, *f.* **נוֹה** *Jer.* 6:2.

(B) subst. *a seat*, poetically—(1) *a habitation* of men, *Isa.* 32:18; *Jer.* 50:44; of God, *Ex.* 15:13; of animals, *Isa.* 35:7.

(2) *a pasture* where flocks lie down and rest, *Hos.* 9:13; *Jerem.* 23:3; 49:20; 50:19; *Job* 5:24; followed by a genit. **נוֹה** *Isa.* 65:10; **נוֹה** *Eze.* 25:5; **נוֹה** *Jer.* 33:12. For the plur. const. is used the form **נוֹה** which see.

נוֹה *f.*—(A) adj. *f. inhabiting, becoming*; see **נוֹה** letter A.

(B) subst. *i. q.* **נוֹה** letter B, *a seat, a habitation*.—(a) of men, *Job* 8:6.—(b) of herds and flocks, *a pasture*, *Zeph.* 2:6.

נוֹחַ fut. **נוֹחַ**—(1) TO REST, TO SIT DOWN, TO SET ONESELF DOWN any where to take rest.—The original idea lies in respiring, drawing breath, **נוֹחַ**; compare cogn. *Arab.* نَاح, I, II, IV., X., to rest, to be quiet; prop. to draw breath, from which idea comes also Germ. ruhen (ruden), of the same stock as rufen (lower German rufen, rufen, compare ruhen, to desire). *Arab.* نَاح specially is, to kneel down as a camel; *Conj.* IV. causat. **נוֹחַ** a place where camels lie down. *Syr.* and *Chald.* *i. q.* *Hebr.* **נוֹחַ** to respire, to rest; compare under **נוֹחַ**—E. g. used of an army, *Isa.* 7:2; *2 Sa.* 21:10; compare *Josh.* 3:13 (*Arab.* نَاح IV. to pitch a camp); used of a host of locusts, or bees, *Ex.* 10:14; *Isa.* 7:19; also used of inanimate things, as Noah's ark, *Gen.* 8:4; of the ark of the covenant, *Nu.* 10:36. Constr. absol. *Nu.* loc. cit.; and followed by **נוֹחַ** *Ex.* loc. cit.; and **נוֹחַ** of place, *Gen.* 8:4; *Isa.* 7:2, 19. Metaph. of the Spirit of God coming down upon any one; followed by **נוֹחַ** *Nu.* 11:25, 26; compare *Isa.* 11:2.

(2) *to rest, to be at rest*, specially—(a) from labour, *i. q.* **נוֹחַ** *Ex.* 20:11; 23:12; *Deut.* 5:14.—(b) from troubles and calamities, followed by **נוֹחַ** *Job* 3:26; *Esther* 9:22. Impers. *Job* 3:13, **נוֹחַ** "then I should have had rest." *Isa.* 23:13; *Neh.*

9:28.—(c) i. q. *to reside, to remain*, Ecc. 7:9, "anger remains in the breast of a fool." Proverbs 14:33; Ps. 125:3, "the rod of the wicked shall not remain on the lot of the righteous;" compare Isa. 30:32.—(d) i. q. *to be silent*; 1 Sa. 25:9.

HIPHIL, double both in form and in signification.

(A) הָיִן—(1) *to set down, to deposit* any one in any place, Eze. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay* a scourge upon any one, Isa. 30:32. Metaph. הָיִן הַכְּתוּבָה *to deposit* one's wrath, i. e. *to satisfy* it, *to accomplish* it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest* to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10, הָיִן לְךָ מִכָּל-אֹיְבֶיךָ מִסָּבִיב "and he will give you rest from all your enemies round about." Deut. 25:19; Josh. 21:44 (compare in the New Test. *καταπαύω*, *katapáuwō*).

HOPHAL הוּיָן *rest to be given*, followed by a dat. Lam. 5:5.

HIPHIL (B) הָיִן (like הָיִן from הָיִן *to set down*; and the noun הָיִן i. q. הָיִן *to set down* fut. הָיִן part. הָיִן—(1) *to set down, to lay down* (*niederlegen*, *niederlegen*) in any place, followed by אֶל, בְּ, of place, 1 Ki. 13:29—31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (*verlegen*), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; הָיִן בְּמִשְׁמָר "to give any one into custody;" Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, הָיִן לְאָרֶץ בְּיָד "to cast with force down to the ground." Am. 5:7.

(2) *to cause to rest, to quiet*. Ecc. 10:4, "meekness quiets (i. e. hinders) great offences." Hence—(a) *to give rest* to any one, with acc. Esth. 3:8; hence *to let* any one *rest, not to disturb, to let alone* (*in Ruhe lassen*), with acc. הָיִן אֹתִי *let me alone that, allow me*, Jud. 16:26; more often with dat. הָיִן אֶת־עַמִּי Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by לְ with a fut. 2 Sa. 16:11, הָיִן לוֹ וְיִקְלָל "let him alone that he may curse," suffer him to curse. Hence—(b) with an acc. of pers. and gerund of the thing, *to allow* any one *to do* anything (pr. *to let* him alone *to do* it), Ps. 105:14; with a dat. of pers. Eccl. 5:11; הָיִן לוֹ לֹא-יִשָּׁן "it will not suffer him to sleep" (prop. does

not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs הָיִן and הָיִן in the signification of allowing and permitting, which are similarly construed.—(c) *to leave*, i. q. *to cause* any one *to remain* (*zurücklassen*) any where, Gen. 42:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (*übrig lassen*), Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(d) הָיִן יָד כִּן *to cause* the hand *to rest* from anything, Eccl. 7:18; 11:6.

HOPHAL הוּיָן *to be set, placed*, Zec. 5:11 (compare the Chald. form הוּיָן Dan. 7:4). Part. הוּיָן what is left empty, a vacant place, Eze. 41:9, 11.

Derived nouns, הַנְּחָה, הַנְּחָה, הַנְּחָה, and the pr. n. הַנְּחָה, הַנְּחָה, and—

נָח, נָח—(1) *rest*, Est. 9:16, 17, 18, with suff. נָחָה 2 Ch. 6:41.

(2) pr. n. *Noah*, who was saved from the flood, Gen. 5:29; Ezek. 14:14, 20 נָח הַמַּיִם the waters of Noah, used of the flood, Isa. 54:9.

נוּחָה ("rest"), [Nohah], pr. n. of a son of Benjamin, 1 Ch. 8:2.

נוּחַ TO BE MOVED, TO SHAKE, i. q. נוּחַ, once Ps. 99:1. LXX. *σαλευθήτω ἡ γῆ*. Vulg. *moveatur terra*.

[נוּחַ (כ'), see נוּחַ (P)].

נוּל Ch. PAEL נוּל i. q. נוּל *to pollute, to make filthy*; whence—

נוּל Ch. f. Ezr. 6:11, and—

נוּל Dan. 2:5, *a dunghill*; Dan. loc. cit. "and your houses shall be made a dunghill," i. e. cloaca (2 Ki. 10:27).

נוּם TO SLUMBER, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from נוּם *to go to sleep*. In Arabic, on the contrary, نَام is *to go to sleep*, نَام to be asleep.

Derivatives, הַנְּנוּמָה, pr. n. הַנְּנוּמָה, and—

נוּמָה *slumber, light sleep*, Prov. 23:21.

נוּן NIPHIL (according to קרי), or HIPHIL (according to כתיב), *TO SPROUT, TO PUT FORTH*, Ps. 72:17, לְפָנֵי-שֶׁשֶׁשׁ יוֹנָן שָׁמוֹ "as long as the sun remains, his name shall flourish." Hence נוּן progeny, and

probab. נחנן; also נחנא Syr. and Ch., a fish, so called from its being so prolific; (compare נחנ).

נח ("fish," see the preceding) [*Nun*], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name *Navh*, an evident error of very ancient copyists (NAYH for NAYN): as it is written in some copies *Naβh* and *Naβi* (see Holmes.) it may be gathered that more recent copyists took *Navh* to be put by itacism for the Hebrew נביא. Once נח [*Non*] 1 Ch. 7:27.

נח (1) TO FLEE FROM any person or thing, followed by נח Isai. 24:18; נחנ 2 Sam. 23:11; followed by נחנ Deu. 28:25; Josh. 7:4.—Lev. 26:36, נחנ ונחנ Vulg. *fugient quasi gladium*.—Used of inanimate things; e.g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and 4:6, in describing the evening, נחנ ונחנ "the shadows flee away," i.e. they are become long and stretched out, and as it were flee from us. Once נח, French, *il s'enfuit*, Isaiah 1:8; compare נח No. 4, a.

(2) to hasten, to be borne swiftly (comp. נחנ, נחנ, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

PILEL נחנ to impel. Isa. 59:19, "a confined stream בו נחנ יהוה which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

HIPHIL נחנ (1) to put to flight, to make flee, Deu. 32:30.

(2) to take any thing away by flight, and to put it in safety (εἰς ἀσφάλειαν), Ex. 9:20; Jud. 6:11.

HITHPALEL נחנ to betake oneself to flight, Ps. 60:6; comp. נחנ No. II.

Derivatives, נחנ, נחנ, נחנ.

נח (1) TO MOVE TO AND FRO, TO VACILLATE; a word appropriated to this kind of motion. (Gr. Lat. *νέω*, *nuo*, Germ. *nicken*, *wanken*, *schwanken*. Kindred is נחנ specially used of those who are slumbering, like νυστάζω, Pers. نویدن). Hence—(a) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(b) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 1:1; Ex. 20:18.—(c) used of the tremulous motion of things suspended in the air; to vibrate, to swing to and fro, used of miners suspended in the pits, Job 28:4, ולי מנחנש נחנ "they hang down from (the dwellings of) men, (and) swing to and fro." To

wave over trees is used metaphorically for to rule trees, Jud. 9:9, 11, 13.—(d) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) to wander, Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion. נחנ and נחנ.

NIPHAL, pass. of Hiph. to be shaken, used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

HIPHIL—(1) act. to move to and fro, to wag, e.g. the head, as in derision; like the ἐπικαίρεσθαι (compare κινεῖν τὴν κεφαλὴν, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obs. Phill. t. ix. Obs. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by נחנ as if to nod with the head, id. Job 16:4; comp. Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) to shake, e.g. a sieve, Amos 9:9; hence to disturb, 2 Ki. 23:18.

(3) causat. of Kal No. 1, to cause to stagger. Dan. 10:10, "lo! a hand touched me על כרפי and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, to cause to wander about; πλίσσω, Num. 32:13; Ps. 59:12; 2 Sam. 15:20.

Derivative, נחנ and pr. n. נחנ.

נחנ ("with whom Jehovah meets"), [*Noachiah*], pr. n.—(1) m. Ezr. 8:33.—(2) f. Neh. 6:14.

נח (1) pr. TO WAVE up and down, TO AGITATE, e.g. the hand (see Hiph.); hence—

(2) to sprinkle any thing with any thing (which is done by waving the hand), with two acc. Prov 7:17.

HIPHIL נחנ (1) to wave, to shake—(a) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by נחנ Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by נחנ 2 Ki. 5:11.—(b) a sieve, Isa. 39:28.—(c) a rod, a saw, Isa. 10:15, אסיתגל "shall the saw boast itself against him who shaketh it? כהניה נחנ את מרמי as if the rod should shake him who lifts it up;" a sickle, Deu. 23:26. Followed by נחנ Exod. 20:25; Joshua 8:31.—(d) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appear

to have been led up and down, Ex. 35:22; Numbers 8:11—21. In the examples of the former kind, Saad. renders حَرَك to wave, to shake, in those of the latter زَف to lead, to lead about. An offering thus presented was called מִנְחָה *wave offering*, Luth. *Bebeopfer*. As to the opinions of the Jews about it, see Carpzov, in Apparatu Antiqu. S. Cod. p. 709, seq.

(2) *to scatter, shake forth* (used of God sending rain), Ps. 68: 10.

HOPHAL הִנִּיחַ pass. of No. 1, *d.* Ex. 29:27.

PILEL פִּילֵל i. q. Hiph. No. 1, *to shake the hand*
against anything, a gesture of threatening, Isa. 10:32.

Derivatives, נָפַח, [נִפְּחַת], נִפְּחַת, תְּנוּפָה and—

נָּוּ m. *elevation, height*, from the Arabic usage
 نَفْ from the root, نَافَ to be high, conspicuous,
 Ps. 48:3; "beautiful in height is mount Zion," i.e.
 it rises up beautifully. The word נָּ Memphis (which
 see), is of Egyptian origin.

נִצִּיץ (1) pr. TO SHINE, TO BE BRIGHT, like Arabic
 ناض Med. Waw, compare נִצִּץ and נִצְּצוֹן a spark.
 It is applied —

(2) to the signification of *flourishing* (compare זָהָה, זָו see Hiph.), and —

(3) to that of *fleeing*, Lam. 4:15; Arabic ناص, compare נָצַח No. 1, 2, and Lat. *micare*.

HIPHIL פָּרַח to flourish, Cant. 6:11; 7:13. (In Targg. פָּרַח id.).

From the cognate verb נָצַף (which see) are derived the nouns נֶצֶם, נִצָּה, נִצְוֹן.

נוצה f. a feather, Eze. 17:3, 7; Job 39:13; from the root נָצַח which see. As to the form נִצָּה Lev. 1:16; see below.

נוֹק i. q. נָקַח to SUCK, whence fut. HIFHIL וְנִינְקָהּ
 “and she suckled him,” Ex. 2:9; although by a
 slight alteration of the vowels we should read וְנִינְקָהּ
 [from נָקַח].

נִיר an unused root, i. q. Arabic نَار *to give light*,
 cogn. to the verb נָהַר No. II.

Hence are the nouns נִיר, נֵר, מְנוֹרָה, מְנוֹרָה, pr. n. נִירָה
[and the following words]—

נר f. Chald. *fire*, Dan. 3:6, 11, 15, 17; 7:9.

נִשְׁחַלֵּץ Syr. **ܢܫܚܠܝܬܐ** (compare Gr. *νόσος, νοῦσος*) i. q. **נִשְׁחַלֵּץ** TO BE SICK, once used figuratively of the soul, **Ps. 69:31.**

נָצַח ful. apoc. נִצַּח and נִצַּח, i. q. Arab. نَزَح TO LEAP.
(1) *to exult with joy, see Hiph.*

(2) used of fluids, *to be sprinkled, to spatter* (sprigen), followed by שׁ, שׂ upon, or at anything, Lev. 6:20; 2 Ki. 9:33; Isa. 63:3.

HIPHIL הִיפִּיל, fut. apoc. הִיִּי — (1) *to cause to exult*, i. e. *to fill any one with joy*; followed by על on account of something (con. p. שִׂמְחָה על). Isa. 52:15 וְעָלְיוֹ כִּן יִמְלֵא רַבִּים עַלְיוֹ “so shall he fill many people with joy because of himself.” Compare בִּימֵיהֶם יִמְלֵא. LXX. οὐτω θαυμάσονται ἔθνη πολλὰ ἐπ’ αὐτῷ, prob. taking for יה for יֵשׁ = יֵשׁ in the phrase כְּנִשָּׁא פְנִים, which is commonly rendered in Greek by θαυμάζω. Syr., Vulg., Luth., *shall he besprinkle many nations* (see No. 2), i. e. he (my servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb שָׂם. [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?]

(2) to *sprinkle* water, blood, followed by ל Ex. 29:21; Lev. 5:9; 14:7; לפני 4:17.

Derivative η_{τ}^{τ} (proper name).

נָזַר *m. pottage, boiled food*; prop. something cooked, pr. part. Niphal of the root נָזַר, with the radical ' preserved, although these verbs elsewhere in Niph. adopt the form עָזַר. There are not any traces of a root נָזַר. Gen. 25:29; 2 Ki. 4:38—40; Hag. 2:12.

נָזִיר m. (from the root נָזַר) *consecrated*, specially,
(1) *a Nazarite*, a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:13, seqq.), Am. 2:11, 12; more fully נָזִיר אֱלֹהִים consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to *a vine*, which in every seventh, and also in every fiftieth year was *not pruned*, Lev. 25:5, 11, compare Lat. *herba virgo*, and Talmud. כַּתְּמִיל בְּתוּלַת נֶשֶׁמָה virginity of a sycamore, used of a sycamore not yet pruned.

(2) *a prince*, as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare מֶלֶךְ.

נָזַל fut. נִזֵּל. — (1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. נִזְלִים *fluids*, poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, "my speech shall flow like dew;" used of a sweet odour pervading the air, Cant. 4:16. — Like other verbs of flowing (see נָזַן No. 4, Heb. Grava § 135, note 1) —

(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וְעַפְעָפִינוּ יְזִל־מַיִם "and our eyelids flow down with water;" Isa. 45:8; Job 36:28.

(3) From the Arabic usage (نزل), to descend; also to turn aside to lodge, to dwell; whence מְזִלוֹת.—Note מְזִלֵי Jud. 5:5, is for מְזִלֵי Niphal, from זָלַל, which see.

HIPHAL מְזִיל causat. of No. 1, to cause to flow, Isa. 48:21. The same form is found under זָלַל.

נִזְם an unused root, i. q. Arab. نظم to bore, to string pearls on a thread; whence نظم a string of pearls, or, as I think preferable, i. q. Ch. נזם to muzzle; whence Syr. نَصَا a nose-ring, and Aeth. ከሳላ: a ring, put through the nostrils of beasts which are to be tamed, i. q. נָחַ. Hence—

נִזְם with suff. נִזְמִי, pl. נִזְמִים, m. a ring—(a) worn in the nose as an ornament (see Jerome on Eze. 16:12, and the remarks of travellers in Jahn, Archæol. i, § 153; and A. Th. Hartmann, Hebräerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:15.—(b) worn in the ears, an earring, Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

נָזַק Ch. TO SUFFER DAMAGE, INJURY, Part. נָזֶק Dan. 6:3.

APHEL הִנָּזַק to damage any one, Ezr. 4:13, 15, 22. Hence—

נָזַק m. damage, injury, Est. 7:4.

נָזַר not used in Kal. ["Arab. نذر to consecrate, to vow, i. e. i. q. נָזַר and נָזַר"]

NIPHAL—(1) TO SEPARATE ONESELF from any thing, followed by יָהוָה לְפָנָיו to turn aside from the worship of Jehovah, Eze. 14:7.

(2) to abstain from any thing, followed by מִן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) to consecrate oneself to any thing, followed by מִן Hos. 2:10 (cogn. is נָזַר to vow, and the Arab. نذر to vow, to consecrate).

HIPHAL נָזַר.—(1) causat. to cause any one to separate himself, Lev. 15:31, וְהִנָּזַרְתָּם מִבְּנֵי יִשְׂרָאֵל "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have admonish compare Arab. نذر IV., to admonish.

(2) transit. to consecrate, followed by מִן Num. 6:12.

(3) intrans. i. q. Niphal No. 2, to abstain, followed by מִן Num. 6:3, and i. q. Niphal No. 3, to consecrate oneself, followed by לַיהוָה Num. 6:2, 5, 6. Derived nouns, נִזְרִי, מִנְזָרִים, and—

נִזְרִי m.—(1) a diadem (prop. the token by which any one is separated from the people at large), especially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Ps. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. נִזְרֵי אֲבִנֵי נִזְרֵי stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16.

(2) consecration of a priest, Lev. 21:12; especially of a Nazarite (see נִזְרִי), Num. 6:4, 5; verse 9, ראש נזרו "his consecrated head;" verse 12. Hence meton. the consecrated head (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), the long, unshorn hair (of a woman), Jer. 7:29 (compare נִזְרִי No. 3).

נָח see נָח.

נָחִי ("hidden," part. Niphal), [Nahbi], pr. n. m. Num. 13:14.

נָחַ pret. and imp. Kal, fut. and inf. Hiphal, TO LEAD, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 22:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10.

(2) to lead forth (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) to lead back, Job 12:23, שָׁמַח לְנִזְמֵם וַיִּנְחֵם "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נָחִים see נָחִים.

נָחִים ("comfort," "consolation"), [Nahum], pr. n. of a prophet, Nah. 1:1.

נָחִים m. pl. (from the root נָחַ).—(1) consolations, Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נָחִים).

(2) pity, mercy, Hos. 11:8.

נָחַר ("breathing hard," "snorting"), [Nahor], pr. n.—(1) of a postdiluvian patriarch, Gen. 11:22.—(2) the brother of Abraham, ibid. 26, 27.

נָחִשׁ masc. adj. (denom. from נָחַשׁ) brzen, Job 6:12.

נָחִשָּׁה pr. fem. of the preceding, neutr. made of brass, hence i. q. נָחִשׁ brass, Levit. 26:19; Job 41:19; Isa. 45:2, נָחִשׁוֹת "brazen gates." Job 40:18, נָחִשִּׁי "brazen channels;" 28:2, אֶבֶן יָצִיק נָחִשָּׁה "the stone is molten into brass."

נחלה f. *Psa. 5:1*, an instrument of music, prob. *lilia*, a pipe or flute, prop. perforated, i. q. **חליל**; for **נחלה** (see *Lehrg.* p. 145) from the root **חלל** to bore.

נחיריים dual. *nostrils*, so called from snorting (root **נח**), *Job 41:12*. Syriac sing. **ܢܚܝܪܝܐ** nose; Arab. **نخيرة** aperture of the nose.

נחל — (1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, *Pro. 3:35; 11:29; 28:10*; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, *Ex. 23:30; 32:13*; also followed by **א** (to acquire a settlement in a country, in the midst of brethren), *Nu. 18:20, 23, 24*; and **את** (with any one) *ibid.*, *32:19*; absol. *Josh. 16:4*. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, *Ex. 34:9; Zech. 2:16*.

(2) specially to receive as an inheritance, *Jud. 11:2*; compare *Num. 18:20*. Metaphorically, *Psa. 119:111*.

(3) causat. i. q. Piel to give any thing to be possessed, to distribute, followed by an acc. of the thing, and **ל** of pers. *Nu. 34:17*, **אֲשֶׁר־יִתְּנֶה לָכֶם אֶת־הָאָרֶץ** "who shall distribute the land to you;" verse 18; *Joshua 19:49*; with an acc. of pers. (apparently), *Ex. 34:9*, **נָתַתִּי** "give us a possession."

PIEL to give for a possession, to distribute, *Joshua 13:32*; followed by two acc. of person and thing, *Josh. 14:1; Num. 34:29*; **ל** of pers., *Joshua 19:51*.

HIPHAL **הִנְחִיל** — (1) to give for a possession, commonly followed by two acc. of person and thing, *Pro. 8:21; 13:22; Zec. 8:12*; without the acc. of the thing, *Deut. 32:8*, **נָתַתִּי אֶת־הָאָרֶץ לְעַמִּים** "when the Most High distributed to the nations;" and without the acc. of pers., *Isa. 49:8*; often used of the distribution of the land of Canaan, *Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6*.

(2) to cause to inherit, i. e. — (a) to leave to be inherited, followed by a dative of pers., *1 Ch. 28:8*. — (b) to distribute an inheritance, followed by two acc., *Deu. 21:16*.

HOPHAL, to be made to inherit, i. e. to acquire, although by compulsion, and unwillingly; hence with acc., *Job 7:3*, **יִרְחֹשׂ לִי הַנְּחִלָּה** "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. Kal, to receive as one's own possession, to possess, followed by an acc., *Num. 39:18; Isa. 14:2*. Followed by a dat. of pers. to

possess any thing to leave to one's heir. *Levit. 25:46*, **וְהָיָה נַחֲלָתָם אֲתָם לְבָנֵיכֶם אַחֲרֵיכֶם** "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, *Nu. 33:54; 34:13; Eze. 47:13*. Compare *Ewald's Hebr. Gramm.*, p. 204.

II. **נחל** an unused root, i. q. **נדר**, **נהל** to flow, whence the following words. [This root is not divided in *Thes.* into two parts.]

נחל with **ה** parag. local (*Num. 34:5*), and poet. (*Ps. 124:4*) **נַחֲלָה**, dual **נַחֲלִים** *Eze. 47:9*; plur. **נַחֲלִים**, masc.

(1) a river, a stream, whether one that constantly flows from a fountain, as **נחל קדרון**, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see **אֵיזֶן**, **אֵיזֶן**), a torrent. Such a one is referred to in *Job 6:15*, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. **נחל מצרים** "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called *'Περὶ κόρυμπα* [?], now.

Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12 (but as to the river of Egypt, *Gen. 15:18*, see **נהר**). [Yet it can hardly be doubted that they are identical.] Trop. **נחל נפחית** a torrent of sulphur, *Isaiah 30:33*; **נחל בליעל** torrents of destruction, *Ps. 18:5*.

(2) a valley with a river or torrent, a low place watered by a stream, i. q. Arabic **وَادٍ**, Syriac **ܡܢܬܐ**. *Gen. 26:19; Cant. 6:11*; as **נחל אשרכל**, which see.

(3) prob. a mine, *Job 28:4*, **פָּרַץ נחל** "they cut out (i. e. they dig) a pit."

נחלה *Ps. 124:4*, see the preceding word.

נחלה f. — (1) taking possession, occupation of any thing, *Isa. 17:11*, **בְּיוֹם נַחֲלָה** "in the day of occupation," of occupying the harvest, ["but on account of the following words, the reading **נַחֲלָה** noun, is to be preferred; see the Niphal"]; also, possession, domain, *Nu. 18:21*. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. *Josh. 13:23*, **נַחֲלַת בְּנֵי רְאוּבֵן** "the possession of the Reubenites;" *Num. 18:23; 26:62; 27:7*; also used of the whole of the Holy Land which was given to the Israelites, *Deut. 4:21*. **נַחֲלָה** is — (a) the especial possession of Jehovah, i. e.

Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(b) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase *נחלק ונחלקה* י"ש ל' חלק, see חלק No. 2, d.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, נחלת אבות "an inheritance received from fathers."

(3) *a lot* assigned by God, i. q. חלק No. 2, Job 20:29; 27:13; 31:2.

נחליאל ("valley of God"), [*Nehaliet*], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

נחלמי [*Nehelamite*], patron. of a name otherwise unknown, Jer. 29:24, 31, 32.

נחלת f. i. q. נחלה with the uncommon feminine termination נַחֲ, Ps. 16:6.

נָחַם unused in Kal, prop. onomatopoeit. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. نَحِم; cogn. roots נָחַם (comp. נָחַם and נָחַם), and נָחַם, which see.

NIPHAL נָחַם—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare נָחַם, ὀδυρομαι, contristari, etc.)—(a) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, נָחַם נִיִּי הַנָּחִים "I am weary of pitying;" followed by עַל Psal. 90:13; אֶל Jud. 21:6; לְ verse 15; כִּן Jud. 2:18.—(b) because of one's own actions; whence, *to repent* (compare Germ. reuen, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by עַל Ex. 32:12, 14; Jer. 8:6; 18:8, 10; אֶל 2 Sa. 24:16; Jer. 26:3.

(c) reflex. of Piel *to comfort oneself*, [*to be comforted*], Gen. 38:12; followed by עַל on account of any thing, 2 Sa. 13:39; and אֶת־יִרְיָ i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), τῇ ὀργῇ ἔπειται ἡδονὴ τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι. Followed by כִּן Isa. 1:24 (compare Eze. 5:13; 31:16; 32:31); see HITHPAEL, No. 3.

PUAL נָחַם *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also כִּן of the thing on account of which one is comforted, Gen. 5:29; and עַל Isaiah 22:4; 1 Ch. 19:2. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 49:13; 51:3, 12; 52:9; Ps. 23:4; 71:21; 86:17.

PUAL נָחַם *to be comforted*, Isa. 54:11. Part. מְנַחֵם for מְנַחֵם Isa. 54:11.

HITHPAEL הִתְנַחֵם, once הִתְנַחֵם Eze. 5:13; i. q. Niph. but less frequently used.

(1) *to grieve*—(a) on account of any one, *to pity*, followed by עַל Deut. 32:36; Psalm 135:14.—(b) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, הִנֵּה עָשׂוֹ אֶחָיִךְ מְנַחֵם לְךָ לְהַרְגֶּךָ "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, נְחֻמִּים, נְחֻמִּים, pr. n. נְחֻם, קְנָחָם, and those which follow.

נָחַם ("consolation"), [*Naham*], pr. n. m. 1 Ch. 4:19.

נָחַם m. *repentance*, Hos. 13:14.

נָחַם f. (with Kametz impure), *consolation*, Job 6:10; Ps. 119:50.

נְחֻמָּה ("whom Jehovah comforts," i. e. whom he aids), *Nehemiah*, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare מְנַחֵם. Others are—(2) Neh. 3:16.—(3) Ezra 2:2; Neh. 7:7.

נְחֻמָּי ("repenting," ["merciful"]) [*Nahamani*], pr. n. m. Neh. 7:7.

נָחַנּוּ i. q. אֶנְחֵנוּ we, only found Gen. 42:11; Ex. 16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:49.

נָחַם an unused root, see נָחַם.

נָחַץ i. q. לָחַץ TO URGE ON, TO PRESS (see the letter ל). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. نَحَض id.).

נָחַר an onomatopoeit. root, Arab. نَحَرَ, Syriac نَحَرَ *to snort, to breathe hard through the nose*; compare Æth. ንሐረ: to snore (sḥnarden), Gr. βέρυχα, ῥύρυχος. Hence נְחֻרִים, pr. n. נְחֻר, and—

נָחַר m. Job 39:20, and נְחֻרָה f. Jeremiah 8:16, *snorting, neighing* of a horse.

נְחֻרִי 2 Samuel 23:27, and נְחֻרִי 1 Chron. 11:39 ("snorter"), [*Naharai*], pr. n. m.

נָחַשׁ unused in Kal, an onomatop. word, i. q. שָׁשׁ TO HISS, TO WHISPER (sifchen, sifcheln), specially used of the whispering of soothsayers (see שָׁשׁ Piel,

Psalm 58:6) compare Nasor נסור to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL—(1) to practise enchantment, to use sorcery, i. q. Arab. تنكش. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of *ōpimavreia*, divination by serpents; as if it were denom. from נחש, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) to augur, to forebode, to divine, Gr. *oiwviziŋuai*, comp. Syr. نيسف Pe. and Pa. id. Gen. 30:27, נחשתי ויברכני יהוה בנקלד "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know ינחש איש אישר כמני that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, ויהאנשים ינחשו Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

[II. נחש a second root is given in Thes. probably signifying to shine, whence נחשת brass, etc.] [Derivatives of No. I the following words, also נחש and נחשה.]

נחש m.—(1) enchantment, Nu. 23:23.

(2) omen, augury, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

נחש m.—(1) a serpent, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حية Job 26:13.

(2) [Nahash], pr. n.—(a) of a town otherwise unknown, 1 Ch. 4:12.—(b) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(c) 2 Sa. 17:27.—(d) 2 Sa. 17:25.

נחש m. Chald. *copper, brass*, Daniel 2:32, 45; 4:20, etc. Syr. نيسف, Heb. נחשת.

נחשו ("enchanter"), [Naashon, Nahshon], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

נחשת comm. (m. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נחשתך.

(1) brass, χαλός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) any thing made of brass.—(a) money, Ezek. 16:36, נחשתך Vulg. *quia effusum est aes tuum*.

—(b) a fetter, or bond of brass, Lam. 3:7; especially dual נחשתים Jud. 16:21; 2 Sa. 3:34, double bonds.

נחשתא ("brass"), [Nehushta], pr. n. f. of the mother of king Jehoiachin, 2 Ki. 24:8.

נחשת m. (from נחש and the formative syllable נח), adj. the serpent of brass, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

נחת fut. ינחת Ps. 38:3, and יחת Pro. 17:10, TO DESCEND; a root of frequent use in the Aramæan, i. q. Hebr. ירד, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun נחת); Jerem. 21:13, מִי־יִהְיֶה עָלֵינוּ "who shall come down against us?" who shall oppose us? Ps. 38:3, וְנִחַתְתָּ עָלַי דָּרָךְ "and thy hand came down upon me," chastising me; plur. יִחַתוּ Job. 21:13, for יִחַתוּ with Dag. euphon.; compare Lehg. p. 85. Trop. Prov. 17:10, תַּחַת נְעִרָה בְּמִבִּין "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22); נחת is penacutic; comp. Lehg. § 51, 1, note 1.

NIPHAL נחתו i. q. Kal Psalm 38:3, בִּיהֲצִיֵד נִחַתוּ בִּי "for thy arrows come down upon me," they pierce me.

PIEL נחת to press down.—(a) a bow, i. e. to bend it, Psalm 18:35.—(b) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

HIPHAL, to prostrate. Imp. הִנַּחַת Joel 4:11 [taker in Thes. as meaning to lead down].

[Derivative, נחת].

נחת Chald. to come down, to descend; part נחת Dan. 4:10, 20.

APHEL, fut. ינחת; imp. יִנַּחַת; part. מִנַּחַת.—(1) to bring down, Ezr. 5:15.

(2) to deposit, in order to be kept, Ezr. 6:1, 5.

HOPHAL (in the Hebrew form) הִנַּחַת to be cast down, Dan. 5:20.

נחת (Milel), from the root ניה f.—(1) a letting down; Job 36:16, נַחַת שֶׁלֶחֶקדָה "food set down upon thy table;" Isa. 30:30, נַחַת זְרוּעוֹ "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) rest, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, קִלְא כַף נַחַת "a handful in quiet."

(3) [Nahath], pr. n.; see תוח.

נחת adj. coming down, descending, only in pl. (with Dag. euphon.) נַחְתִּים 2 Ki. 6:9, coming down.

נטה fut. יטה, apoc. יט, יטה.

(1) TO STRETCH OUT, TO EXTEND (Arab. نط)

stretch out threads; cognate words are נָתַח, מָתַח, לָתַח which see).

(a) to stretch out, to extend (ausstrecken), e.g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by לָעַל, die Messschnur an etwas legen), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 21:12; also, to elongate (ausdehnen), to draw out by extending; Isa. 3:16, נָטוּיִת "with a stretched out (or an erect) neck;" Ps. 102:12, אֶל נָטוּי "an elongated shadow;" i.e. having become longer at evening; comp. Ps. 109:23.

(b) to stretch, to unfold (ausbreiten, ausspannen), e.g. a tent, Gen. 12:8; 26:25; heaven; Isa. 49:22, הַנוֹטָה כְּדֶק שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:10, נָטַח עָלַי "I spread out to thee three things," i.e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נֹטָה there is נֹטֵל).

(c) intrans. to spread selves out (e.g. flocks of any one in a land), Job 15:29.

(2) to incline, to bow, e.g. the shoulder, Genesis 49:15; the heart, Ps. 119:112; the heaven (spoken of God), Ps. 18:10; to cast down (enemies), Ps. 17:11. Part. pass., Ps. 62:4, קִיר נָטוּי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) to turn, to turn away, to turn to one side, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, וַיֵּט אֱלֹהֵי הֶסֶד "and he turned mercy upon him," i.e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23, 26, 33; followed by אֶל (to some one), Genesis 38:16; followed by מִן and מֵעַם from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by אַחֲרַי to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 1 Sa. 8:3. Hence—

(4) to go away, 1 Sa. 14:7.

NIPHAL, pass. of Kal No. 1, to be stretched out (as a measuring line), Zech. 1:16; to spread itself (a river), Nu. 24:6; to elongate itself (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

HIRHIL, the fut. יִטָּה, apoc. יֵט, יֵט, יֵט 2 Sa. 19:15; imp. apoc. הֵט Ps. 17:6—(1) i.q. Kal No. 1 (though not so much used)—(a) to extend, to stretch out, e.g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch Am. 2:8.—(b) to expand, as

a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam. 16:22.

(2) to incline (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by לְ to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) to turn, to turn away, to turn (to one side), i.q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(a) any one's heart, 2 Sam. 19:15; followed by אֶל to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 21:1; Ps. 119:36; 141:4; followed by אַחֲרַי 1 Ki. 11:2; in a bad sense, to seduce, Pro. 7:21; Isaiah 44:20.—(b) הָטָה הֶסֶד עַל פִּי to turn favour to some one, i.e. to conciliate favour for him, Ezr. 7:28; 9:9; compare Kal, Gen. 39:21.—(c) to turn aside, i.e. to avert evil, Jer. 5:25.—(d) intens. to push out of the way, Job 24:4; comp. Am. 2:7.—(e) to repel, (to give refusal to a petitioner), Ps. 27:9.—(f) intrans. to deflect, to decline, Job 23:11; Isa. 30:11; Ps. 125:5.—(g) הָטָה מִשְׁפָּט 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, to turn aside any one's right in judgment; without the noun, Ex. 23:2, לָבוֹת אַחֲרַי רַבִּים לְהַפֹּת "to follow many to turn aside," i.e. wrest (judgment); also followed by an acc. of pers., to turn any one aside, i.e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives מָטָה, מָטָה, מָטָה, מָטָה and the pr. n. יָטָה

נָטִיל (from the root נָטַל) m. laden, Zeph. 1:11.

נְטִיפּוֹת f. plur. earrings, especially when made of pearls; prop. drops (from the root נָטַף), so called from their being like drops, Jud. 8:26; Isaiah 3:19.

(Arab. نطنة id., compare Gr. σταλάμιον, a kind of earrings, from σταλάζω, to drop).

נְטִישׁוֹת f. plur. tendrils, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַשׁ see Niphal, Isa. 16:8.

נָטַל fut. יִטֹּל.—(1) TO TAKE UP, TO LIFT. (Syr.

נָטַל to be heavy, from the idea of carrying. Cogn. roots are נָטַל, נָטַל, נָטַל, נָטַל, נָטַל, and those which are formed from them, as tolero.) Isa. 40:15, נָטַל כְּפֶתֶל "as a particle of dust (which any one) takes up." ["He takes up the isles as dust." Thes.]

(2) Followed by עָלַי to lay upon some one. 2 Sam. 24:12, שָׁלַח אֲנֹכִי נֹטֵל עָלַי "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נֹטָה). In the same sense is said לִפְנֵי Jerem. 21:8). Lam. 3:28, בִּי נָטַל עָלָיו "because (God) has laid upon him the load of calamity."

PIEL, i. q. Kal No. 1, Isa. 63:9.

Derivatives נָטַל, נָטַל.

נָטַל Ch. to lift up, Dan. 4:31; pret. pass. Dan. 7:4.

נָטַל m. weigh, burden, Prov. 27:3.

נָטַע fut. יִטַּע, inf. נִטְעַע and נָטַע [TO SET any thing UPRIGHT, so that it is fixed in the ground; cognate roots are נָטַע, נָטַע, to place, נָטַע Hiph. id.; compare also נָטַע and נָטַע, and in the Indo-Germanic languages Sanscr. *dhā*, Greek *τίθημι*. Thes.] TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. to set a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (*bepflanzen*), Eze. 36:36. Figuratively it is said, to plant a people, i. e. to assign them a settled residence (compare the Germ. ein Wolf verpflanzen, die Pflanzstadt). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נָטַח, also נָטַע and נָטַח Eze. 9:8.

(2) to fix, to fasten in, as a nail, Eccles. 12:11.

(3) to pitch a tent, Dan. 11:45; hence the tent of heaven, Isa. 51:16; to set up an image, Deu. 16:21.

NIPHAL, to be planted, metaph. Isa. 40:24.

Hence נָטַע and the two nouns which follow.

נָטַע m. constr. נָטַע Isaiah 5:7; with suff. נָטַע; plur. נָטַע, נָטַע—(1) a plant, newly planted, Job 14:9. Well rendered by the LXX. νεόφυτον.

(2) a planting, Isa. 17:11.

(3) a plantation, place set, Isaiah 5:7; 17:10; 1 Chron. 4:23.

נָטַע m. plur. plants, Ps. 144:12.

נָטַח fut. יִטַּח TO DROP, TO FALL IN DROPS, (Aram. and Arab. id.; Æth. ከበብ: to drop; ከበብ: itself is to trickle through, which takes place in dropping. The primary syllable נָטַח is onomatopoeic, like the Germ. and English, by insertion of r, to drop, tropfen). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, to let anything fall in drops (compare נָטַח No. 1, נָטַח No. 4). Joel 4:18, יִטַּחוּ הָהָרִים עֲסִים "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נָטַחוּ שְׁפָתַי הַחֶמֶד "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see ندى and other synonymous verbs.

HIPHIL, to cause to drop down, to drop (act.), with acc., Amos 9:13; specially speech, whence, the acc. being omitted, to speak, to prophesy, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נָטַח, נָטַח.

Derivatives נָטַח [and pr. n. נָטַח] and the two following.

נָטַח m. — (1) a drop, Job 36:27.

(2) a kind of odoriferous gum, so called from its dropping, Exod. 30:34. LXX σκάρη, i. e. myrrh flowing forth spontaneously, from σκάρω to drop.

נָטַח ("a dropping"), [Netophah], pr. n. of a town near Bethlehem, in Judæa, Eze. 2:22; Neh. 7:26; whence the Gentile noun נָטַח Sa. 23:28, 29; 2 Ki. 25:23.

נָטַח fut. יִטַּח and יִטַּח Jer. 3:5; TO GUARD, i. q. נָטַח; but mostly poet. (Syr. Chald. and Arab. نطر id. Kindred is נָטַח.) e. g. to guard a vineyard, Cant. 1:6; 8:11, 12.

(2) Specially to keep, sc. anger, which is understood, Psal. 103:9, לֹא לְעוֹלָם יִטַּח "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by ל of pers., Nah. 1:2; נָטַח Lev. 19:18; compare נָטַח Jer. 3:5; Job 10:14.

(3) i. q. Arab. نظر to keep watch (an idea derived from guarding); hence נָטַח.

נָטַח Chald. to keep, נָטַח in the heart, Dan. 7:28; compare Luke 2:19.

נָטַח fut. יִטַּח TO SEND AWAY, TO LET GO (lassen). — (1) to leave, i. e. to forsake, to desert (verlassen), i. q. נָטַח; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14; and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. to let go (fahren lassen, aufgeben), 1 Sam. 10:2.

(2) to let go, i. q. to disperse, to spread abroad, compare נָטַח; 1 Sam. 30:16, נָטַח "spread abroad;" Intrans. to spread oneself. 1 Sam. 4:2, נָטַח הַמִּלְחָמָה "and the battle spread itself;" compare Niph. No. 1.

(3) to commit to the care of any one; followed by ל 1 Sam. 17:20, 22 28.

(4) to let alone (liegen lassen), e. g. a field in the sabbatical year, Exod. 23:11; to let rest (used of strife), Prov. 17:14.

(5) to remit a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and ל of thing, to admit some one to something, to permit it to him Gen. 31:28.

(7) to let go, and more strongly to cast out. עָזַב

29:5; וְנִסְתָּחֵיךְ הַמִּדְבָּרָה "I will cast thee out into a desert country," Eze. 32:4.

(8) *to let out*, i. e. to draw out (a sword), Isaiah 21:15; compare שָׁחַט. [In Thes. the idea given, as the primary meaning of this word, is that of striking; hence *breaking*, and thus *casting off*, *letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*].

NIPHAL — (1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i. e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7.

PUAL, *to be forsaken*, Isa. 32:14.

Derivative, נְטִישׁוֹת.

נִי a word of uncertain authority, Eze. 27:32; according to the Masorah נְבִיָּהּ in their lament. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have נְבִיָּהּ, which is more suitable (compare Eze. 32:16; 2 Sam. 1:18).

נִיָּה an unused root; see נָא No. II.

נִיב m. (from the root נָבַח) *produce, fruit*, Mal. 1:12. Metaph. נִיב שְׁפָתַי "fruit of the lips," i. e. offerings rendered to God by the lips, thanksgivings, compare καρπὸς χειλέων, II Ebr. 13:15. Isa. 57:19, "I create the fruit of the lips;" I cause that they give praise to God. In כְּתִיב there is נִיב, comp. Ch. נִיב fruit.

נִיבִי (perhaps "fruit-bearing"), [Nebai], pr. n. m. Neh. 10:20.

נִיד m. (from the root נָדַח) *solace, comfort*, once found Job 16:5, נִיד שְׁפָתַי "the solace of my lips," i. e. empty solace. See שָׁפַח.

נִידָה f. Lam. 1:8; i. q. נִדָּה verse 17, *uncleanliness, abomination*, see Lehrs. page 145. Others (from the root נָדַח) take it as a fugitive, an exile.

נִיּוֹת "habitations", [Naioth], pr. n. of a place near Ramah, 1 Sa. 19:18, 19, 22, 23; 20:1.

נִיחָה m. prop. *acquiescence* (from the root נִיחַ) like the Arab. نِيحَة from the root نَام from the root نَال, De Sacy Gramm. Arab., i. p. 561, i. e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac ܢܝܚܐ to be delighted with any thing, Barhebr., page 221; نِيحَة delight, ibid. page 38; Talmud. לֵךְ נִיחָה does it please thee?) Always in this phrase, נִיחָה רִיחַ an odour of satisfaction, i. e. sweet, agreeable. Gen. 8:21, וְרִיחַ הַנִּיחָה "and the Lord smelled a sweet

savour;" as if רִיחַ נְיִסָּה. Levit. 2:12; 26:31; Nu. 15:3; Eze. 6:13; 20:28, 41. In the Mosaic precept concerning sacrifice, there is very frequently added, לְרִיחַ נִיחָה a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and לְרִיחַ נִיחָה אִשָּׁה לְיְהוָה Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

נִיחָה plur. used also without רִיחַ *sweet odours, incense*, Dan. 2:46; Ezr. 6:10.

נִי m. (from the root נָנַח), *offspring, progeny*, always joined with נִדָּה Genesis 21:23; Job 18:19; Isa. 14:22.

נִינְוָה pr. n. *Nineveh*, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 57:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herod. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Nineve*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Nunia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114.

נִיָּם Jer. 48:44 כְּתִיב, i. q. נִיָּם *fleeing*; prop. pass. put to flight, fugitive.

נִיָּסָן masc. *Nisan*, the first month of the Hebrews, called in the Pentateuch חֹדֶשׁ הַנִּסָּן which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently נִיָּסָן is for נִיָּסָן, or נִיָּסָן and denotes the month of flowers, from נָצַן a flower.

נִיָּצוֹן m. a spark, once Isa. 1:31. Talmud. id. The root is either נִיָּץ (of the form נִיָּחָה), or נִיָּץ (of the form נִיָּטוֹר).

נִיר i. q. נִיר m. (from the root נָדַח), a lamp, 2 Sam. 22:29.

נִיר TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb נָדַח (comp. Ewald's Gramm., § 235), so that prop. it is to make a field shine. Hence מְנוֹר a yoke for plowing, [also נִיר No. 2.]

נִיר m. (from the root נָדַח)—(1) i. q. נִיר a lamp, always used figuratively of progeny. 1 Ki. 11:36, לְדָוִד הָיָה נִיר לְדָוִד עַבְדִּי כָּל הַיָּמִים "that David my servant might always have a lamp," i. e. that his race might continue for ever compare 15:4; 2 Ki. 8:19; 2 Ch. 21:7.

(a) *novale, a field newly cultivated*, Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root נִיִּר.

נָכָה a root of uncertain authority as a verb (as to the passage Job 30:8, see נָכָה Niph.) i. q. נָכָה to strike; hence—

נָכָה pl. נִכְּאִים *stricken, trop. afflicted*, Isaiah 16:7, and—

נָכָה adj. id. *afflicted*, fem. נִכְּחָה an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נִכְּחָה.

נִכְּחָה f. Gen. 37:25; 43:11 (for נִכְּחָה) pr. inf. of the form מְלָאחַת, קְרָאחַת, שְׁנָאחַת (not to be taken as in Ewald's Gr. p. 327, as plur. for נִכְּחָה) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some particular kind of aromatic. LXX. *θυμίαμα*, Saad.

siliqua, Aqu. *σίρυπαξ*. (Arab. نَكَاة is i. q. نَكْعَة gum, gum tragacanth.)

Here also appears to belong בֵּית נִכְּחָה 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. *νεχωθα*): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorschach now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נִכְּחָה to be a Persic word from نَكَاهِدِن to deposit, نَكَاة keeping, custody.

נָכָה an unused root, whence—

נָכָה m. *progeny*, as well rendered by the Vulg., always joined with the syn. נִין which see. With this accords Æth. ነገድ: race, kindred, tribe (נ and נ being interchanged, compare נָדָה for Genesis 21:23, in the Samaritan copy.—As to Job 31:3, where in some MSS. and editions there is נָכָה (for the common נָכָה), it may be i. q. Arab. نَكِد wretched life; but the common reading is to be preferred.

נָכָה a root not used in Kal, to SMITE, to STRIKE. (Arab. and Æth. نَكَى, ነክሶ: id., but rarely used, mostly in the sense of hurting. Cognate are نَكَى, نَكَى, نَكَى, and in the Indo-Germanic languages, *to—drö.*)

NIPHAL, pass. of Hiphil, to be smitten, slain; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נִכְּחָה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, וְאִנִּי אֶכְּחָהּ בּוֹ וְאִנִּי אֶכְּחָהּ בּוֹ "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb נִכְּחָה, like the Arab. استطاع is in this place construed with a finite verb, like Esth. 8:6. The plural נִכְּחָה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HIPHIL הִכָּה, imp. הִכָּה and הִךְ, fut. יִכָּה and יִכָּה—(1) to smite, to strike (Gr. *πλήσσω*), e.g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (mit dem Steine treffen), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (στοῖς). A singular use is הִכָּה נִשְׁשִׁים to strike roots, Germ. Wurzeln schlagen, wüchsen; pr. to send forth into the ground. Followed by מִן of pers. to strike out any thing from any one, Eze. 39:3; an eye, Ex. 21:26.

Specially—(a) הִכָּה הַיָּד to strike the hand, 2 Ki. 11:12; Eze. 22:13; and הִכָּה בֶּכֶה to strike with the hand, Eze. 6:11; fully הִכָּה בֶּה אֶל הַיָּד Eze. 21:19, 22 to clap the hands, sometimes as a sign of rejoicing 2 Ki. loc. cit.; sometimes of indignation, Eze. 22:13, and of lamentation, Eze. 6:11; 21:19.

(b) 1 Sam. 24:6, וַיִּהְיֶה לִבִּי דֹרֵד אֹתוֹ "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; καρδία φόβῳ φρένα λακτίζει.

(c) God, or a messenger from him, is often said to smite a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare נָגַף, נָגַף; e.g. הִכָּה בְּסַנְגִּירִים to smite with blindness, Genesis 19:11; a pestilence, Num. 14:12; hæmorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i. e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(d) to smite enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.

(e) to *smite* a besieged city, i. e. to take it, 1 Ch. 10:1; 2 Ki. 3:19.

(2) In a stronger sense.—(a) to *smite in pieces*, to *break in pieces* (zerbrechen); e. g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(b) to *pierce through*, to *pierce into*, to *transfix*, e. g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (הִקָּה לְפִי חֶרֶב, see חָרַב), hence—

(c) to *kill*, to *slay*, Gen. 4:15; Ex. 2:12; sometimes with the addition of the word נָפַשׁ as to life. Gen. 37:21, לֹא נִכְנֶה נֶפֶשׁ prop. "let us not smite him as to life," so that he may lose his life; i. e. "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by פְּ participle, to *kill*, to *slay* some of them. 2 Sam. 23:10, וַיַּךְ בְּכָדָשׁ "and he slew (some) of the Philistines," 2 Sam. 24:17; Eze. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִקָּה שָׂאֵל בְּאֶלְפֵיו "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravaging, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, to *touch*, to *blast* (compare Arab. نَصَب) e. g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

HOPHAL הִקָּה, once הִקָּה Ps. 102:5.

(1) pass. of Hiph. No. 1, to *be smitten*—(a) to *be beaten*, Nu. 25:14; Ex. 5:16.—(b) to *be smitten* by God, *smitten with a plague*, 1 Sa. 5:12; Isa. 1:5; 53:4.—(c) to *be taken* as a city, Eze. 33:21; 40:1.

(2) to *be slain*, killed, Jer. 18:21.

(3) to *be touched*, hurt by the sun or wind, Ps. 102:5; Hos. 9:16.

Hence נִכְה, and the two following nouns.

נִכְה adj. *smitten*, every where const. נִכְה רַגְלִים smitten in the feet, lame, 2 Sa. 4:4; 9:3. נִכְה רֵיחַ smitten in spirit, afflicted, Isa. 66:2; comp. נִכְה.

נִכְה only in pl. נִכְהִים Psalms 35:15, *smiting* (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

נִכְה & נִכְה pr. n. *Necho*, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his

grandfather of the same name he is called *Necho* the second. See Jul. Afric. in Routh's in Reliquiae Sacrae ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεκώς). LXX. Νεχαώ.

נָכוֹן ("prepared"), [*Nachon*], pr. n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch. 13:9 בִּידֹן.

נָכַח an unused root, pr. i. q. יָכַח to *be before*, in the sight of, over against (see נָכַח), to *go straight*. Hence—

נָכַח adj. *straight*, *right*, pr. used of a way going straight on (Germ. gerade aus). Isa. 57:2, הֹלֵךְ נָכוֹחַ "he who walks in a straight way" (ber gerade aus geht), i. e. an upright man; hence metaph. *upright*, *just*, Prov. 8:9. Fem. נִכְחָה "that which is just and proper." Am. 3:10; Isa. 59:14; plur. נִכְחוֹת id. Isa. 26:10; 30:10.

נָכַח pr. subst. *what is over against*, in sight, used as a prep.

(1) *over against*, *opposite*, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) *before*. לִפְנֵי יְהוָה i. q. נָכַח יְהוָה before Jehovah, i. e. acceptable to him, Jud. 18:6. נָכַח פְּנֵי יְהוָה before Jehovah, Lam. 2:19; metaph. known to him, Jer. 17:16; compare Prov. 5:21. שָׂם נָכַח פָּנָיו to put (any thing) before one's own face, i. e. regard it with favour, to delight in it, Eze. 14:7 (verse 3 for יָשָׁם there is יָשָׁם).

With prefixes—(1) אֶל נָכַח pr. towards the face or front of any thing; *towards*, Nu. 19:4.

(2) לְנָכַח—(a) adv. towards what is opposite, i. e. *straight before oneself* (gerade vor sich, Luth. stracks) Prov. 4:25.—(b) *before*, Gen. 30:38; hence—(c) *for* (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) עַד נָכַח unto, even to (the place which is) *over against*, Jud. 19:10; Eze. 47:20.

נָכַח with suff. נִכְחוֹ id. *opposite*, *over against*, Ex. 14:2; Eze. 46:9.

נָכַל TO ACT FRAUDULENTLY, Mal. 1:14. (Syr. Ch. and Sam. id.)

PIEL, id. followed by ל of pers. Nu. 25:18.

HITHPAEL, id. followed by פְּ Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns נִכְלִי and נִכְלִי (for נִכְלִי, נִכְלִי, and—

נכל m. pl. נכלים, נכלי *machination, wile*, Num. 26:18.

נכס an unused root, i. q. פנס (which see), to *gather, to heap up*; whence—

נכס m. pl. נכסים *riches, wealth*, a word belonging to the later Hebrew; [found however in Joshua!]; Syr. نكس id.; 2 Chr. 1:11, 12; Ecc. 5:18; 6:2; Josh. 22:8.

נכס Ch. plur. נכסין id. Ezr. 6:8; 7:26; ענש-נכסין id.

נכר not used in Kal; prop. 10 BE FOREIGN, STRANGE (נכרי, נכרי).

PIEL נכר—(1) to *estrangle, to alienate*. Jer. 19:4, "and they have estranged this place," i. e. consecrated it to other gods. Chald. and Syr. "have polluted." (Arab. نكر IV. to repudiate, to contemn.) 1 Sam. 23:7, according to the common reading, נכר (נכרי) "God has repudiated him, (and delivered him) into my hand;" but I scarcely doubt but that we ought to read נכר; (LXX. πέπρακεν).

(2) not to know, to be ignorant of, Deu. 32:27. Job 21:29, "ask now those that go by the way, and ye will not be ignorant of their signs," you will readily know who it is they point out as if with the finger.

(3) i. q. Hiphil, to *contemplate*, to look at any thing, as strange or little known (Engl. to strange at some thing, [this is Gesenius's English]), Job 34:19.

HIPHIL הִכִּיר i. q. Piel No. 3, to *contemplate, to behold*, Gen. 31:32; Neh. 6:12. הִכִּיר פְּנִים i. q. נָשָׂא פְּנִים to have respect of persons (as a judge), to be partial, Deut. 1:17; 16:19; Pro. 24:23; 28:21; comp. Isa. 3:9. Hence—

(2) to *recognize, to acknowledge*, Gen. 27:23; 37:33; 38:25, 26; Deu. 21:17; Isa. 61:9.

(3) to be *acquainted with* (poet.), Job 24:13; 34:25; Isa. 63:16.

(4) to *know, to know how*, i. q. יָדַע, in the later Hebrew. Neh. 13:24, הִכִּיר הַיְּהוּדִים לְדַבֵּר הַלָּשׁוֹן "they know not how to speak the Jews' language." הִכִּיר i. q. יָדַע לְדַבֵּר בֵּין, to know the difference between, Ezr. 3:13.

(5) to *care for*, Ps. 142:5; Ru. 2:10, 19.

NIPHAL נִכַּר—(1) to make one's self strange, to make one's self unknown, i. e. to *dissimulate, to feign*, like Hithpael No. 2. Pro. 26:24.

(2) pass. of Hiphil No. 3, to be known, Lam. 4:8.

HITHPAEL—(1) pass. of Hiphil No. 2, to be known, recognised, Pro. 20:11.

(2) i. q. Niphal, No. 1, to *dissimulate, to feign*, Gen. 42:7; 1 Ki. 14:5, 6.

Hence נִכַּר, נִכְרָה, and the three nouns which follow. [On the connection of the significations of this root, see Thes. p. 887.]

נִכְרָה const. נִכְרָה Deut. 31:16, *something strange*—(a) a *strange or foreign country*. Hence נִכְרָה, pl. נִכְרֵי a *stranger, strangers*, Gen. 17:12, 27; Ex. 12:43; sometimes with the additional notion of hostility, Ps. 18:45, 46. אֱלֹהֵי הַנִּכְרָה strange gods, Gen. 35:2; Jer. 5:19.—(b) a *strange or unknown thing*, specially used of a strange god, Neh. 13:30; 2 Ch. 14:2.

נִכְרָה m. Job 31:3, and נִכְרָה Obad. 12, a *strange* (i. e. an unhappy) *lot, fate, or fortune, a misfortune* (Arab. نكر id.).

נִכְרִי f. נִכְרִיָּה, pl. נִכְרִים, adj. (from נִכַּר = נִכְרָה with the addition of the termination י).—(1) *strange*—(a) of another country and people, *foreign*, e. g. נִכְרִי Exod. 21:8; אִישׁ נִכְרִי a *foreigner*, Deu. 17:15; נִכְרִיָּה Exod. 2:22.—(b) of another family, אִישׁ נִכְרִי a *stranger*, opp. to the son and lawful heir. Ecc. 6:2, fem. נִכְרִיָּה a *strange woman*, opp. to one's own wife, especially used with regard to illicit intercourse; hence an *adulteress*, comp. אִרְיָה Pro. 5:20; 6:24; 7:5; 23:27.

(2) metaph. *new, unheard of*, Isa. 28:21.

נִכְתָּ see נִכְתָּ.

נָלָה a root of uncertain authority, which is supposed to signify the same as the Arab. نال Med. Ye, to *finish, to procure* (see Schult. Opp. Min. page 276, 277). Hence then is deduced—

HIPHIL, Isa. 33:1, פִּנְלִיתָךְ (Dag. f. euphon.) for פִּנְלִיתְךָ (which Jod. Kenn. 4. gives as a gloss), *when thou shalt finish or make an end*, i. e. leave off. Another trace of this root is supposed to be found in the form מְנַלְלָם Job 15:29; which, however, is not less uncertain (see מְנַלְלָה); especially as in the Phœnicio-Shemitic languages there exists no root beginning with the letters נל (which, in Arabic, are incompatible. My own opinion is, that we ought to read with Lud. Capellus מְנַלְלָתְךָ = מְנַלְלָתְךָ *when thou shalt make an end* [let it be remembered that this is only a conjecture]; compare the synonyms הָתַם and מְנַלְלָה standing in near connection, Dan. 9:24.

נִמְכָּרוֹ 1 Sa. 15:9, *refuse, vile* (used of cattle); LXX. ἡτυμώμενον, Vulg. vile, i. q. נִכְרָה. There is

no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, מְבִינָה (abstr. for concr.) and נְבִינָה which appears like a gloss. See Lehrs. 462, 63.

נְמוּאֵל (perhaps for נְמוּאֵל "day of God"), [*Nemuel*], pr. n. m. — (1) see נְמוּאֵל. — (2) Num. 26:9. Patron. — *ibid.* verse 12.

נְמִי a spurious root, whence usually the forms נְמִי, נְמִי, נְמִי, are derived, which really belong to the root נְמִי.

נָמַל a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots מָלַל and מָלַל. From the root מָלַל No. II, to cut off, to be cut off, is the fut. יִמְלֹ, יִמְלֹ, see this root, p. CCCCLXXIX, A; and to the Niph. of the same, perhaps we should refer נְמַלְתֶּם (for נְמַלְתֶּם) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal, of the root נָמַל to be circumcised). To the root מָלַל undoubtedly belongs pret. Niph. נְמֹל i. q. נְמֹל to be circumcised, Genesis 17:26, 27; part. נְמֹלִים 34:22. Compare מְשֹׁשׁ and מְשֹׁשׁ for מְשֹׁשׁ and the observations on that word. From this root, however, there is the noun—

נְמִלָּה f. Prov. 6:6; plur. נְמִלִּים 30:25, *the ant*, Arab. نَمَلَة, perhaps so called from its cutting off, i. e. consuming (נְמִל i. q. מָלַל).

נָמַר an unused root—(I) i. q. Arabic نَمِر to be spotted, covered over with specks ["Syriac نَمَرَ to variegate"]; compare نَمِر VIII, to have a speckled skin. Hence נָמַר leopard.

(II) i. q. Arab. نَمِر IV, to find limpid and sweet water (see נְמִרָה).

נָמַר m. *leopard*, so called from its spots ["prob. also including the *tiger*"], Jer. 5:6; Hab. 1:8. Syr. נְמִר, Arab. نَمِر, Æth. ስጦረ: Amhar. ነጥፍ: (see the root) id.

נְמִר Chald. id. Dan. 7:6.

נְמִר ("rebel"), pr. n. *Nimrod*, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. נְמִר i. e. Babylonia, Mic. 5:5.

נְמִרָה & נְמִרִים [*Nimrah, Nimrim*], pr. n., see נְמִרָה p. CCXVIII, A

נְמִשִּׁי ("drawn out" = נְמִשָּׁה), [*Nimshi*], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki 19:16.

נָסָה with suff. נָסִי (from the root נָסַח No. II) *something lifted up, a token to be seen far off*, specially—

(1) a banner, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Ps. 60:6. Compare מְשִׁיחַ No. 2.

(2) a standard, or flag, as of a ship, Eze. 27:7; Isa. 33:23.

(3) a column or lofty pole, Nu. 21:8, 9.

(4) metaphorically, a sign, by which any one is warned, Nu. 26:10. (Syr. نَمَل a sign, a banner).

נָסַח prop. part. Niph. f. (from the root נָסַח) *the bringing about, guidance of God*, 2 Chr. 10:15

נָסַח i. q. נָסַח TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נָסַח Isa. 59:13; and fut. נָסַח Mic. 2:6.

IIPIPHIL הִסִּיחַ—(1) to remove, to take away. Mic. 6:14, "thou shalt take away but shalt not save."

(2) to displace (a landmark) Deu. 19:14; 27:17, Hos. 5:10; once נִסִּיחַ Job 24:2.

HOPHAL הִסִּיחַ to be removed, to depart, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see נָסַח."]

נָסָה not used in Kal pr. i. q. Arab. نَسَا to smell, to try by the smell, to try. The primary idea differs from that of נָסַח, which is to try by the touch, as if to prove by a touch-stone.

PIEL נָסַח—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, לְנִסְחוֹ בְּהִירוֹת, to prove him with hard questions;" to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(a) God is said to try or prove men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare πειράζειν in New Test.—(b) men on the other hand are said to prove or tempt God, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) to try, to attempt, make a trial, to venture—(a) absol. 1 Sa. 17:39, נִסִּיתִי, "for I have made no trial." Jud. 6:39.—(b) followed by an inf. Deu. 4:34; 28:56.—(c) followed by an acc. of the

thing, Job. 4:2; הִנָּסָה דָּבָר אֵלַי הֲלָמָּה "can one attempt a word with thee? wilt thou take it ill?"
Derivative מִסָּה.

נָסַח fut. יִסָּח TO PLUCK OUT, —(a) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22. —(b) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare גָּמַע and שָׁחַ.

NIPHAL to be plucked up, i. e. expelled (from a land), Deu. 28:63.

Derivative מִסָּח.

נָסַח Chald. i. q. Hebr. ITHPEAL pass. Ezr. 6:11.

נִסְיָה m. (from the root נָסַח) —(1) a libation, a drink offering, Deu. 32:38.

(2) a molten image, i. q. מִסְכָּה Dan. 11:8.

(3) one anointed, i. e. a prince consecrated by anointing, i. q. מְשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Eze. 32:30; Mic. 5:4.

I. **נָסַךְ** i. q. נָסַךְ (compare No. 3) TO POUR, TO POUR OUT, Isa. 29:10, specially—

(1) in honour of a god, to make a libation, σπένδειν, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַךְ מִסְכָּה σπένδουσθαι σπονδήν, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from *σπονδή*).

(2) to cast out of metal, Isa. 40:19; 44:10.

(3) to anoint a king, Psalm 2:6. Compare נָסַךְ No. 3.

NIPHAL pass. of No. 3, to be anointed, Prov. 8:23.

PIEL i. q. Kal No. 1, to make a libation, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.

HIPHIL id. to pour out (libations), to make a libation, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.

HOPHAL pass. Ex. 25:29; 37:16.

Derived nouns, מִסְכָּה No. I. נִסְיָה, נָסַךְ.

II. **נָסַךְ** i. q. cogn. נָסַךְ. —(1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نَسَجَ, hence מִסְכָּה the warp. From the idea of hedging, fencing, comes—

(2) to cover, to protect, Isa. 25:7. Comp. מִסְכָּה No. II.

נָסַךְ Chald. to pour out, to make a libation, especially in PAEL, Dan 2:46; where by zeugma it is

applied also to the מִנְחָה, compare Arab. نَسَكَ to sacrifice to God.

נִסְיָה and **נָסַךְ** m. with suff. נִסְיָה, pl. נִסְיָה.

(1) a libation, a drink-offering, Gen. 35:14; Jer. 7:18; מִנְחָה נִסְיָה the offering (without blood), and the drink-offering, Joel 1:9.

(2) a molten image, i. q. מִסְכָּה, Isaiah 41:29; 48:5.

נָסַךְ emphat. st. נִסְכָּה Chald. a libation, a drink-offering, Ezr. 7:17 [plur. with suff. נִסְכָּהוּ].

נָסַךְ see נָסַךְ.

I. **נָסַם** i. q. מָסַם TO PINE AWAY, TO BE SICK

(Syr. Ethpa. id. نَسِمَ sick. Compare Hebr. אָנַשׁ, נָנֵשׁ). Isa. 10:18, נָסַם נָסַם "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following].

II. **נָסַם** not used in Kal, i. q. נָשָׂא ["Arabic نَصَّ"] prop. TO LIFT UP, TO EXALT; whence נָסַם.

HITHPAEL, Zech. 9:16, "they shall be (as) נָשָׂא אֲבָנֵי הַיָּדָה הַלְּבָשִׁים עַל-אֲזָנוֹתָם the stones of a diadem lifting themselves up in his land." But הִתְנַסָּם Ps. 60:6, is from the root נָסַם.

נָסַע —(1) prop. i. q. Arab. نَزَعَ TO PULL UP, TO

PLUCK OUT (compare נָסַח); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence—

(2) to remove a camp, to break up from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also—

(3) to remove, to depart (aufbrechen); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; to migrate, to journey, often used of nomadic tribes, Gen. 12:9; 33:17.

(4) to bend a bow; Arab. نَزَعَ; see מָסַע.

NIPHAL, to be plucked out, used of the cords of a tent, Job 4:21 (see under the word נָסַח); of a tent itself, Isa. 38:12.

HIPHIL הִנְסִיעַ —(1) causat. of Kal No. 2; to cause a camp to remove, Exod. 15:22; Ps. 78:26.

(2) causat. of Kal No. 3, to cause to go, to lead, Ps. 78:52; also to take away, 2 Ki. 4:4.

(3) to pluck up as a tree, Job 19:10; a vine,

Ps. 80:9; to cut out (to quarry) stones, Eccles. 10:9;
• Ki. 5:31.

Derivatives, מִשָּׁע, מִשָּׁע

נִסְק

fut. נִסְק, once found Ps. 139:8, TO ASCEND. This root, if it can be so called, is of frequent use in Syriac and Chald., but only in the fut. imp. and inf. Kal (נִסְק, נִסְק, נִסְק), and in Conj. Aph. (נִסְק); in the other forms. pret. and part. Pe., and Conj. Ethp. they use the verb נִסְק, so that the first radical Nun never appears. And, indeed, such a root נִ seems never to have existed; and it may have been rightly remarked by Castell (who has been undeservedly blamed for it by J. D. Michaëlis, Lex. Syr.

p. 600), that נִסְק, נִסְק, and נִסְק are contracted from נִסְקֶלֶק. Other instances of words so contracted that the former of two consonants is doubled, are מִתְהַיָּה, מִתְהַיָּה, commonly נִדֵּר see Caussin, p. 12, etc. Properly, therefore, this root נִסְק should be excluded from Lexicons.

נִסְק Chald. id. (see Hebr.) אֶפְהֵל הִסְקָה, inf. הִסְקָה to cause to ascend, to take up, Dan. 3:22; 6:24.

HOPHAL (in the Hebrew manner) הִסְקָה Dan. 6:24.

נִסְרוֹךְ [Nisroch], pr.n. of an idol of the Ninevites, Ki 19:37; Isaiah 37:38; perhaps eagle, great eagle; from the Phœnicio-Shemitic נִסְר, and the syllable אֶ, which, in Persian, is intensive; like most splendid; فرناك (Φαρνάκης) most magnificent. As to Phœnicio-Shemitic roots inflected in the Persian manner, see Bohlenii Symb. § 4. As to the worship of the eagle, see Jauh. ap. Gol. v. נִסְר.

נִסְת a spurious root; for the forms נִסְת, נִסְת, which might seem as if they belonged here, see under נִסְת.

נִעָה ("shaking," perhaps, of the earth), [Neah], pr.n. of a town in the tribe of Zebulun, Josh. 19:13.

נִעָה ("motion"), [Noah], pr.n. f., Num. 26:33.

נְעוּרִים m. plur. (from the noun נֶעַר).—(1) childhood, Gen. 46:34.

(2) youth, adolescence, Ps. 71:5, 17; אִשְׁתִּי נְעוּרִי "the wife of thy youth," whom thou marriedst when young, Pro. 5:18; הַנְּעוּרִים הַבְּנֵי children of youth, begotten in youth, Ps. 127:4. Metaph. of the youth of the people of Israel, Jer. 2:2; 3:4; Eze. 16:22, 60; compare נְעוּרִים.

נְעוּרוֹת pl. f. id. Jer. 32:30.

נְעִיאל (perhaps, i. q. נְעִיאל, נְעִיאל, [Neiel], pr. n. of a town in the tribe of Naphtali, Josh. 19:27.

נְעִים m. adj. (from the root נָעַם).—(1) pleasant agreeable, Ps. 133:1; used of a song, Ps. 147:1; the harp, Psal. 81:3; of one beloved, Cant. 1:16. Plur. נְעִימִים pleasant things, i. e. pleasures, Job 36:11, and נְעִימוֹת Psalm 16:11.

(2) pleasant (as to place); plur. נְעִימִים pleasant places, Ps. 16:6.

(3) benign, generous to any one, Ps. 135:3; comp. נָעַם Ps. 90:17.

נָעַל

—(1) TO BOLT a door, TO FASTEN WITH A BOLT; with an acc. 2 Sa. 13:17, 18; Jud. 3:23, 24.

(2) to shoe, to put on sandals, Arab. نعل (which is done by binding round the foot with straps, and as it were bolting it). Followed by two acc. Eze. 16:10 וְנָעַלְתִּיךָ תַּחַשׁ "I shod thee with seal skin."

Hiphil, id., 2 Ch. 28:15.

Derivatives, מְנַעֵל, מְנַעֵל, and—

נָעַל

f. (Deut. 29:4), a shoe, a sandal, Arabic نعل Gen. 14:23; Josh. 5:15, etc. In transferring a domain it was customary symbolically to deliver a shoe (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession. Psal. 60:10, "upon Edom will I cast down my shoe," i. e. I will take possession of it, I will claim it as my own (see Rosenm. Altes und Neues Morgenland, No. 483), Ps. 108:10. Elsewhere a shoe thong, shoe latchet, and a pair of shoes (Am. 2:6; 8:6), is used for any thing of very little value.

Dual נְעָלִים Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9:5.

נָעַם

fut. יִנָּעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7:7; a friend, 2 Sam. 1:26; TO BE PLEASANT, used of a country, Gen. 49:15; impers. Pro. 24:25, יִנָּעַם לְמוֹכִיחִים "to those who punish (i. e. judges), there shall be delight," i. e. it shall be well with them; comp. לֵי טוֹב לֵי "it is well with me. (Arab. نعيم and نعيم i. q. Hebr., נעם to delight in any thing.)

Derivatives, the seven following nouns, and נְעִימִים.

נָעַם

("pleasantness"), [Naam], pr.n. m. 1 Ch. 4:15.

נָעַם

m.—(1) pleasantness, Pro. 3:17; נָעַם אֲמָרִי pleasant, i. e. suitable, becoming words, Pro. 15:25 16:24.

(2) *beauty, brightness*; יהוה נעם glory of Jehovah, Ps. 27:4; comp. טוב יהוה verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia*; Germ. *gnade*, from the word *gnade*).

נְעֻמָּה ("pleasant"), [*Naamah*], pr. n.—(1) of two women,—(a) the daughter of Lamech, Gen. 4:22.—(b) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נְעֻמִי.

נְעֻמִי [*Naamites*], patron. of the pr. n. נְעֻמִי No. 2, b, for נְעֻמִי (which is found in the Samaritan copy), Num. 26:40.

נְעֻמִי ("my pleasantness"), [*Naomi*], pr. n. of the mother-in-law of Ruth, Ru. 1:2, sqq.

נְעֻמִי — (1) *pleasantness*; Isaiah 17:10, נְעֻמִי נְעֻמִים "pleasant plants."

(2) [*Naaman*], pr. n.—(a) of a son of Benjamin, Gen. 46:21,—(b) Num. 26:40.—(c) of a Syrian general, 2 Ki. 5:1.

נְעֻמָּתִי [*Naamathite*], Gent. n. from נְעֻמָּה a town otherwise unknown, different from that mentioned above (נְעֻמָּה No. 2), Job 2:11; 11:1.

נָעַץ an unused root, Chald. נָעַץ to pierce, to prick, to stick into; whence נָעַץ (נָעַץ) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom.—

נְעֻצִים m. a thorn hedge, a place of thorns, Isa. 7:19; 55:13.

I. נָעַר TO ROAR (as a young lion), Jerem. 51:38. Syr. نَحْر id. This word seems to be onomatop. like the kindred word נָחַר, uttering a hoarse roaring sound from the throat.

II. נָעַר TO SHAKE, specially — (1) to shake out, Neh. 5:13; Isa. 33:15.

(2) to shake off. Isaiah 33:9, נָעַר בָּשָׁן וְכַרְמֶל "Bashan and Carmel shake off (the leaves)," i. e. cast them down.

NIPHAL — (1) pass. to be shaken out, i. e. cast out from a land, Job 38:13; Psa. 109:23. (Compare Arabic نَفَضَ to shake, to shake out, VIII. to be expelled, نَفَضَ expulsion).

(2) to shake oneself out (from bonds), to cast them off, Jud. 16:20.

PTEL, to shake out, Neh. 5:13. Pregn., Exodus

14:27, וַיִּנָּעַר יְהוָה אֶת-מִצְרַיִם בְּתוֹךְ הַיָּם, "and the Lord shook out the Egyptians into the midst of the sea," i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, to shake oneself out of any thing, followed by מִן Isa. 52:2.

Hence נָעַר No. II, נָעַרָה.

I. נָעַר — (1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narī*, *nārī*, woman, Zend. *naerc*, Pers. *نار*, Greek *άνήρ*). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 44:22); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *admodum puer*), in various ways. 1 Sam. 1:24, וְהַנָּעַר נָעַר. Vulg. *et puer erat adhuc infantulus*. 1 Sam. 30:17, אַרְבַּע מאות איש נָעַר "four hundred men, young men." In other places *boy* is rather the name of function, and denotes *servant* (like Gr. *παῖς*; Germ. *Bursche, Junge, Knappe*). Gen. 37:2, הָיָא נָעַר "he (was) servant with the sons of Bilhah," etc. (er war *hirtentnabe, hirtentnecht*), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. *die Burschen*; compare איש No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:3. Used of the Israelites, when young as a people, Hos. 11:1; compare נְעָרִים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. *ἡ παῖς*, comm. it is used for נָעִרָה a girl, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, seq. (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [קַרִי] is נָעִרָה (compare page ccxviii, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נְעָרִים used of girls, Ruth 2:21, comp. 8, 22, 23 (LXX. *κοράσια*), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as عَرَسَ a bridegroom and bride, which latter is in common language بَعْلَ عَجُوزَ old woman, comm. عَجُوزَ; comp. بَعْلَ for the comm. بَعْلَةَ mistress, زَوْجَ for زَوْجَةً a wife, like the Germ. *Gemahl* for *Gemahlin*.

Derivatives, נָעַר, נָעִרָה, נְעָרִים.

II. נָעַר (from the root נָעַר), m. a casting out,

driving out, concr. *what is driven out* (used of cattie), *Zec. 11:16*.

נַעַר m. (from the radical נָעַר), *boyhood, youth*, i. q. נְעָרִים. *Job 33:25; 36:14; Psa. 88:16; Prov. 29:21*.—In *Job 36:14*, and *Psa. loc. cit.* some have given it the signification of *driving out* (from the root נָעַר), but this is needless.

נַעֲרָה f.—(1) *a girl*, *Jud. 19:4*, seqq.; *Est. 2:9, 13*; also used of one νεύραμος, *Ruth 2:6* (compare בְּתוּלָה).

(2) *handmaid, a servant*, *Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2*.

(3) [*Naarah, Naarath*], pr. n.—(a) of a town on the confines of the tribe of Ephraim (*Josh. 16:7*), called, 1 *Ch. 7:28*; נַעֲרָן.—(b) f. 1 *Ch. 4:5*.

פְּעָרִי see נַעֲרִי.

נַעֲרִיָּה (“boy,” i. e. “servant of Jehovah,” for נְעָרִיָּה), [*Neariah*], pr. n.—(1) 1 *Chron. 3:22, 23*.—(2) 1 *Chron. 4:42*.

נַעֲרָן (“juvenile,” “puerile”), [*Naaran*], pr. n., see נַעֲרָה No. 3, a.

נַעֲרָת fem. *tow*, which is *shaken out* from flax (from the root נָעַר), *Jud. 16:9; Isa. 1:31*.

נָעַשׂ an unused root. Arab. نَعَشَ to bear up, hence נָעַשׂ No. II. for נָעַשׂ.

נֶפֶח *Memphis*, pr. n. see נֶפֶח.

נָפַג an unused root. Arab. نَفَحَ to go forth, kindred to the verbs נָפַק to go out, and נָבַג to sprout; whence—

נֶפֶג (“sprout”) [*Nepheg*] pr. n. m.—(1) *Ex. 6:21*.—(2) 2 *Sam. 5:15; 1 Chr. 3:7; 14:6*.

נֶפֶח f. (from the root נָפַח)—(1) *a lofty place* (compare נֶפֶח), hence נֶפֶח דֹּר, נֶפֶח דֹּר *Jos. 11:2; 12:23; 1 Ki. 4:11*; and ellipt. דֹּר *Jos. 17:11*; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, *Isa. 30:28*; compare נֶפֶח.

נֶפֶסִים (“expansions,” from the root נָפַס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. *Ezr. 2:57*; קרי, for which there is in נֶפֶסִים כְּחִיב, and *Ne. 7:52*; נֶפֶסִים (a reading which is undoubtedly false, blended from נֶפֶשִׁים and נֶפֶסִים).

נָפַח i. q. פָּנַח TO BLOW, TO BREATHE (an onomatop. root. Compare Germ. faſchen, anfaſchen. Arabic

نفخ and نفخ to blow; نفخ and نفخ express a harsher snorting sound). Specialty—

(1) to blow upon any one, followed by פָּ, *Eze. 37:9*.

(2) נָפַח בָּאֵשׁ to blow the fire, *Eze. 22:21*; without פָּ, *Eze. 22:20*, and *Isa. 54:16*; דִּיר נָפַח a pot blown upon, i. e. boiling upon a blown fire, *Job 41:12; Jer. 1:13*.

(3) to disperse, or cast away by blowing, followed by פָּ *I Hag. 1:9*.

(4) to breathe out (the soul, the life), *Jer. 15:9*. PUAL to be blown, used of a fire, *Job 20:26*.

HIPHIL—(1) with the addition of נָפַח to cause to breathe out the soul, *Job 31:39*; a hyperbolic expression for to extort sighs, to torment miserably.

(2) to blow away, metaph. i. q. to value lightly, to despise, *Mal. 1:13*.

Derived nouns, מִנְפָּח, מִנְפִּיחַ, מִנְפִּיחַ, and—

נֶפֶח (“blast,” perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, *Nu. 21:30*; supposed to be the same as נֶפֶח, which see.

נֶפֶלִים only in pl. נֶפֶלִים m. *giants*, *Gen. 6:4; Nu. 13:33*. So all the ancient versions (Chald. נֶפֶלִים the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared נֶפֶלִים, נֶפֶלִים, which Gigg. and Cast. render, great, large in

body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπιπροντες) falling on, attacking, so that נֶפֶלִים is of intransitive signification. Those who used to interpret the passage in *Genesis* of the fall of the angels, were accustomed to render נֶפֶלִים *fallers, rebels, apostates*.

נֶפֶסִים see נֶפֶסִים.

נֶפֶשִׁי (according to the Syriac usage, “refreshment”), [*Naphish*], pr. n. of a son of Ishmael, *Gen. 25:15*; and of his posterity, 1 *Ch. 5:19*.

נֶפֶשִׁים see נֶפֶסִים.

נֶפֶךְ an unused root, of uncertain signification; whence—

נֶפֶךְ m. a kind of gem, but what, it is uncertain (comp. the kindred נֶפֶךְ *Ex. 28:18; 39:11; Ezek. 27:16; 28:13*. The LXX. render it three times by ἀνθραξ, i. e. carbuncle. I define nothing as to what it is.

נפל fut. יפל, inf. נפל with suff. נפלו 2 Sa. 1:10, and נפלו 1 Sa. 29:3.

(1) TO FALL. (Syr. Ch. ܢܦܠ id. The primary syllable *fal* which is found in this sense in the Germ. *fallen*, Engl. *to fall*; Gr. and Lat. *fallō*, *φάλλω*, pr. is to cause to fall, to supplant; transp. it is *labi*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (בְּשִׁחַת) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 82:7 (fully בְּחֶרֶב נפל to fall by the sword, Ps. 78:64; Eze. 11:10, and so frequently); used of one fallen sick (לְמִשְׁכָּב) compare the Fr. *tomber malade* [so the English expression], Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Eze. 13:12; Am. 9:11. Part. נפל falling; in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God נפל וינלי עיניו lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted נפל in this passage of the falling sickness. Specially to *fall* is used of—(a) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, *ὅς κεν ἐπ' ἡμῶν τῶδε πέσῃ μετὰ ποσσὶ γυναικός*; where the Schol. *πέσῃ, γεννήθῃ*; also, *καταπίπτω*, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not وقع). In Chaldee, נפל specially is used of an abortion; whence Heb. נפל, which see.—(b) used of members of the body which *fall away*, become emaciated (*einfallen*), Nu. 5:21, 27.—(c) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, e.—(d) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(e) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(f) of lots which are cast, Eze. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by ? Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbs would be used)—(g) to *fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. نزل to fall down (from heaven), to be revealed. Hence the *Spirit of God*, or the *hand of God*, is said to *descend upon* any one, Eze. 8:1; 11:5.—(h) to *fall upon* any one as deep sleep (to op-

press), followed by על Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(i) to *fall* from one's purpose or counsel, followed by כן Ps. 5:11, יפלו כְּמַעֲזוֹתָם "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(k) to *fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully נפל ארצה, Gr. *πίπτειν εἰς γῆν, ἐραξε*, 2 Ki. 10:10 (comp. *χαμαιπετὲς ἔπος*, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(l) to *fall out*, to happen. Ru. 3:18, יפל דבר "how the thing will fall out" (Cic. Brut. 40), i. e. will happen; comp. Chald. Ezr. 7:20.—(m) followed by כן comparative, to fall in comparison with any one, i. e. to be inferior to him, to *yield* to him, Job 12:3; 13:2; also, followed by לפני Est. 6:13.

(2) It is also used of those who purposely *cast themselves*, *throw themselves*, or *rush* upon any place (compare Syr. ܢܦܠ, which is put in the New Test. for *πίπτειν* and *βάλλεσθαι*), specially—(a) to *fall prostrate*, to *prostrate oneself*, 2 Sam. 1:2; נפל ארצה, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of על לפני Gen. 17:3, 17; Num. 16:4; Jos. 7:6; לפני ארצה 2 Sam. 14:4; לפני ארצה 1 Sam. 20:41; also לפני פ' Gen. 44:14; לפני רגלי פ' Esth. 8:3.—(b) נפל על פ' to fall on some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(c) נפל על חרבו to fall, (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(d) to *fall upon* as an enemy, to *attack*, Job 1:15; followed by א Jos. 11:7.—(e) to *alight* from a beast or chariot; followed by על Gen. 24:64; 2 Ki. 5:21.—(f) to *let oneself down*, to *encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12). LXX. *κατῴκησε*.—(g) תַּחֲנִיתִי לפני my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(α) to ask as a suppliant, Jer. 36:7.—(β) to be heard and attended to, answered; Jer. 37:20; 42:2, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(h) to *fall away*, to *desert*, (abfallen), Gr. *πίπτειν*, *διαπίπτειν*, 1 Sa. 29:3; followed by על 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; Jer. 37:13; 38:19; 52:15; to any one.

HIPIIL—(1) causat. of Kal No. 1 to *cause to fall*, i. e.—(a) to *cast*, to *throw* werfen e. g. wood on the fire, Jer. 22:7; to *throw down*, to *prostrate* any one (niederwerfen), Deu. 2:2; to *throw down*, a wall, 2 Sa. 20:15.—(b) to *cause any one to fall*

by the sword, Jer. 19:7; Dan. 11:12; to fell trees, 1 Ki. 3:19, 25; 6:5.—(c) to bear, to bring forth, Germ. werfen (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(d) to cause to fall away (as a limb—the thigh), to emaciate, Num. 5:22; see Kal No. 1, b.—(e) to cause to fall, used of the countenance, for sorrow or anger, Jer. 3:12; followed by פָּנָיו of pers. (to be angry with any one); also הָפִיל פָּנָיו to let any one's countenance fall, i.e. to make sad, Job 29:24; see Kal No. 1, c.—(f) to cast a lot, Psalm 22:19; Pro. 1:14; also without נִזְרָל 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and ל of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(g) to lay down one's request (petition) before any one, i.e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal 2, g.

(2) to let fall, e.g. a stone, Nu. 35:23; hence—(a) הָפִיל אֶרְצָה to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without אֶרְצָה Esth. 6:10; see Kal 1, k.—(b) to drop, to desist from anything (Germ. eine Sache fallen lassen); followed by מִן Jud. 2:19.

HITHPAEL—(1) to prostrate oneself, Deuteron. 9:18, 25; Ezr. 10:1.

(2) followed by ל to rush upon, to attack any one, Gen. 43:18.

PIEL נָפַל once in Ezekiel (a book abounding in uncommon forms) 28:23, i. q. נָפַל , which is found in a similar connection, Eze. 30:4; 32:20.

Derivative nouns, נִפְּלָה , נִפְּלָה , מִפְּלָה , מִפְּלָה , מִפְּלָה .

נָפַל Ch. fut. יָפַל (compare Syr. ܢܦܠ , in Targ. freq. יָפַל), i. q. Heb.—(1) to fall—(a) to fall down, Dan. 7:20; 4:28, $\text{קוֹל מִן־שָׁמַיָּא יָפַל}$ "a voice fell from heaven," (compare Isaiah 9:7).—(b) to fall out, to happen, Ezr. 7:20.

(2) to be cast down, Dan. 3:23 (Syr. ܢܦܠ , to be cast into prison); to prostrate oneself, Daniel 3:6, 7, 10, 11; עַל אֲנָפֹהִי Dan. 2:46.

נִפְּלָה m. a premature birth, which falls from the womb, an abortion, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, a. Hiph. No. 1, c. In the Talmud נָפַל is used of a premature birth, and the Arab. سقط to fall IV. to miscarry, Arab. سقط abortion.

נִפְּלָה see נָפַל Piel.

נָפַס an unused root; see נִפְּסָה .

נָפַץ i. q. פָּרַץ —(1) TO BREAK. TO DASH IN PIECES, e.g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence—

(2) to scatter a flock, or a people, Isa. 11:12.

(3) reflex. to disperse selves, to be dispersed (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, $\text{מֵאֵלֶּה נִפְּצָה כָּל־הָאָרֶץ}$ "from these was all the earth dispersed," i.e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. נִפְּצוּ Jud. 7:19, and part. pass. נִפְּצוּן Jer. 22:28. In imp. and fut. the verb פָּרַץ is used (see Heb. Gramm. § 77).

PIEL—(1) i. q. Kal No. 1, to break, or dash in pieces, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) to disperse, to scatter a people, Jer. 13:14; 51:23. Inf. נִפְּצוּ subst. the dispersion of the Israelites amongst the countries of the Gentiles, διασπορά, Dan. 12:7.

PUAL, part. broken in pieces, thrown down, Isa. 27:9.

Derivatives כִּפְּצוּ , כִּפְּצוּ , and—

נָפַץ m. inundation, shower, Isa. 30:30; from the root נָפַץ Aram. to pour out; kindred to this is نَافِ Med. Ye, to overflow; compare amongst others the word نَافِ to scatter, to pour.

נָפַק Chald. to go out, Dan. 2:14; 3:26; 5:5; to be promulgated (as an edict). Dan. 2:13, נִפְּקָה ; compare Luke 2:1, ἐξηλαθε δόγμα . Imp. plur. נִפְּקוּ Dan. 3:26.

APHEL הִנְפִּיק , הִנְפִּיק to bring out, Dan. 5:2, 3; Ezr. 5:14; 6:5. Hence—

נִפְּקָה f. emphat. נִפְּקָה Chald. cost, expenditure, that which is laid out and spent; compare נָפַץ let. k., Ezr. 6:4, 8; Syr. ܢܦܩ id.; Arab. نَفَقَ IV. to lay out money; نَفَقَ and نَفَقَ cost.

נָפַשׁ not used in Kal; Arab. نَفَس , Conj. V. نَفَسَ breathe strongly, to pant.

NIPHAL, TO TAKE BREATH (when wearied [or, to rest, cease from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. נִפְּשָׁה and—

נָפַשׁ with suff. נִפְּשִׁי ; plur. נִפְּשִׁים once Eze. 13:20; comm. but more frequently, f. (Arab. نَفَس , Syr. ܢܦܨ).

(1) breath, Job 41:13; נִפְּשׁ חַיָּה breath of life, Genesis 1:20, 30; also a (sweet) odour, which is

exhaled, Prov. 27:9; נִשְׁנָח נְפֹשׁוֹ smelling bottles, Isa. 3:20.

(2) *the soul, anima, ψυχή*, by which the body lives, the token of which life is drawing breath (compare רִיחַ, Lat. *anima*; compare Gr. *ἀνέμος*), the seat of which was supposed to be in the blood (Lev. 17:11; Deuter. 12:23; Genesis 9:4, 5; compare Ovid. Fast. V. 469); hence *life*, vital principle. Gen. 35:18, נִשְׁנָח נְפֹשָׁהּ “and it came to pass as her soul was in departing,” as she gave up the ghost. 1 Ki. 17:21, תִּשְׁבֹּר נְפֹשׁ הַיֶּלֶד הַזֶּה “let now the soul of this child return into him.” Exod. 21:23, נֶפֶשׁ חַיִּית לְנֶפֶשׁ “life for life.” *The soul* is also said both to live, Gen. 12:13; Psalm 119:175; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Kings 3:11; to be poured out (inasmuch as it departs along with the effused blood), Lam. 2:12; Isaiah 53:12. יִרְאֶה לְנֶפֶשׁ he feared for his life, Josh. 9:24; Eze. 32:10. As to the phrase נֶפֶשׁ חַיִּית לְנֶפֶשׁ see the life, N. K. It is often used in phrases which relate either to the loss or to the preservation of life, — (a) נֶפֶשׁ אֶל-נֶפֶשׁ on account of life, to save life, 2 Ki. 7:7; compare Greek *τρέχειν περὶ ψυχῆς*, Od. ix. 423. Valk. ad Herod. vii. 56; ix. 36; and even (of a hare) *περὶ κρεῶν*. But, Jer. 44:7, it is *against* life, in detriment of life. — (b) נֶפֶשׁ בְּנֶפֶשׁ with *peril of life*, 2 Sa. 23:17; 18:13 (קרי). 1 Ki. 2:23, הָיָה אֲדֹנִיָּהוּ אֶת־הַדָּבָר הַזֶּה “at the peril of his life has Adonijah said this,” Lam. 5:9; Pro. 7:23; compare בְּרִאשֵׁינוּ 1 Ch. 12:19. In other places *for life* (taken away), i. e. on account of the killing of some one, Jon. 1:14; 2 Sam. 14:7. — (c) לְנֶפֶשׁ פִּי for the good of one's life, Gen. 9:5; Deu. 4:15; Josh. 23:11.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, “my soul (life) is satisfied” with meat and drink, Pro. 27:7; Isa. 55:2; *to fill the soul*, (the life), i. e. to satiate, Prov. 6:30; and נֶפֶשׁ is used even for the aliment, Isa. 58:10; and on the contrary, “my soul (life) hungers” (Pro. 10:3; 27:7); *thirsts* (Prov. 25:25), *fasts* (Psal. 69:11), *abstains* from certain kinds of food (Num. 30:3), *is polluted* by them, Eze. 4:14; also, *an empty soul* (life), i. e. hungry, Isaiah 29:8; *a dry soul*, i. e. thirsty, Nu. 11:6; *to open wide the soul* (or, life) (i. e. the jaws), Isa. 5:14; Hab. 2:5. — The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see בִּלְ 1, letter b), to which is ascribed love (Isa. 42:1; Cant. 1:7; 3:1 — 4; Gen. 34:3), joy (Psal. 86:4) fear (Isa. 15:4; Psal. 6:4), piety towards God (Psal. 86:4; 104:1; 143:8), con-

fidence (Ps. 57:2), desire (Ps. 42:3; 63:2), appetite both that for food, Pro. 6:30; 10:3; Mic. 7:1; Deu. 12:20, 21 (whence נֶפֶשׁ גְּעֵל נֶפֶשׁ a greedy man, Pro. 23:2), and also sexual, Jer. 2:24; Ezek. 23:18; also, for slaughter and revenge, Psal. 27:12; 41:3; 105:22; Ex. 15:9; comp. Pro. 21:10; and, on the contrary, hatred, Isa. 1:14; Psal. 17:9; contempt, Eze. 36:5; Isa. 49:7; revenge, Jer. 5:9; sorrow, Job 19:2; 27:2; 30:25. As the seat of warlike valour, so used when a poet speaks to his own soul. Jud. 5:21, תִּדְרֹכִי נֶפֶשִׁי “tread down, O my soul, the strong.” Jer. 4:19, כִּי קוֹל שׁוֹפָר נִשְׁמָעִתִּי נֶפֶשִׁי “because thou hast heard the voice of the trumpet, O my soul.” Used of the sensations in general, Ex. 23:9, יִדְעֻכֶּם אֶת־נֶפֶשְׁכֶּם “ye know the soul of a stranger,” what sort of feelings strangers have. 1 Sa. 1:15, “I have poured out my soul before Jehovah,” i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. 12:10.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נֶפֶשׁ, and thus the soul is said to weep, Psal. 119:28; to be poured out in tears, Job 30:16; to cry for vengeance, Job 24:12; and, on the contrary, to invoke blessings, Gen. 27:4, 25. Rather more rarely, things are attributed to the soul which belong — (a) *to the mode of feeling and acting*, as pride (נֶפֶשׁ רַחֲבַת Pro. 28:25), patience and impatience (נֶפֶשׁ הַיָּרִיד Job 6:11). — (b) *to will and purpose*, Gen. 23:8, אֶת־יִשְׁאֵל נֶפֶשְׁכֶּם “if it be (in) your mind,” i. e. if ye have so purposed in your mind; 2 Ki. 9:15. 1 Chr. 28:9, בְּנֶפֶשׁ חֲפִצָּה “with a willing mind.” — (c) *to the understanding and the faculty of thinking*, Ps. 139:14, “my soul (mind) knoweth right well.” Prov. 19:2. 1 Sa. 20:4, “what thy soul (mind) thinketh.” Deut. 4:9, “keep thy soul; do not forget.” Lam. 3:20. All of these expressions are more commonly used of the heart; (see בִּלְ No. 1, letters c—e).

(4) *concr. animal*, that in which there is a soul or mind (נֶפֶשׁ) Jos. 10:28; כָּל־הַנֶּפֶשׁ “every living thing,” verses 30, 32, 35, 37. Sometimes more fully נֶפֶשׁ חַיָּה Gen. 1:24; 2:7, 19; and with the addition of the article הַחַיָּה נֶפֶשׁ Gen. 1:21; 9:10; pr. *animal of life*, i. e. endued with life (lebendige Seele = lebendiges Wesen), *living creature*, Gen. 2:7; commonly collect. *living creatures*, Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10; in this phrase it should be observed that חַיָּה is genit. of the substantive חַיָּה (life), not the fem. of the adjective חַי (living); so that נֶפֶשׁ חַיָּה, equally with נֶפֶשׁ, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. 2:19, where interpreters have differed, וְכָל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ

"and whatsoever Adam called them, the living creatures, that was their name;" for לו and שמו, refer to נֶפֶשׁ חַיָּה, which after לו is pleonastic.—Specially it is a man, a person, particularly in certain phrases, in which in German also the word soul is used, as נֶפֶשׁ to steal a man (comp. Germ. Seelenverfäufer) Deu. 24:7; אָכַל נֶפֶשׁ Eze. 22:25; also—(a) in laws, Lev. 4:2; נֶפֶשׁ בִּי תַחַטָּא "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase נֶפֶשׁ בְּרַתָּה נֶפֶשׁ חַיָּה under the word בְּרַתָּה Niph. No. 2.—(b) in a census of the people, as שִׁבְעִים נֶפֶשׁ seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, -7; Deu. 10:22 (Gr. similarly ψυχαί, Eurip. 1 Peter 3:20); more fully נֶפֶשׁ אָדָם Num. 31:46; compare Gen. 14:21.—(c) used of slaves, Gen 12:5; הַנֶּפֶשׁ הַזֶּה "the slaves which they had obtained in Haran," Eze. 27:13; compare ψυχαὶ ἀρθρώσαν, Apoc. 18:13; 1 Macc. 10:33.—(d) נֶפֶשׁ מֵת (where מֵת is the genit., compare above the phrase נֶפֶשׁ חַיָּה any dead person, a corpse, Nu. 6:6; עַל-נֶפֶשׁ מֵת לֹא "he shall not come near a dead body," Lev. 21:11; and even without מֵת id., in the phrases טָמֵא לְנֶפֶשׁ Num. 5:2; 9:6, 7, 10; and טָמֵא בְנֶפֶשׁ Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. נֶפֶשִׁי, נֶפְשִׁי etc.; it is sometimes I myself, thou thyself (compare Arab. نَفْس and Germ. Ich, felter, Swed. sjel of the same stock as Seele, soul, see Adel. iv. p. 47). Hos. 9:4, לֶחֱמָם לְנֶפְשָׁם "their food (is consumed) by themselves." Isaiah 46:2; also reflex. נֶפְשִׁי me myself, Job 9:21. It has also been remarked by interpreters that נֶפֶשִׁי, נֶפְשִׁי are often put for the personal pronoun אֲנִי, אַתָּה, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3, "many say of me (to my soul לְנֶפְשִׁי), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul לְנֶפְשִׁי) flee as a bird to your mountain?" Isa. 3:9, אֵי לְנֶפְשָׁם "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul לְנֶפְשִׁי), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4, לֹא יֵשׁ נֶפֶשׁ בְּכֶם תַּחַת, "Oh that ye were in my place!" but "Oh that ye felt what I feel!" wäre euch nur zu Muthe wie mir; (compare Ex. 23:9). Once, however, נֶפֶשִׁי and רִוְחִי come so near to the nature of a pronoun, that they are even construed

with the first person of verbs, Isa. 26:9; compare עָבַדְךָ followed by the 1 pers. Gen. 44:32.

נֶפֶת f. probab. i. q. נוף and נֶפֶחַ a lofty place (from the root נוף), only found Josh. 17:11, שְׁלֶשֶׁת הַנֶּפֶת. Targ. three regions.

נֶפֶת f. (root נוף see Hiph. No. 2), a dropping down, dripping, hence נֶפֶחַ צִיפִים dropping of honeycombs, i. e. honey dropping from the combs, i. q. יֶזַר (which see), Ps. 19:11. Hence without the gen. צִיפִים id. Cant. 4:11; Prov. 5:3; 24:13, נֶפֶחַ מֶתוֹק עַל-הַכֶּף "honey droppings (which are) sweet to thy palate," (where the predicate מֶתוֹק is not inflected; compare Gen. 49:15).

נֶפֶתוֹלִים plur. m. contentions, battles, once found Gen. 30:8; verbal from the root פָּתַל Niph to wrestle, to strive, to fight.

נֶפֶתוֹחַ ("opening"), [Nephtoah], see נֶפֶתוֹחַ מִי under the word מִי p. CCCCLVIII, B.

נֶפֶתוּחִים [Naphthuhim], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Bochart (Phaleg. iv. 29) compares Gr. Νέφθυς, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), the extreme limit of the earth washed by the sea (compare the Egyptian Νεφθουα terminal); this opinion has been adopted by J. D. Michaelis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaelis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opuscul. ed. te Water, tom. i. p. 161.

נֶפֶתְלִי ("my strife," see Gen. 30:8), pr. name, Naphthali, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. Νεφθαλείμ.

נֶצַח m. (from the root נָצַח)—(1) a flower, Gen. 40:10, i. q. נֶצֶחַ and נָצַח, see the root No. 2.

(2) a hawk, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. ἰέραξ. Vulg. accipiter; compare Bochart, Hieroz. t. ii. p. 226.

נָצַח i. q. נָצַח No. 3, TO FLY, TO FLY AWAY. Jer. 48:9, נָצַח הָצֵא "he may go away by flying," where a paronomasia is to be observed in נָצַח, הָצֵא, and הָצֵא. [In Thes. this root is referred to נָצַח.]

נָצַב TO SET, TO PUT, TO PLACE, i. q. נָצַב, which see. Arab. نصب id.

NIPHAL נָצַב—(1) to be put, set; followed by הָל

to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. Part. נָצַב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(2) to set oneself, to be ready, Ex. 7:15; 17:9; followed by לְ for any one, Ex. 34:2, וַיִּנָּצְבוּ לִי "and present thyself there for me."

(3) to stand, spoken of persons, Gen. 37:7 [but it is in this passage a sheaf]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially to stand firmly, Psal. 39:6, הָקֵל כָּל־אָדָם נָצַב "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... יִכְלֹל לֹא יִנָּצְבָה (who) does not nourish that which is standing;" i.e. the cattle which are in good health, which are sound. So LXX. τὸ ὀλόκληρον. Vulg. id quod stat. But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i.e. loiters from weariness, weakness, and disease; the weak, therefore, and sick; compare Arabic نَصَب

to be wearied, to labour, (pr. I believe, to stand still, to stop, midt fort énnnen).

HIPHAL הִנָּצִיב — (1) to make to stand, Ps. 78:13; hence to put, to place, Gen. 21:28, 29; Jer. 5:26; to erect, to set, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, הִנָּצִיב הַדְּרָכִין "to set up the goads," i.e. to sharpen them when the goad was blunted by the point being bent back

(2) to fix, to establish, e.g. bounds, Ps. 74:17; Deu. 32:8; Pro. 15:25.

HOPHAL הִנָּצִיב and הִנָּצַב — (1) to be placed, set, Gen. 28:12.

(2) to be planted, Jud. 9:6 [In Thes. this passage is referred to נָצַב;] (so the Arab. نَصَب; also Syr. and Chaldee).

(3) to be fixed, settled. So it is commonly taken in the difficult passage, Nah. 2:8, וְהִנָּצַב גִּלְתָּהּ הָעֵלְתָּה "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that הִנָּצַב should be joined to the preceding verse, and regarded as being from the root נָצַב; see that word.

Derived nouns נָצַב, נָצִיב, מָצַב, מִצְבָּה, מִצְבָּה, מִצְבָּה, מִצְבָּה, and pr. n. צִוְבָה for צִוְבָה.

נָצַב masc. (prop. part. Niph.) haft, handle of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab.

نَصَب the handle of a sword, knife, etc.)

נִצְבָּה Chald. emphat. st. נִצְבָּתָה strength, hardness (of iron), Dan. 2:41. Theod. ἀπὸ τῆς σίλης ῥῆς σιδηρᾶς, i.e. of the nature and origin of iron

(compare نَصَلَ root, origin). Vulg. de plantario ferri, both taken from the Syr. נָצַב to plant.

נָצַב see נָצַב.

I. נָצַה unused in Kal. [The occurrences of נָצַח are referred here in Thes., and this root is not divided into two]—(1) pr. TO FLY, i. q. נָצַח and נָצַח No. 3

Hence נֻצָּה pinion of birds, and Arab. رَايِمَة feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed—

(2) Arab. نَصَا and نَصَا to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. to quarrel, to strive, comp. Syr. and Chaldee نَصَا, i. q. Hebr. נָצַח, and Arab. نَصَا Conj. VI, id.

HIPHAL הִנָּצַח to contend, to strive. Num. 26:9, וְהָיוּ מִנְּחִימֵי עַל־יְהוָה "when they strove with Jehovah;" hence to wage war. Psalm 60:2, מִנְּחִימֵי מִסּוּרֵי "when he waged war with Mesopotamia."

NIPHAL נִצְחָה to strive one with another. Deu. 25:11, כִּי יִנָּצְחוּ אִנְשִׁים יַחְדָּו "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, נֻצָּה, מִצְחָה, מִצְחָה.

II. נָצַח prop. i. q. Arab. نَصَا TO STRIP OFF a garment from any one, to draw out a sword from the sheath (kindred to נָצַח). Hence to make a land empty, to despoil, to strip it of inhabitants (compare נָצַח No. 1, a, נָצַח Niph.), and intrans. to be desolated. Jer. 4:7, וְעָרֶיךָ תִּצְחָה "thy cities shall be laid waste." LXX. αἱ πόλεις σου καταρρηγισσονται.

NIPHAL, id. Isaiah 37:26, וְנִלְיִם נְצִים "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, to be laid waste, desolated in war; compare حَرْب to wage war, whence حَرْب and حَرْب stripped and spoiled in war.

נָצַח f. (from the root נָצַח No. 2) a flower, Job 15:33; Isa. 18:5.

נָצַח — (I) i. q. נֻצָּח (part. Niph. from נָצַח) something cast out, excrement in the crop of a bird, Lev. 1:16. Compare נֻצָּח and נֻצָּח.

(II) i. q. נֻצָּה (which see) a feather, pinion, from נָצַח No. I, 1.

[נצורה] *f. guard, watch*, Isa. 1:8. Root נצר I. *watch-tower*. See Thes. p. 908].

I. נצח not used in Kal, prop. i. q. Syr. نَصَب to SHINE, TO BE BRIGHT (kindred root נצץ); metaph. to be famous, also to conquer; نَصَبٌ a sonorous (pr. clear) voice. Æth. ነጻሕ: to be pure, chaste; ነጻሕ: pure, chaste, Arabic نَصَح to be sincere, faithful.

PIEL נצח (prop. to be eminent, conspicuous) — (1) to be over, to superintend, as the service of the temple, workmen; followed by על and ל 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַצֵּחַ prefect, overseer, 2 Chr. 2:1, 17; 34:13.

(2) specially, to lead in music. 1 Chr. 15:21, "and Mattathiah ... played on harps in the octave (i. e. a low tone, the bass, *nel basso*), so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 להשמיע Luth. *hette zu fingen*, and verse 20, על עֲלֵמוֹת "with the virgin voice," *nel soprano*). Hence מְנַצֵּחַ which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchii, Aben Ezra, render this, to the precentor, i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum לְשִׁבְחָהּ *ad canendum*. This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לְמִנְצֵחַ לְדָוִד Ps. 11; 13; 14; 18—21; 31; 36; 40; 41; 42; 44; 47; 49; 51; 52; 64—66; 68; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (בְּנִינֹת) Ps. 4; 6; 54; 55; 67; 76: הַתְּחִית 8; 81; 84: על שְׁמֵינִים Ps. 45; 69; 80: על נְהִילֹת Ps. 5: מְחִלָּה על Ps. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Ps. 22; 56—59; 75); or else a word denoting a higher or lower key, על עֲלֵמוֹת Ps. 46: הַשְּׁמִינִית Ps. 12. (Twice there follows לְדָוִת Ps. 62:1; 77:1; once לְדָוִת 39:1, where it is, "to the chief musician of the Jeduthunites," unless לְדָוִת in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than a very few Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take מְנַצֵּחַ not as the part, but as the infinitive in the Syriac form (compare Chald. Dan. 5:12); this is prevented by the article included in the form לְמִנְצֵחַ (for לְהִמְנִיחַ)

NIPHAL, to be perfect, complete ["to be perpetual."] Jerem. 8:5, מִשְׁקֵה נִצְחִית "complete [perpetual] backsliding;" see נצח No. 5.

II. נצח an unused root, Arab نَصَح and نَصَح to scatter, to sprinkle. Æth. ነጻሕ: id. Whence נצח No. II.

נצח Chald. Ithpa. to conquer, to excel followed by על Dan. 6:4. (Syriac id.).

I. נצח & נצח with suff. נִצְחִי.

(1) splendour, glory. 1 Chron. 29:11; 1 Sam. 15:29, נִצְחֵי יִשְׂרָאֵל "the glory of Israel" (i. e. God).

(2) sincerity, truth. Hab. 1:4, לֹא נִצַּח מִשְׁפָּט, "judgment goeth not forth according to truth;" perhaps, Pro. 21:28.

(3) faith, confidence. Lam. 3:18, אֶבְרַת נִצְחִי "my confidence is perished."

(4) perpetuity (as we can confide in those things which endure, which are perpetual, compare נִצְחָן No. 3, 4), eternity, for ever. נצח Ps. 49:20; Joh 34:36; נצח, נצח, נצח adv. perpetually. Isa. 34:10, לְנִצְחֵי נִצְחִים id.

(5) perfection, completeness, acc. נצח and נצח adv. altogether, quite (comp. Germ. *lauter*). Ps. 13:2, עַד אֵנָּה יְהוָה תִּשְׁכַּח נִצְחִי "how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, מִשְׁמַוֹת נִצְחִי "complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

II. נצח m. juice, liquor, as scattered from grapes when trodden in the press, Isa. 63:3, 6; from the root נצח No. II.

נציב m. (from the root נצב).

(1) placed, set; hence one set over, a prefect, leader, i. q. נָצַב 1 Ki. 4:19.

(2) something placed, or set; hence — (a) a statue, i. q. מַצֵּבָה; Arab. نَصَب, نَصَبٌ a statue, an idol. Gen. 19:26, נָצַב מֶלַח "a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichael's Journey, p. 205). [But in this passage something peculiar is meant.] — (b) a military station, i. q. מָצָב, מָצָב 1 Samuel 10:5; 13:3, 4; a garrison, 2 Sam. 8:6, 14.

(3) [Nezib], pr. n. of a town in the tribe of Judah, Josh. 15:43 [now prob. Beit Nüstb بیت نصيب Rob. ii. 344].

נָצִיָּה ("pure," "sincere"), [*Neziah*], pr. n. m. Ezr. 2:54; Neh. 7:56.

נָצִיר Isaiah 49:6, כתוב, *preserved, delivered*; from the root נָצַר; נָצִיר קרי part. pass.

נָצַל not used in Kal, pr. TO DRAW OUT, TO PULL OUT; نَصَلَ and نَصَلَ Ethiop. ነጸለ: to take away. Kindred are נָצַל, נָצַל.

PIEL—(1) *to take away, to strip off* something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. *to despoil* any one, Ex. 3:22; 12:36.

(3) *to snatch out of danger, to preserve*, Eze. 14:14; see Hiph.

HIPHAL הִנְצִיל—(1) *to pull away*; followed by מִן to pull apart. 2 Sam. 14:6, "the boys strove together in the field מִן הַיָּדָם and there was not one to pull them apart;" niemand riß sie aus einander.

(2) i. q. Piel No. 1; *to take away, to deprive of*, Gen. 31:9; followed by מִן verse 16; Ps. 119:43 2 Sam. 20:6, הִנְצִיל עֵינָיו "and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) *to snatch, to deliver* any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; מִן הַיָּדָם out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִן הַיָּדָם id. Isa. 38:6; מִן הַיָּדָם to save one's own life, Eze. 3:19, 21; מִן הַיָּדָם there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

HOPEHAL הִנְצִיל *to be snatched or plucked out*, Am. 4:11; Zec. 3:2.

NIPHAL—(1) pass. of Hiphil No. 3, *to be plucked out, to be delivered*, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) *to save oneself, to escape*, Pro. 6:3, 5. Followed by מִן *to escape* to any one, Deu. 23:16.

HITHPAEL, *to strip oneself of* any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d.

Derivative הִנְצִילָה.

נָצַל Chald. APHEL הִנְצִיל i. q. IHeb. הִנְצִיל No. 3, Dan. 3:29; 6:15, 28.

נָצַן m. a flower, Cant. 2:12; from the root נָצַן No. 2.

נָצַע a false root; for the words which have been referred to it, see under the root נָצַע.

נָצַץ i. q. נָצַץ—(1) TO SHINE, TO GLITTER, only found Eze. 1:7; whence נָצַץ a spark.

(2) *to flower, to flourish* (as in Ch.); whence נָצַח, נָצַח a flower. (Verbs which signify shining are transferred to the meaning of verdure and bloom,

as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. נָצַח, 11.) The idea of blossoming is farther transferred to the *feathers* and *pinions* of birds, as growing out (con p. פָּרַח); whence—

(3) *to fly* (compare פָּרַח to sprout, Syr. to fly); whence נָצַח hawk; comp. the kindred נָצַח, נָצַח to fly.

נָצַק see נָצַק.

I. נָצַר fut. יִנְצֵר, more rarely יִנְצֵר—(1) i. q. נָצַר TO WATCH, TO KEEP (Arab. نَظَرَ to keep, e. g. a vine-

yard; comp. cogn. نَظَرَ to look at, to watch over, like the Lat. *tueri* and *intueri*, and نَصَرَ to defend, to free); e. g. used of a vineyard, Job 27:18. מִגְדַּל נָצִיר a watch-tower, 2 Ki. 17:9. Followed by עַל Ps. 141:3, נָצַר עַל דֶּל שִׁפְחִי as if "keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נָצַר with Dag. euphon., for נָצַר). Specially—(1) i. q. *to defend, to preserve* from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22:12; followed by מִן Ps. 32:7, מִצָּר הַצָּרִי "thou wilt preserve me from distress." Psalm 12:8; 64:2; 140:2; Isa. 49:6 כתוב, יִנְצֵר יִשְׂרָאֵל "the preserved (from the exile [destruction, rather]) of Israel."

(2) *to keep, to observe* a covenant, Deut. 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נָצַר חֶסֶד לְאַלְפִים "keeping mercy for thousands."

(3) *to keep, i. q. to hide*. Isaiah 48:6, נִגְדוֹת וְלֹא יָדַעְתָּם "hidden things of which thou knewest not." Isa. 65:4, בְּנִצְנוֹתֵים יִלְינוּ "they lodge in hidden places" (i. e. be understood of *adyta*, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, "a woman נִצְנוֹתָ לֵב hidden (subtle) of heart."

(4) in a bad sense; God is said *to observe* any one, as marking his guilt or faults. Job 7:20, נָצַר הָאֱלֹהִים "O thou observer of men!"

(5) *to watch a city*, i. e. to besiege it [so שָׁמַר in the following passage], 2 Sam. 11:16, בְּשֹׁמֵר יוֹאָב "when Joab besieged the city." Part. pl. נִצְרִים besiegers. Jer. 4:16; Isa. 1:8, "as a lodge in a garden of cucumbers, נִצְוֶה so is a besieged city" (נָ, צָ ut—ita, compare נָ A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write נִצְוֶה, that the substantive may be rendered definite by the article; compare נִצְוֶה Ps. 12:8, and הַנִּצְוֶה הַזֶּה 2 Sa. 6:3; and so we should render die belagerte Stadt, the besieged city, but apparently in the poetic style the article may be omitted

in such cases. [This word is in Thes. made a distinct noun, see נצירה.]

II. נצר an unused root. Arab. نَصَرَ to shine, to be very verdant; whence נצר.

The significations of *watching* and *being verdant*, which are also joined in the root נצר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of *shining* (נצר), which is applied to the notion of *beholding* (נظر), compare נצור, Gr. φάος δέδορκε, Germ. Blid, used of brightness and beholding); whence arises the signification of *observing* and *guarding*.

נצר m.—(1) *a sprout, a shoot*, so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) *a branch*, Isa. 14:19.

נצת see נצת.

נקא Ch. pure, Dan. 7:9, from the root נקא i. q. Hebr. נקה, which see.

נקב fut. יקב and ינקב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. יקב, נקב, also פנו or פור, which see for more instances). Hence—

(1) *to bore* (a hole), 2 Ki. 12:10, followed by an acc. to *perforate* (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, נקב, “a bag with holes in it.” Also *to thrust through* (with a spear), Hab. 3:14, נקבת ראש פרו, “thou didst thrust through the heads of their leaders.” See the derived nouns.

(2) *to separate, to distinguish*; and hence to *declare distinctly, to specify, to call by name* (compare פרש No. 1, 2), Gen. 30:28, נקבה שכר עלי, “specify to me thy wages;” Isa. 62:2. Part. pass. נקבים the named, i. e. the chiefs, nobles of the people, as if it were אנשי שמות Am. 6:1, opp. to the common people, שם Job 30:8 (compare 1 Ch. 12:31). Arab. نقيب a leader, commander, prince.

(3) *to curse* (prop. to pierce, like سب to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, נקב שם יי מות וימה, “he that curseth the name of Jehovah shall surely die” (from this place has arisen the superstitious idea of the Jews that it is forbidden to pronounce (No. 2) the name of Jehovah, see יהוה); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:26.

NIPHAL, pass. of No. 2, to be called by name

(compare Arab. لقب to name, n and l being interchanged), Num. 1:17, “these men נקבו בשמות who were called by their names;” 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of *hollowing out* is נקב socket for a gem, מנקבת a stone quarry; from the idea of *boring through* are נקבה, מנקבה, from that of *striking through* is מנקבה a hammer.

נקב m.—(1) *a socket for setting a gem, pala gemmarum* (as rightly rendered by Jerome), so called from its *hollowness*, Ezek. 28:13. Compare נח. Others understand it to be *a pipe*, from the root נקב to bore through, like נקל from the root נלל, but this is not suitable to the context.

(2) *a cavern*, whence with the art. הנקב [Nekeb], pr. n. of a town in the tribe of Naphtali, Joshua 19:33.

נקבה f. *a woman, a female* (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12:5. Opp. to נקר a male. [Syr. Ch. id.]

נקר an unused root—(1) *to prick, to mark with points*, Ch. id.; whence נקר one who adds the points to a manuscript, Arab. نكد to pierce, as a serpent, but نكت to mark with points.

(2) *to select, to separate* things which are of a better quality than the rest (which is done by marking with points); Arab. نكد. Hence נكد (not נקד, נקד see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; נקד a shepherd of such sheep. See below נקר.

Hence (besides the pr. n. נקודא, נקודה)—

נקר m. pl. נקדים marked with points, or little spots, used of sheep and goats, Gen. 30:32, seqq.: 31:8, seq.

נקר pr. i. q. Arab. نكد a shepherd of a kind of sheep which have excellent wool, called نكد and hence in a wider sense, a herdsman, Am. 1:1; a cattle-owner, owner of flocks, 2 Ki. 3:4 (spoken of the king of Moab; like נקר from נקר, נקר from נקר). See Bochart, Hieroz. t. i. p. 441.

נקרה f. *a point, or stud*, used of ornaments formed, made of silver, Cant. 1:11.

נקדים-נקם

נקדים m.—(1) *crumbs* of bread, Josh. 9:5; 12.
(2) *a kind of cakes*, 1 Ki. 14:3. LXX. *καλλυρίς*.
vulg. crustula.

נקה TO BE PURE, Arab. id. نقي id.; Syriac to sprinkle water of purifying (prop. *to purge*), to offer a libation, to sacrifice, whence מנקית a sacrificial cup. In Kal only found, Jer. 49:12; where נקה inf. pleon. is joined to the conjugation Niphal.

NIPHAL נקה—(1) *to be pure*, metaph. *innocent*, followed by מן to be void of any fault. Ps. 19:14; Nu. 5:31; followed by מן of person, Jud. 15:3. מכלשתיים “I am free from blame towards the Philistines,” i. e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Nu. 5:19; Pro. 6:29, לא ינקה כל-הנגע, “whoever toucheth her shall not be unpunished;” 11:21.

(3) *to be clear, free*, from an oath, or obligation, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i. e. laid waste (like the Arab. Conj. X); Isa. 3:26. Also used of men who are destroyed, extirpated, Zech. 5:3.

PIEL נקה—(1) *to declare innocent, to absolve*, Job 9:28; followed by מן Ps. 19:13; Job 10:14.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; Jer. 30:11; 46:28; with an acc. of the crime. Joel 4:21, ונקתי (better [but this is a conjecture] נקמתי LXX. ἐκζητήσω) דמים “I will avenge their blood, and will not leave it unavenged.” [But see Eng. Ver.] Absol. Ex. 34:7, “forgiving iniquity, and transgression, and sin, ונקח לא ונקח but will not always pardon;” Nu. 14:18; Nah. 1:3.

Derivatives, נקמתי, נקמתי, נקמתי.

נקודא (“distinguished,” compare the root No. 2) [Nekodah], pr. n. m. Ezra 2:48, 60; Neh. 7:50, 62.

נקח לקח see.

נקט i. q. קט and קיץ TO LOATHE any thing followed by א. It occurs once in pret., Job 10:1. The future and the rest of the forms are taken from the root קט.

נקי plur. נקיים adj.—(1) *pure*, metaph. *innocent*, *free from blame*, followed by מן 2 Sa. 3:28. נקי נקיים of pure hands, i. q. innocent, Ps. 24:4; Exod. 33:7; Job 4:7; 9:23. נקי דם and נקי דם innocent blood, see נקם.

(2) *clear, quit, free*, from incurring blame from an obligation; followed by מן Gen. 24:41; Nu. 32:22; from military service, Deu. 24:5; 1 Ki. 15:22

נקיא i. q. the preceding (with the addition of א) Joel 4:19, and Jon. 1:14 כתיב.

נקיון (from the root נקה) constr. נקיון m. *purity, cleanness*, as of the teeth, i. e. hunger, Amos 4:6: of the hands, i. e. innocence, Gen. 20:5; and without the gen. נקיים id.; Ps 26:6; 73:13.

נקיק or **נקיק** always constr. Jerem. 13:4, נקיקי הפלע fissure, cleft of a rock, plur. נקיקי הפלע Isa. 7:19; Jer. 16:16; from the root נקק which see.

נקם inf. נקום, fut. יקום TO REVENGE, TO TAKE VENGEANCE (Arab. نقم to be angry, to rebuke, to punish; Conj. VIII. to inflict a penalty, to take vengeance. The primary idea is that of breathing forcibly: compare the kindred נחם). It stands—(a) absol. Levit. 19:18.—(b) with an acc. of that which, or the person whom one avenges, Deut. 32:43; also followed by על Ps. 99:8. In the same sense, Levit. 26:25, חרב נקמח נקם ברית, “a sword which avenges the covenant.” Jer. 51:36 [Piel], “I will avenge thy vengeance,” i. e. thee.—(c) followed by מן of him from whom vengeance of any thing is sought to be taken, 1 Sam. 24:13; followed by מאת Num. 31:2; 2 Ki. 9:7 [Piel]; Nah. 1:2; Eze. 25:12; acc. Josh. 10:13. The two constructions, let. a, b, are found together in the following instances: 1 Sam. loc. cit., ונקמני יהוה ממה, “Jehovah has avenged me of thee.” Numb. 31:2, ונקמתי ממה, “I have avenged myself of thee.”

NIPHAL, to avenge oneself. Eze. 25:15, ונקמתי ממה, followed by א of the person on whom vengeance is sought to be taken, Jud. 15:7; 1 Sam. 18:25; followed by מן both of what vengeance is taken for, and also of the person from whom it is sought. מן Isa. 1:24; Jer. 15:15; Jud. 16:28.

PIEL, i. q. Kal, 2 Ki. 9:7, ונקמתי ממה, “I will avenge the blood of my servants, the prophets...from Jezebel,” Jer. 51:36; followed by א Eze. 25:12 (at the end).

HOPHAL, fut. יקם to be avenged. Gen. 4:15, 24, “whosoever slayeth Cain he shall be avenged seven-fold,” Exod. 21:21.

IIITHPAEL,—(1) to avenge oneself, as Niph., Jer. 5:9, 29; 9:8.

(2) part. מתנקם *desirous of vengeance*, Psalm 8:3; 44:17. Hence—

נקמה m. and נקמה, plur. נקמות, with suff. נקמתי.

—(1) *vengeance, revenge*, Deut. 32:35. Followed by a נִקְמָתָא the vengeance which Jehovah takes, Jer. 50:15; elsewhere objectively, as נִקְמָתָא vengeance for slaughter, Ps. 79:10; Jer. 50:28, נִקְמָתָא הִקְלָא "vengeance for his temple;" compare Jer. 51:36. To take vengeance on any one is לִקְחָא נִקְמָתָא Dent. 32:41, 43; לִקְחָא Isa. 47:3; followed by מִן Jer. 20:10; עָשָׂה נִקְמָתָא Ps. 149:7; Eze. 25:17; followed by אֶת Mic. 5:14; נָתַן נִקְמָתָא Eze. 25:14; Num. 31:3. On the other hand לִקְחָא נִקְמָתָא Psalm 18:48; and לִקְחָא נִקְמָתָא לְפָנָיו Jud. 11:36; to give or do vengeance for any one, so as to satisfy him.

(2) *the desire of vengeance*, Lam. 3:60. עָשָׂה נִקְמָתָא to act with the desire of vengeance, Eze. 25:15.

נִקְעָא i. q. נִקְעָא (whence the future is formed) TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Eze. 23:18, 22, 28. Only occurring in pret. (Æthiop. ነቅዐ: to be cleft, broken).

נִקְקָא —(1) i. q. Chal. נִקְקָא and Arab. نَقَبَ TO CUT, TO STRIKE (kindred to the verb نَقَبَ; Æth. ለገረ: to touch). See Piel.

(2) *to fasten together*, as by nails, *to join together*; Germ. zusammen-schlagen (Syr. Aph. to join on to; Pc. to cleave, to cleave together); specially used of something with a clasp which, returning back to itself, forms a circle (compare نَقَبَ, border, bracelet). Hence—

(3) *to go in a circle*. Isa. 29:1, נִקְקָא "let the feasts go their round," i. e. when the circle of the yearly feasts is ended, after the space of a year. [Qu. is this the import of the phrase?]

PIEL נִקְקָא. —(1) *to cut down*, e. g. wood, Isa. 10:34.

(2) i. q. נִקְרָא *to destroy*, Job 19:26, "after they shall have destroyed my skin, (i. e. after my skin shall be destroyed, compare Leirg. p. 798), this," sc. shall be, shall come to pass; namely, what had been spoken of before, verse 25, the advent of God.

IIIPIEL —(1) i. q. Kal No. 3, *to go in a circle*, Job 1:5, נִקְקָא יְמֵי הַמִּשְׁתֶּה "after the days of their feasting had gone about," the circle of their mutual feasting being ended. The following is elliptical, Lev. 19:27, לֹא תִקְצַץ רֹאשׁוֹ לְפָנֶיךָ "ye shall not go in circle (in shaving) the outer part of the head," i. e. the ends of your hair. Symm. οὐ περι-ξυρήσετε κύκλῳ τὴν πρόσωπον τῆς κεφαλῆς ὑμῶν. This appears to refer to the Arabs, who used to cut off the hair all round the head, but left that in the middle untouched (Herod. iii. 8; iv. 175). Inf. absol.

נִקְקָא Jos. 6:3, and נִקְקָא verse 11, in going round: adv. round about.

(2) *to surround*, followed by an acc. 1 Ki. 7:24; Ps. 22:17; עָלַי 2 Ki. 6:14; Ps. 17:9; 88:18; followed by an acc. of thing and לָא of pers. Job 19:6, מִצִּדּוֹ עָלַי הִקְרָא a pregnant construction, "he has cast me into his net, and has surrounded me with it." Metaph. Lam. 3:5.—Hence—

נִקְקָא m. *a shaking off of olives*, Isa. 17:6; 24:13 (Ch. נִיקְרָא id.), and—

נִקְקָא f. *a rope*, bound round a female slave or captive for a girdle. LXX. σχοινίον. Vulg. funiculus. Luther, 10:6 d. i. schledete Band, Isa. 3:24.

נִקְקָא an unused root (as to a trace of it in the Samaritan language, see Anecdott. Or. p. 88), i. q. נִקְקָא and נִקְרָא; whence נִקְקָא a fissure of a rock.

נִקְרָא fut. יִקְרָא TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sam. 11:2; Prov. 30:17, "the ravens of the valley shall pick it (the eye) out;" Num. 16:14; Jud. 16:21 [Both Piel].—(Arab. id.; Æth. ነቅዐ: to be blind of one eye, ነቅለ: to pull out.)

PIEL id. Job 30:17, לִילָא עֲצָמֵי נִקְרָא "the night pierces my bones," i. e. by night my bones are, as it were, pierced with pain; compare Job 3:3.

PICAL, *to be dug out*, Isaiah 51:1, "the quarry (whence) נִקְרָא ye were digged;" metaph. used of the ancestors of a nation. Hence—

נִקְרָא or נִקְרָא always constr. נִקְרָא Ex. 33:22, *fissure, cleft of a rock*. Plur. נִקְרָאִים Isa. 2:21.

נִקְשָׁא i. q. נִקְשָׁא (yakosh) and קִישָׁא TO LAY SNARES, Ps. 9:17, נִקְשָׁא בְּפִי נִקְשָׁא "with the work of his own hands the wicked lays snares," sc. for himself. [In Thes. intrans.; and the rendering given to this passage is, "the wicked is snared in the work of his own hands."]

NIPHAL, *to be snared, caught*, Deut. 12:30.

PIEL i. q. Kal, absol. Ps. 38:13; followed by לָא to lay snares for any one, Ps. 109:11, נִקְשָׁא לְכָל "let the extortioner lay a snare for all that he hath," i. e. take away all his goods.

HITHPAEL, *to lay a snare for any one* followed by אֶת 1 Sam. 28:9.

נִקְשָׁא Ch. *to smite*, or *strike*, Dan. 5:6, "and his knees נִקְשָׁא לְרֹאשׁוֹ smote together." (Syr. id.; also

and of the teeth chattering from fear, Arab. *نفس* to strike, e. g. a bell.)

נר pi. *נרות* (from the root *נר* to shine).

(1) *a lamp, a candle*, Zeph. 1:12; often used of the lamps of the holy candlestick (*המנורה*), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(a) to happiness (compare *אור* letter *ו*), however the idea of a light is still retained, e. g. Prov. 13:9. *נר רשעים ידעך* “the lamp of the wicked shall be put out,” i. e. they grope in darkness; Prov. 20:20; 31:18; Psa. 18:29, “thou wilt light my lamp,” i. e. cause my affairs to prosper; Job 29:3. —(b) to glory. So 2 Sam. 21:17, where David is called the *lamp of Israel*. (The same figure is used in Syriac and Arabic, e. g. see Barhebraeus, Assemani, ii. p. 266.)—The proper signification is retained Prov. 20:27, “the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast.”

(2) [*Ner*], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

נר Prov. 21:4 i. q. *נר* a lamp.

נרגל—(1) i. q. *נרגן*, which see, to roll oneself quickly.

(2) *to speak fast*; whence *נרגל*. [See Thes.]

נרגל 2 Ki. 17:30, [*Nergal*], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose *נרגל* to come from the noun *نرج*, *Anerges*, or *Mars* (the planet), and as a diminutive addition (see p. cccxxi; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's *Deutsche Grammatik* iii. p. 664, 65). [See also. Thes.] By the Babylonians the same appears to have been called *מרדך*. Hence—

נרגל שראצר (“prince of Mars,” i. e. the prince whom Mars favours), [*Nergal-sharezer*], pr. n.—(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magician of the same king, ib. verse 13. This is the same name as *Neriglissar*.

נרגן m. *a chatterer, garrulous person*; hence *a whisperer, calumniator*, Prov. 16:28; 18:8; 26:20, 22; from the root *נרן*.

נרד m. with suff. *נרדי*, plur. *נרדים*, *nard*, Indian *spikenard*; Sanscr. *nardā*; Cant. 1:12; 4:13, 14. See Cassi Hierobot. tom. ii. p. 1; seqq.; Jones, On the

Spikenard of the Ancients, in *Asiatic Researches* vol. v.

נריה [and *יהוה*] (“lamp of Jehovah”), [*Neriah*], pr. n. m. Jer. 32:12; 36:4; 51:59.

נשא fut. *יִשֵּׂא*, inf. abs. *יִשֵּׂא* Jer. 10:5; Hosea 1:6; const. *יִשֵּׂא* Isa. 1:14; *יִשֵּׂא* Ps. 89:10; with suff. *יִשֵּׂא* Psal. 28:2; but far more frequently *יִשֵּׂא* with pref. *יִשֵּׂא* Exod. 27:7, and *יִשֵּׂא* (very often), with suff. *יִשֵּׂא*, imp. *יִשֵּׂא* (once *יִשֵּׂא* Psa. 4:7), and *יִשֵּׂא* (Gen. 27:3; Num. 3:40; part. pass. *יִשֵּׂא* (once *יִשֵּׂא* like quiescents *יִשֵּׂא* Ps. 32:1.)

(1) TO TAKE UP, TO LIFT UP. (With this correspond *Aeth.* *ረገሰ*: to take, to receive; see No. 3, and Arab. *نشا* to be exalted, to grow, to increase, but other roots are used to express the idea of raising up, bearing, taking, as *رفع*, *رعل*.) Gen. 7:17, “the waters increased and bore up the ark.” Gen. 29:1, “and Jacob lifted up his feet and went,” etc. *יִשֵּׂא* to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by *עליו* to place upon any one, Gen. 31:17; *יִשֵּׂא עליו חטא* to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by *א* 2 Ch. 6:22. Intrans. to lift up oneself, Psa. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(a) *יִשֵּׂא יד* (and *יִשֵּׂא כף*) *to lift up the hand*, in swearing, Deut. 32:40 (compare *הרים* Gen. 14:22; Dan. 12:7; and Virg. *Æn.* xii. 195); hence *to swear*, followed by a dative of pers. and the gerund of a verb, Eze. 20:6, *לְהוֹצִיָאם*, Eze. 47:14; Ex. 6:8; Nu. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by *א*), to punish, Ps. 10:12; to pray and adore, Psa. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49:22.

(b) *יִשֵּׂא ראשו* *to lift up one's head*—(a) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(β) of one who increases in wealth, becomes mighty (compare the Lat. *caput extollere in civitate*), Jud. 8:28; Psal. 83:3; but—(γ) *יִשֵּׂא ראש פ' מביית* *to lift up the head of any one from prison*, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words *פ' מביית* Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter *d*.

(c) *יִשֵּׂא פניו* *to lift up one's own countenance*, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Ellipt. Gen. 4:7, “if thou hast done well *יִשֵּׂא* (there will be) *lifting up*

(*sc. cf countenance*);" i. e. thou mayest go with a cheerful countenance. Opp. to הָפִיל פָּנָיו ver. 5, 6. Followed by לָזֶה to look upon, towards any thing, 2 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(d) **נָשָׂא עֵינָיו** *to lift up the eyes*, with the verbosity which in such cases is used in Hebrew (compare, to lift up the sect, Gen. 29:1; to lift up the voice, letter e, and under the verb נָשָׂא), often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1,5; 43:29; followed by לְ and לֵ to lift up the eyes on, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idol, Ezek. 28:12; 23:27; Deu. 4:19. Compare letter g.

(e) קוֹל נָשָׂא *to lift up the voice*, pleonast. (comp. letter *d*) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word קוֹל (Germ. antebien). Num. 14:1, וַתִּשָּׂא כָל־הָעֵדָה... וַיִּבְכּוּ "the whole assembly lifted up (their voice)... and wept." Isa. 3:7, and even absol. in the sense of *crying out*, and *rejoicing*. Job 21:12, "they lift up the voice (i.e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:11. Isa. 42:2, לֹא יִשָּׂא "he shall not lift up" the voice, i.e. he shall not cry with a loud voice, i. q. לֹא יִצְעַק. Compare מִשָּׂא No. 5. Hence—

(f) *to lift up, to take up* any thing *with the voice*, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(g) **לִשְׂאֵל נֶפֶשׁ אֶל** *to lift up the soul to anything, i. e. to wish for, to desire something* (Arab. ellipt. **سأل الى شئ**), Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by **לְ** Ps. 24:4; especially **לְאֵל יְהוָה** i. e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(k) לִבִּי נִשְׁאָרָה “my heart has lifted me up,”—
(α) i.e. it incites me to something, i.e. I am ready
and prepared to do something, Ex. 35:21, 26; 36:2.
The same expression is used—(β) of pride. 2 Ki.
14:10, לִבִּי נִשְׂאָה “thy heart has lifted thee up,”
i.e. thou liftest up thyself, thou art proud.

(i) *to lift up* in a balance, i. e. to weigh, Job 6:2. Comp. Lat. *pendo* and Heb. שָׁקַל.

(2) *to bear, to carry* (very frequently found), as an infant in the arms, Isa. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Eze. 17:8; Joel 2:22; Job

40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, **וְהָאֲדָמָה לֹא יָשְׂאָם** "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(a) i. q. to endure, Isa. 1:14; Mic. 7:9; Prov. 30:21; Ps. 55:13. Hence to suffer, to bear with. Job 21:3, **וְאִנִּי וְאִנְךָ יִשְׂאוּ** "bear with me, and I will speak." Followed by **וְ** participative, to bear a part of any thing. Job 7:13, **וְיִשָּׂא כִּי־יָגִיד** "my couch will bear part of my grief" (mein Bette wird mir meinen Kummer ertragen helfen, wird mit daran tragen).

(b) *נִשָּׂא עוֹן אֶחָד* to bear any one's sin, i.e. to receive the punishment of sin upon oneself, Isaiah 53:12. *נִשָּׂא עוֹנוֹ* id., Eze. 18:19, 20. *נִשָּׂא עוֹנוֹ* to bear the punishment of one's own sin, Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16; and so *נִשָּׂא נִקְמָתוֹ* to bear the penalty of one's whoredom, Nu. 14:33; Eze. 23:35. Absol. to bear punishment. Job 34:31, *אֶחָד לֹא אֶחָד* "I have borne (punishment), I will offend no more." For another use of the phrase, see letter *e*.

(c) *to bear* to any one, *to bring* (bringen), Ex. 10:13; 1 Ki. 10:11; 18:12; 2 Ki. 2:16; 4:19, and—(d) *to carry away* (wegnehmen), Dan. 1:16; Eze. 29:19; Mic. 2:2; 2 Sa. 5:21; i. q. *to take* any one *away* from life *to destroy*, Job 32:22. קָטַף רֹאשׁ מֵעַל פ' *to take away the head from any one, to deprive of his head*, Genesis 40:19, where allusion is made to a similar phrase, as to which see above No. 1, b, γ.

(e) **לְקַח** לְחַטֹּאת to take away any one's sin, i. e.—(a) *to expiate*, make atonement for sin (as a priest), Lev. 10: 17.—(β) *to pardon* sin, Ps. 32: 5; 85: 3; Job 7: 21; Gen. 50: 17. Followed by a dat. of pers., Gen. 18: 24: 26; Nu. 14: 19; Isa. 2: 9; Hos. 1: 6. Part. pass. **לְקָחָתָא** whose sin is forgiven, Isa. 33: 24; **לְקָחָתָא** id., Ps. 32: 1. From the sense of taking away comes—

(3) *to take, to receive, to take hold of*, Genesis 27:3; "take now thy weapons...and go," Genesis 45:19, "take your father, and come;" (comp. Gr. λαβῶν, and the observations on πρῶτον). Specially—

(a) לָקַח אִשָּׁה to take, i. e. to marry, a wife, in the later writers for לָקַח אִשָּׁה 2 Ch. 11:21; 13:21; Ezr. 10:44; hence ellipt. Ezr. 9:2, "they took (wives) of their daughters for themselves and for their sons." Ezr. 9:12; Neh. 13:25; 2 Ch. 24:3.

(b) **לֹא יִקַּח פְּנֵי ד'** *to accept the person of any one*, a phrase properly applicable to a king or judge, who receives those who come to salute him, and who bring gifts, and favours their cause (see especially Job 13:10). Opp. **לֹא יִשָּׁמַע פְּתִי** *not to accept persons*. Hence—(a) in a good sense, *to receive any one's prayer, to be favourable to it, to have respect*

it to be transposed for שְׁכֵנָה a dwelling; I should rather regard it as the Pers. نشاد a seat, dwelling, from نشستن to sit down. As such a chamber was called in Greek λίσση, it might easily be supposed that שְׁכֵנָה was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

נָשַׁל fut. יִשַׁל (intrans. No. 3) — (1) trans. TO DRAW OUT, TO PUT OFF (Arab. نشل, نشل; comp. the kindred words שָׁלַל, שָׁלַח, שָׁלַח, as a shoe, Exod. 3:5; Josh. 5:15; to cast out (as a people from a land), Deu. 7:1, 22.

(2) to slip off. Deut. 19:5, מִן־הַדֶּגֶל מִן־הַדֶּגֶל, “and (if) the head should slip from the handle.”

(3) to fall off, to drop down, used of olives, Deu. 28:40 (fut. A).

“PIEL i. q. Kal No. 1, to drive out a people from a land, followed by כִּן 2 Ki. 16:6.”

נָשָׂה fut. תִּשָּׂא TO PANT, used of a woman in child-birth, Isa. 42:14. Kindred roots are נָשָׂה, נָשָׂה, transp. נָשָׂה; compare Arab. نَسَس to pant; also, to bring forth, to bear. (Elsewhere fut. יִשָּׂא belongs to the root שָׂא.)

Hence הִנָּשְׂתָּה, and —

נִשְׁמָה f. — (1) breath, spirit — (a) the Spirit of God imparting life and wisdom, i. q. רוּחַ אֱלֹהִים Job 32:8; 33:4; compare 26:4. — (b) the spirit of man, soul, ψυχή (comp. נָפֶשׁ No. 2), Gen. 2:7; Job 27:3. Meton. (that which has breath), a living creature, animans, i. q. נִפְשׁ No. 3, Deut. 20:16; Josh. 10:40. Once used for the mind, Pro. 20:27.

(2) the panting of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16.

נִשְׁמָה Chald. breath, life, Dan. 5:23.

נָשַׁף TO BLOW (comp. נָשַׁם), Ex. 15:10; followed by כִּי to blow upon, Is. 40:24. Hence נִשְׁפֹּף and —

נִשְׁפֹּף m. suff. נִשְׁפֹּף — (1) the evening twilight, when a colder gale blows (רוּחַ הַיָּם Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence darkness, night, Isa. 5:11; 21:4; 59:10. (LXX. σκῆτος, Job 24:15; Pro. 7:9).

(2) the morning twilight, Job 7:4; 1 Sam. 30:17.

נִשְׁכַּח fut. יִשְׁכַּח 1 Ki. 19:20, and intrans. יִשְׁכַּח Gen. 41:40 (see No. 1) — (1) pr. i. q. Arab. سَكى to JOIN

(see Hiph.), TO ARRANGE, TO PUT IN ORDER, Hebr fut. A intrans. to dispose, to adjust oneself. Gen 41:40, עַל־פִּי יִשְׁכַּח כָּל־עַמִּי “according to thy word shall all my people dispose themselves;” as it has been well rendered by LXX., Ouk., Vulg., Saad. Commonly taken from signif. No. 3, “on thy mouth shall all my people kiss,” i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony may have been used, and this may be the meaning of the passage.]

(2) to arm oneself [in Thes. this signification is made a separate root, and the meaning assigned is not, to arm oneself, but to draw a bow] (whence נִשְׁכַּח). 2 Chron. 17:17, נִשְׁכַּח יְהוֹשָׁפָט “those armed with bows.” Ps. 78:9, רֹמְמֵי־קִשְׁתָּה prop. “the armed of the archers,” i. e. armed archers.

(3) to kiss (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11, וְנִשְׁכַּח יְהוָה “righteousness and peace have kissed each other” (in the other member there is, have met together), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, to kiss idols, is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

PIEL, i. q. Kal No. 3, to kiss, Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

HIPHIIL, id. Eze. 3:13, “the wings of the living creatures נִשְׁכַּח אֶל־אֶחָדָה which kissed each other,” i. e. one of which touched the other; i. q. נִשְׁכַּח אֶל־אֶחָדָה Eze. 1:9. Compare Ps. 85:11.

Derivatives נִשְׁכַּח and —

נִשְׁכָּה & נִשְׁכָּה masc. — (1) arms, weapons, 1 Ki. 10:25; Eze. 39:9, 10; Ps. 140:8, בְּיָמֵי נִשְׁכָּה “in the day of arms,” i. e. of battle.

(2) an armoury, Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on יָעַר No. 2).

נָשַׁר an unused root. Arab. نَسَرَ to tear in pieces with the teeth, to rend (as a bird of prey), the beak of a bird of prey. Hence —

נִשְׂרָא [in pause נִשְׂרָא], plur. נִשְׂרָאִים, constr. מִנִּשְׂרָאִים an eagle (Arab. نَسْر, Syr. نَسْر, Eth. ስርገዳ: id.)

Deut. 32:11 Eze. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. *ἀετός*, and Arab. *نسر* see Bochart, Hieroz. II. p. 312, seqq.) comprehends the different kinds of *vultures*; especially in those places in which *נֶשֶׁר* is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus*. To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedmann, Verm. Samml. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

נֶשֶׁר plur. *נְשָׁרִים* Chald. id., Dan. 4:30; 7:4.

נָשַׁת TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., to dry up, used of water, Isa. 19:5; compare *נָחַשׁ* Jer. 18:14 (Æth. *ሰሠተ*: to lay waste, to destroy).

נִשְׁתָּן m. Hebr. and Chald. a letter, Eze. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. *نوشتن* *nobishten*, *نوشتن* i. e. to write; a sibilant letter being transposed.

נָתַח an unused root, which had, I expect, the signification of *treading, trampling*; like the Gr. *στρίβω*; hence *נָתַח* a beaten path. As to the primary syllables *tab*, *tap*, and *pat*, imitating the sound of treading; see above. *נָתַח* p. CVIII, and *נָתַח* Arab. *نَتَب* is, to be lofty, to be swollen up; whence I have elsewhere supposed *נָתַח* to be derived; i. e. a raised and fortified way; like *מִסְלָה* from *סָלַל*; but *נָ* never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

נָתַח i. q. *נָתַח* Eze. 8:17, כתיב.

נָתַח only in Piel *נָתַח* TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

נָתַח plur. *נָתַחִים* a piece of flesh, Lev. 1:8, seq.; Eze. 24:4.

נָתַח m. and *נָתַח* f. *נָתַח* and *נָתַח*.—(1) prop. adj. trodden with the feet (see the root *נָתַח*). *נָתַח*

נָתַח a trodden way, Pro. 12:28; and without *נָתַח* id. Jud. 5:6, and hence—

(2) a footpath, *by-way*, a poetic word, Job 18:10; 28:7; 41:24. Plur. *נָתַחִים* the ways to his house, Job 38:20.

נָתַחִים m. plur. prop. given, bestowed [*Ncthinim*], the name given to the *ἱερόδουλοι* of the Hebrews, or the bondsmen of the temple who attended on the Levites in their sacred service, Eze. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Num. 8:19. Chald. Eze. 7:24.

נָתַח fut. *נָתַח* (kindred to *נָסַח*), TO POUR SELF OUT, TO BE Poured OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. Kal to pour self out, used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) to flow down, to be melted, Ezek. 22:21; 24:11.

HIPHAL *הִנָּחִי*, once inf. *הִנָּחִי*, Eze. 22:20.—(1) to pour out, to pour forth, Job 10:10; money, 2 Ki. 22:9.

(2) to melt, Eze. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative *הִנָּחִי*.

[*נָתַח*] a root unused as a verb. Aram. *נָתַח* i. q. Hebr. *נָתַח* to give. Hence *נָתַח*.

נָתַח fut. *נָתַח*, *נָתַח*, also *נָתַח* 1 pers. (Jud. 16:5), imp. *נָתַח*, with *ה* parag. *נָתַח*, inf. absol. *נָתַח*, constr. *נָתַח* (for *נָתַח*), with suff. *נָתַחִי*, rarely *נָתַחִי* (Syr. *נָתַחִי*).

(1) TO GIVE, followed by an acc. of the thing and ? of pers. Gen. 25:6; Isa. 8:18, etc.; *נָתַח* of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19, *נָתַחִי* "thou gavest me;" Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of to give, we substitute the idea to cause to receive; compare the verbs in Arab. *عطا* Conj. IV., and *نال*, *نال* to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and *נָ* of the price, to give any thing for, Joel 4:3; Ezek. 18:13; followed by *נָ* to add something to, Ezek. 21:34. Impers. Prov. 13:10, *נָתַח מִצָּה* "from pride arises strife," *בעי Uebermuth gibt es Streit*; Job 37:10.—Specially these phrases are to be remarked—(a) *נָתַח* to give the hand (to the victor), see *נָ*

No. 1, letter *e*, but *נחן ידו* *q*, see *ibid*, letter *b*.—(b) *נחן* to deliver into the power of any one, see *נחן* to *נחן* letter *aa*, *β*; also *נחן* לִפְנֵי (*præ* geben), see *נחן* under the word *נחן*; also followed by a dative, Isa. 50:6, *נחן* לִפְנֵי *"I gave my back to the smiters;"* *נחן* לִפְנֵי to give a command to any one, see *נחן* No. 1, letter *ee*.—(c) *נחן* לִפְנֵי to give the back [to turn back], see *נחן*.—(d) *נחן* לִפְנֵי to give (yield or bear) fruit (as a tree), i. q. *נחן* לִפְנֵי Lev. 25:19; Ps. 1:3; Eze. 34:27.—(e) *נחן* לִפְנֵי to have compassion for any one, see *נחן*.—(f) *נחן* לִפְנֵי to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16.—(g) *נחן* לִפְנֵי to give any one into custody, see *נחן*, compare Gen. 39:20.—(h) *נחן* לִפְנֵי *who will give?* a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see *נחן* No. 1, *d*. It is construed followed by an acc. Deut. 28:67, *נחן* לִפְנֵי "Oh, that it were evening!" followed by an inf. Ex. 16:3, *נחן* לִפְנֵי "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. *נחן*, Deut. 5:26; Job 19:23; 23:3.

Farther, to give is used—(a) for to teach, Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare *נחן* No. 2.—(β) to allow, to permit (like the Gr. *διδωμι*, Lat. *dare*, *largiri*, Syr. and Arab. *وَهَبَ*); followed by an acc. of

pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, *נחן*, root *נחן*, and *נחן*), Gen. 20:6, *נחן* לִפְנֵי *"I have not allowed thee to touch her;"* Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Ps. 16:10; 55:23; 66:9; Eccl. 5:5. Without *נחן* Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(γ) to utter, give forth, as the voice (see *נחן*), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere *נחן* לִפְנֵי, compare *διδόναι σημεῖα*, Mat. 24:24. A bolder use is *נחן* לִפְנֵי to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. *נחן* to set, to put, to place (*setzen*, *stellen*, *legen*). Gen. 1:17; 9:13; 15:10; 1 Ki. 7:39; Eze. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by *נחן*) Eze. 26:8; to make a covenant, Gen. 9:12; 17:2. Specially—(a) *נחן* לִפְנֵי to set before any one, 1 Ki. 9:6.—(b) followed by acc. of pers. and *נחן* of pers. or thing; to set some one over any person or thing, Gen. 41:41, 43; Deu. 17:15; but with an acc. of thing, and *נחן* of pers. to impose

any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. to impute sin; to inflict its penalty upon any one, Jon. 1:14; Eze. 7:3; comp. Deu. 21:8.—(c) *נחן* לִפְנֵי to apply the heart to any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than *נחן* לִפְנֵי to turn the heart to anything. It is also said, *נחן* לִפְנֵי לִבִּי to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and *נחן* לִפְנֵי *ἐν φρεσὶ θεῖναι*, Ecc. 7:2; 9:1.

(3) to make, as *נחן*, שִׁית, Arab. *جعل*. Levit. 19:28, *נחן* לִפְנֵי *"ye shall make no cutting in your flesh."* In like manner, *נחן* לִפְנֵי to cause a blemish, to injure any one, Levit. 24:22. Especially—(a) to make, or constitute any one to be anything, with two acc. Gen. 17:5, *נחן* לִפְנֵי *"a father of many nations have I made thee;"* Exod. 7:1; Lam. 1:13; Ps. 69:12; 89:28; with acc. and *נחן* of the predicate, Gen. 17:20; 48:4; Jer. 1:5.—(b) *נחן* לִפְנֵי to make a thing like, any thing similar to it. Isa. 41:2, *נחן* לִפְנֵי *"he will make their sword as dust;"* hence to regard, or treat any thing as like any thing else, to hold it as (*behandeln* als). 1 Ki. 10:27, *נחן* לִפְנֵי *"and he made silver to be as stones."* Gen. 42:30, *נחן* לִפְנֵי *"and he held us as spies,"* er behandelte uns wie Spiondäfter (comp. *habere pro hoste*, Liv. ii. 20); Eze. 28:2, 6. Followed by *נחן* of judgment merely, to hold any one for so and so, i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek *τιθεσθαι*, for *νομίζω*, *ηγεῖσθαι*, Passow, h. v. A, No. 5.

NIPHAL, pass. of Kal—(1) to be given, Ex. 5:18; Levit. 19:20; to be delivered, Lev. 26:25; to be given forth (as a law), Esth. 3:14.

(2) to be made, Lev. 24:20; see Kal No. 3.

HOPHAL, only in fut. *נחן* i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters *נחן*, *נחן*; it once occurs defectively *נחן* 2 Sa. 22:41, for *נחן*; like *נחן* Jud. 19:11, for *נחן*. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth;" *נחן* הַגָּדוֹל עַל הַשָּׁמַיִם, where *נחן* is taken by some for inf. absol., while some, with other points would read *נחן*. But as *נחן* in twenty-three other places is the imp., it should not here be taken as any thing else [?]; and there arises a very elegant sense if rendered; *which thy glory set thou also above the heavens*, i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]

Derived nouns, *נָתַן*, *נָתַן*; also the proper names *נָתַן*, *נָתַן* and the four which follow.

נָתַן Chaldee only found in fut. *נָתַן*, followed by makk. *נָתַן* inf. *נָתַן*, i. q. Hebr. *to give*, Dan. 2:16; 4:14; Ezra 4:13; 7:20. The other tenses are supplied from the verb *נָתַן*. Hence *נָתַן*.

נָתַן ("whom God gave"), pr. n. *Nathan*—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; 1 Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

נָתַן-מֶלֶךְ ("whom the king has placed," i. e. constituted), [*Nathan-melech*], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

נֶתְנָאֵל ("whom God gave"), [*Nethaneel*], Gr. *Nabarah*, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

נָתַן-יְהוָה & *נָתַן-יְהוָה* ("whom Jehovah gave"), [*Nethaniah*], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

נָתַם TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs *נָתַץ* and *נָתַשׁ*. Job 30:13, *נָתַשׁוּ*, *נָתַתִּי* "they tear up my path." (4 MSS. read by a gloss *נָתַצוּ*).

נָתַע i. q. *נָתַץ* No. 2, TO BREAK OUT (the teeth); *ץ* being (in the Aramæan manner) changed into *ע*. NIPHAL, pass. Job 4:10.

נָתַץ fut. *נָתַץ*—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. *to destroy* men, Job 19:10; Ps. 52:7.

(2) *to break out* teeth, Ps. 58:7; comp. *נָתַע*.

PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3.

NIPHAL, PUAL and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; *to be torn away* (spoken of a rock), Nah. 1:6.

נָתַךְ TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, *to draw away, to cut off any one* (from a place), Jud. 20:32. See Niphal and Liphil. Part. pass. *נָתַךְ* castrated, Lev. 22:24.

PIEL, *to tear up or off*, as roots, Eze. 17:9; *to*

burst bonds, Psal. 2:3; 107:14; a yoke, Isa. 58:6 *to wound by tearing*, Eze. 23:34.

HIPHAL, metaph. *to separate out*, Jer. 12:3; *to draw away from, to cut off* from any place, Josh. 8:6.

NIPHAL—(1) *to be torn away, to be broken*, e. g. used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud. 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) *to be torn out*, as from a tent, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) *to be separated*, Jer. 6:29; followed by *נָתַן* *to be drawn away from*, Josh. 8:16.

HOPHAL *נָתַךְ* i. q. Niphal No. 3, Judges 20:31. Hence—

נָתַךְ m.—(1) *a scall, scab*, in the head or beard, Lev. 13:30, seq.

(2) *one suffering from a scall*, Levit. 13:33. see *נָתַע* No. 2. Root *נָתַךְ* to pluck out (hairs), from the hair falling off from places where there is a scall.

נָתַר fut. *נָתַר*—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop word, like *τρέω, τρέμω, tremo*.)

(2) i. q. Arab. *تر* "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. *נָתַר*, *נָתַר* to fall, as a leaf or fruit. See Ch. and Hiphal No. 2.

PIEL, *to tremble*, i. e. *to leap* (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare *נָתַר*, *נָתַר*.

HIPHAL—(1) causat. of Kal No. 1, *to cause to tremble*, Hab. 3:6.

(2) i. q. Aram. Aph. prop. *to shake off* the leaves of a tree; hence *to shake off* a yoke, Isa. 58:6; and also *נָתַר* *נָתַר* to shake off the yoke of captives, *to loose* captives, Ps. 105:20; 146:7. Poet. Job 6:9, *נָתַר* *נָתַר* "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, as if it were freed.—*נָתַר* 2 Sam. 22:33, see the root *נָתַר*.

נָתַר Ch. and Syr. *to shake down*, a leaf, the fruit of a tree; see Hebr. No. 1.

APIEL, *to shake down* (leaves), Dan. 4:11.

נִתְרִי m. *nitre* (Gr. *νίτρον*, *λίτρον*), prop. *natron* of the moderns, *fossil alkali*, *potash* (different from בְּרִית vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to 've so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, *Beyträge zur Geschichte der Erfindungen*, t. iv. p. 15, seq. Also the same writer's *Comment. ad Aristot. de Mirab. Auscultat.* c. 54. J. D. Michaëlis, de Nitro, § 10.

נָתַשׁ fut. יִתֵּשׁ prop. TO PLUCK UP plants (see

Hophal); hence—(a) *to destroy cities*, Ps. 9:7; idols, Mic. 5:13.—(b) *to expel nations from a land* (opp. to נָטַע), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וְנִטְעָתִים וְלֹא אֶתֵּשׁ “I will plant them, and not pluck them up,” i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. *to be expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. נָשַׁת (Isa. 19:5) *to dry up*, as water, Jer. 18:14.

HOPHAL, *to be plucked up*, Eze. 19:12.

ס

Samech, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמֶךְ, denotes a *prop*, *support*, to which this letter answers in form in the Phœnician alphabet, 𐤎.

In sound I suppose that it was anciently pronounced as a lighter sibilant than שׁ, which latter, before the use of diacritic points, was not distinguished in writing from שׁ, see *Lehrg.* pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָבַר, סוּר, or with the letter שׁ, as שָׁמַח, שׂוּם; and many roots written with the letter ס even differ altogether from the roots written with the letter שׁ. as סָבַל to be foolish, to behold, to understand, סָכַר to sluit up, and שָׁכַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (ܣ) alone is used, and so in Arabic the letter Sin (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׁ, as שָׂאֵר, Ch. סָאֵר leaven; שָׁבַר, Ch. סָבַר to expect. And this uncertainty in spelling appears even in the later Hebrew, where סָכַר stands for שָׁכַר Ezr. 4:5; סָכְלוֹת for שָׁכְלוֹת folly, Ecc. 1:17. [This is assuming what cannot be admitted, that Ecc. is one of the *later* books.]

Instead of the Hebrew שׁ in Arabic ش is commonly used; for ס as سَجَدَ סָגַד to adore; אֶסְרָךְ as سَبْرٌ to bind; בָּסַר as سَوْرٌ a sour grape; כָּסָה as كَسَا to cover; more rarely שׁ as شَتוֹת סִתּוֹ winter.

In the Hebrew language itself, and in the Aramaean, ס is not unfrequently interchanged—(a) with the harder שׁ, as סָרִיף and שָׂרִיף a coat of mail; כָּסָה Aram. גָּשַׁח to gather; כָּסָה and כָּסָה prop. to inhabit;

סָפַר and שָׁפַח to pour, etc.; compare סָלַל, etc. We know also that the Ephraimites pronounced שׁ like the letter Samech, Jud. 12:6.—(b) with ז and ג; see under those letters.

סָאָה an unused root; Arab. ساء *to extend*, *to expand*; also to cut off anything extended, as a cloth; hence perhaps *to measure* (see מָדַד); whence—

סָאָה plur. סָאָה f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word סָאָה־סָאָה Isaiah 27:8; contr. from סָאָה־סָאָה (with Dag. fort. conjunctive; like מִדָּה־לְכֶם for מִדָּה לְכֶם), *to measure* (and) *measure* (je nach dem Maasse), i. e. moderately; comp. מְשַׁפֵּט Jer. 10:24; and לְמִשְׁפֵּט Jer. 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that סָאָה־סָאָה is for בְּזוּעָה (root זָוַע), *by moving*, *terrifying her*.

(2) specially a certain particular measure of corn; according to the Rabbins, *the third part of an Ephah* (אֵיפָה); according to Jerome on Matt. 13:33, *sesquimodius*, Gen. 18:6; 1 Sam. 25:18. Dual סָאָה־סָאָה 2 Kings 7:1, 16; in the Syrian manner contr.; like מִאָתַיִם, מִאָתַיִם. From the Aramaean form סָאָה has arisen Gr. σάρον, which is used by the LXX., the writers of the New Test., and Josephus.

סָאָה m. *a shoe*; specially a military shoe, *caliga*; to be distinguished from the *ocrea* (מִצְחָה). (Chald. סָאָה; Syr. סָאָה). Isaiah 9:4, כָּל־סָאָה סָאָה “every shoe of him that is shod,” i. e. of the soldier. From the root—

סָאָה—(1) pr.; apparently TO BE CLAYEY, MIREY; compare Chald. סָאָה, סָאָה; Hebr. סָאָה clay; kindred to

the noun סִנְיָ clay. Hence סִנְיָ a shoe, by which we keep the clay and mud from our feet. Hence—

(a) to shoe, like the Syr. سَحْل. Part. סִנְיָ; see סִנְיָ.

סִנְיָ Isa. 27:8; see סִנְיָ.

סָבָא TO DRINK, to drink to excess, TO TOPE. (The primary idea appears to be that of *sucking up*, *absorbing*, which is expressed by onomatopoeic words, as شرب, *sorbere*; with the insertion of ל, *schlürfen*; with the omission of ר, Anglo-Sax., *supan*; Germ. *saufen*; [Eng. *to sup*]; and in Greek, by the omission of the sibilant, *σοφείω*. סָבָא appears to be of the same origin), Isa. 56:12. Part. סָבָא a drunkard, Deuter. 21:20; Prov. 23:20, 21. Part. pass. סָבָא drunken, Nah. 1:10. Hence—

סָבָא Eze. 23:42 כתיב i. q. סָבָא; and—

סָבָא m. suff. סָבָא—(1) wine, Isa. 1:22; Nah. 1:10.

(2) a carousal, Hos. 4:18.

סָבָא (fort. i. q. Æthiop. ሰባ: a man; compare סָבָא, [Seba], pr. n. of a country and a nation sprung from Cush (Gen. 10:7), which, according to Josephus Ant. 2:10, § 2, seems to have been *Meroë*, a province of Æthiopia flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi; (see Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien, 1829, tab. 5), Isaiah 43:3; Ps. 72:10. The Gentile noun, plur. סָבָא Isa. 45:14 (on which passage compare Herod. iii. 20, as to the tallness of the nation). See Michaëlis Spicilegium Geogr. Hebr. ext. t. i. p. 177, seq., and his Supplem., p. 1707.

סָבָא pret. fully and defect. סָבָא, סָבָא, סָבָא, inf. סָבָא and סָבָא, fut. יָסָב and יָסָב.

(1) TO TURN ONESELF, e. g. Prov. 26:14, "the door turns itself על צִירָהּ on its hinge." 1 Sa. 15:27, יָסָב שְׁמוּאֵל לָלֶכֶת, "and Samuel turned himself to go away." Followed by אֵל Ecc. 1:6; לְ 1 Ki. 2:15; Ps. 114:3, 5; על IIab. 2:16; 2 Ch. 18:31, of a person or place to which we turn, and מִן, מֵעַל, מֵעַל of that from which we turn away, 1 Sa. 17:30, יָסָב מֵאֶצְלוֹ, "and he turned himself from him to another." 1 Sam. 18:11; Gen. 42:24; followed by אֵל to turn oneself back to follow any one, 2 Ki. 9:18, 19; and absol. to turn about, Cant. 2:17; Psal. 71:21. Also, to turn is put absol. for to approach 1 Sa. 22:17, 18; 2 Sa. 18. 15, 30. When

used of things, it is i. q. to be brought to, to be bestowed upon, al. 1 Ki. loc. cit.; Num. 36:7; Hab. loc. cit.

(2) to go round (which is done by turning oneself continually) in any place; to go over a place, e. g. a city, or cities, followed by אֵל Cant. 3:3; 5:7; 2 Chr. 17:9; 23:2; also, an acc. Isa. 23:16, סָבָא עִיר "go about the city." 1 Sa. 7:16, "and he went about (the cities) Bethel and Gilgal and Mizpah." 2 Ki. 3:9, "and they went about יָמִים שִׁבְעָה a way of seven days;" (the words יָמִים שִׁבְעָה are really in this sentence the accusative, depending on the verb; compare Arab. نَسَرْنَا لَيْلًا let us go by night; Plin II. xxiii. 1, "si statim bina studia ambulentur"); also, to go round about a place (umgehen); followed by an acc. Deu. 2:3; Josh. 6:3, 4, 7; in order to avoid it, Nu. 21:4; Jud. 11:18.

(3) to surround, to encompass, followed by an acc. Gen. 2:11, 13; 1 Ki. 7:24; 2 Ki. 6:15; Ps. 18:6; 22:17; in a hostile sense, Eccl. 9:14; also followed by אֵל 2 Ki. 8:21; and על Job 16:13; Jud. 20:5. Gen. 37:7, וְהָיָה חֶסְבִּינָה אֶלְמֹתֵיהֶם וְהִשְׁתַּחֲוּוּ, "and lo your sheaves surrounded and did reverence;" i. e. your sheaves standing around mine did reverence to it. Absol. to surround (a table) is i. q. to recline, or sit down at table. 1 Sa. 16:11, לֹא נָסָב "we will not sit down." Compare נָסָב. To these are to be added two figurative significations.

(4) to be turned, i. e. to be changed; followed by אֵל to be made like any thing, Zec. 14:10.

(5) to be the cause of any thing [to bring it about] (comp. Arab. سَبَب cause, سَبَب to be the cause, to effect; Talm. סָבָא cause, pr. a thing or occasion on which something else depends; German Umstand, circumstance, from the signification of surrounding; compare אֶנְכִי סָבָא, 1 Sam. 22:22, "I am the cause (sc. of the death) of all the persons of thy father's house." Vulg. ego sum reus omnium animarum.

NIPHAL נָסָב and נָסָב Ezek. 26:2; fem. נָסָבָה for נָסָבָה (see Lehrg. p. 372; Gramm. ed. x. § 66 note 11); fut. יָסָב, יָסָבָה.—(1) i. q. Kal No. 1, to turn oneself, Eze. 1:9, 12, 17; 10:11, 16; often used of a boundary, Nu. 34:4, 5; i. q. to be transferred to any one, followed by אֵל. Jos. 15:3; Jerem. 6:12, בְּתֵיחֶם, "their houses shall be transferred to others;" comp. in Kal, Nu. 36:7.

(2) i. q. Kal No. 2, to surround, Jud. 19:22; followed by על in a hostile sense, Gen. 19:4; Josh. 7:9.

PIEL סָבָב i. q. Kal No. 4, to turn about, i. e. to change, 2 Sa. 14:20.

POEL סבב (1) i. q. Kal No. 2, to go about in a place, followed by 3 Cant. 3:2. Followed by an acc., to go over a place (im Orte umhergehen), Psalm 59:7, 15; to go round a place (einen Ort umgehen), Ps 96:6. Followed by על in a hostile sense, Ps. 55:11.

(2) i. q. Kal No. 3, to surround, Jon. 2:4, 6; Ps. 7:8; followed by two acc. (any one with any thing), 32:7, 10; especially to watch and defend, Deut. 32:10 (compare Hom. Il. i. 37). Jer. 31:22, נקבר, נקבר "a woman protects a man." [Qu. as to the application and rendering of this passage.]

HIPHAL הסיב fut. יסיב — (1) causat. of Kal No. 1, to cause to turn, Ex. 13:18; trans. to turn. 1 Ki. 9:14, וסיב המלך את־פניו "and the king turned his face," etc.; 21:4; 2 Ki. 20:2. הסיב הסיב to turn away the eyes from, Cant. 6:5. Figuratively, הסיב הסיב to turn or direct any one's heart to some person or thing, Ezra 6:22; compare 1 Ki. 18:37; and without ל. 2 Sa. 3:12, וסיב את־דל־ישראל "to turn all Israel to thee." From the idea of turning round, it is to transfer, followed by ל of pers., to any one. 1 Ch. 10:14, וסיב את־המלוכה לדוד "and turned the kingdom to David;" followed by אל of place (into any place), 1 Sa. 5:8, 9, 10; acc. of place, 1 Sa. 20:12.

(3) causat. of Kal No. 2, to cause to go round, or about, i. e. to lead round, e.g. a person, Eze. 47:2; a host, Ex. 13:18; to surround with walls, 2 Ch. 14:6.

(3) causat. of Kal No. 4, to turn, to change. 2 Ki. 23:34, וסיב את־שמו יהויקים "and he changed his name into Jehoiakim;" 24:17.

(4) intrans. — (a) i. q. Kal No. 1, to turn oneself, 2 Sam. 5:23. — (b) i. q. Kal No. 2, to go round a place, with an acc., Josh. 6:11. — (c) i. q. Kal No. 3, to surround, Ps. 140:10.

HOPHAL הסיב fut. יסיב — (1) to turn oneself, to turn, as a door, Eze. 41:24; the roller of a threshing wain, Isa. 28:27.

(2) to be surrounded, inclosed, Exod. 28:11; 39:6, 13.

(3) to be turned, changed, Nu. 32:38.

Derived nouns, סבב, סבב, סבב, סבב, סבב.

סבב f. (from the root סבב) turn or course of events (eine Schi. fung), as proceeding from God, 1 Ki. 12:15; i. q. נסבב 2 Ch. 10:15.

סבב m. (from the root סבב) subst. circuit, 1 Ch. 11:8. Hence סבב from a circuit, from every side, round about (παρθεθεν, rings von allen Seiten), Deut. 12:10; Job 1:10; Eze. 37:21. ל סבב from round about any thing, rings von (einer Sache) weg,

Nu. 16:24, 27. In acc. סבב adv. around, Gen. 23:17; Ex. 16:13; and doubled סבב סבב around about, Eze. 40:5, seq.; ל סבב prep. around (any thing), e.g. למשכן סבב around the tent, Ex. 40:33; Nu. 1:53.

Plur. m. סבבים — (1) those who are around any one, i. e. neighbours, Jerem. 48:17, 39.

(2) circumjacent places (les environs), neighbourhood. Jer. 33:13, בְּסִבְיֵי יְרוּשָׁלַם "in the neighbourhood of Jerusalem;" Ps. 76:12; 89:8; 97:2.

(3) with suff. prep. around (any one). Ps. 50:3, סבביו נשערה מאר "it is very tempestuous around him;" Jer. 46:14.

Pl. f. סבבות — (1) circuits (die Umläufe), circles, orbits, in which any one goes. Eccles. 1:6, ועל סבבותיו שב הרוח "and the wind returns upon its circuits," begins its circuits again, again begins to go round.

(2) i. q. סבבים No. 2, circumjacent places (Umtriebs), Jer. 17:26; Nu. 22:4; Dan. 9:16.

(3) in constr. st. it becomes a prep., around, about. Nu. 11:24, סבבות האהל "about the tent;" Eze. 6:5; Ps. 79:3; with suff. סבבותי round me, etc.

סבב TO INTERWEAVE, TO ENTWINE, TO PLAIT, especially branches (see שִׁבְבֵי Arab. شَبَك II. id. Conj. I. to mingle. By softening the letter ב from this root comes the ע quiesc. שִׁבְבֵי). Part. pass. Nah. 1:10.

PUAL, pass. Job 8:17. Hence —

סבב m. (with Kametz impure), branches interwoven, a thicket, Gen. 22:13. Here also as it seems to me belongs בְּסִבְבֵי עֵץ Ps. 74:5, so that (.) is long Kametz, although Metheg is wanting in the printed copies. A similar instance is מְנַתְּחֵלְקִי Ps. 16:5, where all the copies have the word without Metheg, although it is most certain that it should be read menath; compare Ps. 11:6; 16:5. A few copies have בְּסִבְבֵי from סבב (of the form סָבַל), of which there is another trace in pl. סבבֵי הַיַּעַר Isa. 9:17; 10:34.

סבב with suff. סבבֵי (Dag. forte euphon.), Jerem. 4:7, id.; compare שִׁבְבֵי.

סבב Chald. f. Dan. 3:5, and שִׁבְבָּא verses 7, 10, 15; sambuca, Greek σαμβύκη, a musical instrument with strings similar to the nablum (compare נָבֶל); see Athen. iv. 23, p. 175; xvi. 8, p. 633 and 9, p. 637; Casaub. Strabo x. p. 471; Casaub. Vitruv. vi. 1, x 22. And Strabo indeed, loc. cit. says that the Greek word is of barbarous, i. e. oriental origin; in that case it may be so called from the interweaving of the strings (root סבב); in Dan. loc. cit. it is connected with סִבְבָּא, a word clearly of Greek origin.

סבני (for סבני יה "the wood of Jehovah," i.e. crowd of the people of God, comp. סבני, [*Sibechei*], pr. n. of one of David's captains, 2 Sa. 21:18; 1 Chr. 11:29; for which, 2 Sa. 23:27, there is a corrupted reading, סבני; 20:4; 27:11.

סבל fut. יסבל. TO BEAR, TO CARRY, a heavy burden. (Syr., Ch., id.) Isa. 46:4, 7; Gen. 49:15. Used figuratively to *bear griefs, sins*, etc. i.e. to receive the penalties which another has deserved, Isa. 53:4, 11; Lam. 5:7. [It must not be forgotten that when the vicarious sufferings of Christ are spoken of, every figure falls very far short of the full truth; he actually bore our sins.]

PUAL, part. *laden* sc. with young, hence *pregnant, gravid*, used of cattle, Ps. 144:14. Compare Arab. حَامِل carrying, bearing in the womb, ثَقِل, to be pregnant, to bear in the womb. Syr. حَمَلٌ laden, gravid.

HITHPAEL הִסְתַּבֵּל to *become burdensome*, Eccl. 12:5. Hence the four following nouns.

סבל Ch. i. q. Heb. also to *lift up* (comp. נָשָׂא), to *raise*.

POAL, pass. to *be erected*, Ezr. 6:3. (Samarit. id.)

סבל m. a *burden-bearer*, 2 Ch. 2:1, 17; 34:13. —in 1 Ki. 5:29 there is in apposition סבל נִשָּׂא.

סבל m. a *burden*, 1 Ki. 11:28; Ps. 81:7.

סבל m. with suff. סְבִילוֹ (with Dag. forte euphon.) like סְבִילוֹ; comp. Kimeli Michl. p. 212; (and this form must not be derived from סָבַל, nor yet from סָבַל, a *burden*, Isa. 10:27; 14:25. עַל סְבִילוֹ "the yoke which (the people) bears," Isa. 9:3.

סבלה or **סבלה** f. only in pl. const. סְבִילוֹת *burden-bearing*, wearisome and laborious toils, Exodus 1:11; 2:11; 5:4, 5; 6:6, 7.

סבלת in the dialect of the Ephraimites, i. q. שְׁבִילַת an *ear of corn*, Jud. 12:6.

סבר Ch. i. q. Heb. שָׁבַר TO HOPE. (In Targ. often for the Heb. קָוָה, סָבַח, Syr. سَمَحَ to suppose, to think). Dan. 7:25, יִסְבֵּר לְהַשְׁתַּחֲוֶה "he will hope (confide) that he shall change." Vulg. *putabit quod possit mutare*. The sense is not badly given by Theod. ὑπονοήσει τοῦ ἀλλοιωῶσαι.

סברים ("two-fold hope"), [*Sibraim*], pr. n.

of a town of Syria, between Daniascur and Hamath, Eze. 47:16.

סבתה Gen. 10:7 (21 MSS. אֲבֹתָהּ) and **סבתא** 1 Ch. 1:9, [*Sabta, Sabtah*], pr. n. of a Cushite nation and country. I have no doubt that this should be compared with the Æthiopic city, *Sabā*, *Sabai* (see Strabo, xvi. p. 770; Casaub. Ptolem. iv. 10), on the shore of the Arabian gulf, situated just where Arkiko is now, in the neighbourhood of which the Ptolemies hunted elephants. Amongst the ancient translators, Pseudoj. saw the true meaning, rendering it סְמַרְיָה, for which read סְמַרְיָה i.e. the Sembritæ, whom Strabo (loc. cit. p. 786) places in the same region. Josephus (Antt. i. 6, § 2) understands it to be the inhabitants of Astabora.

סבתאה ibid. [*Sabtechah*], pr. n. of a district of Ethiopia. Targ. זִינגִיטָנִי Zingitani, on the eastern borders of Ethiopia.

סג pl. סְגִינִים, see סִינִים.

סגד fut. יסגד. TO FALL DOWN to worship, followed by ? Isa. 44:15, 17, 19; 46:6, always used of the worship of idols, compare the following word.

סגד fut. יסגד. Ch. i. q. Hebr. to *fall down* to worship an idol, Dan. 3:6; a man, Dan. 2:40; followed by ? (Syr. سَجَدَ to adore, compare the observations under the word כָּשַׁף. Arab. سَجَدَ id.; whence مسجد Mosque.)

סגור m. (from the root סָגַר). —(1) a *shutting up, an enclosure*, Hos. 13:8, סָגֹר לִבָּם "the enclosure of their heart," i.e. præcordium.

(2) Job 28:15 i. q. וְהָיָה סָגֹר, see סָגַר.

(3) As to the words, Ps. 35:3, see the root סָגַר.

סגל an unused root, Ch. סָגַל, סִיגַל to *acquire*, סָגִילָה property; hence —

סגלה f. *property, wealth*, private property, 1 Ch. 29:3; Ecc. 2:8. סָגִילָת יִהְיֶה often used of the people of Israel (compare נַחֲלָה), Ex. 19:5; Deu. 7:6; 14:2; 26:18.

סגן or **סגן** only in pl. סְגָנִים prop a *substitute deputy* (of a prince); hence a *prefect, a governor* (i. q. Arab., Pers. شَکَنَ the letters ט and נ being interchanged).

(1) a magistrate of the Babylonians, Jer. 51:23

28, 57; Eze. 23:6, 12, 23, compare Isa. 41:25, see Ch. No. 1.

(2) used of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezr. 9:2; Neh. 2:16; 4:8, 13; 5:7; 7:5; 12:40.

סגן m. Chald. *a prefect of a province, a governor*, Dan. 3:2, 27; 6:8; 2:48, סגנין "the chief of the governors" (of the Magi).

I. סָגַר fut. יִסְגֵּר (kindred to the verb סָכַר, to shut; followed by an סָר (a door, a gate), 1 Sam. 1:5; Job 3:10; Gen. 19:6, 10; 1 Ki. 11:27; followed by פָּעַר (prop. to shut around; see פָּעַר No. 3, α). 1 Sam. 1:6, פָּעַר רִחְמָה "for Jehovah had shut up her womb;" followed by עָלָה Exod. 14:3, סָגַר עֲלֵיהֶם הַמִּדְבָּר "the desert has shut them in," or around (see עָלָה Job 26:9; 36:30). Job 12:14, יִסְגֵּר עַל־אִישׁ "he shuts over a man" (sc. a subterranean prison); followed by לִקְרָאתָ a pregnant construction, Psalm 35:3, "make bare the spear רִדְפִי וְסָגַר לִקְרָאתִי רִדְפִי to my persecutors;" (in this passage not a few interpreters have taken סָגַר or סָגַר to be a subst., signifying *sagaris*, by comparison with σάγαις, Herod. vii. 64; and Arabic سَجَر, a wooden spear; but for this there is no need). Absol. Gen. 7:16, "and Jehovah shut (the door) upon him," Isa. 22:22. Josh. 6:1, וְיִרְיָחוֹ סָגְרָת וּמִסְגָּרָת, "and Jericho had shut (the gates) and was bolted;" where Kal refers to the shut gates (opposed to open), Pu. as being intensive, signifies their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita*. Chald. "and Jericho was shut up with iron doors, and made strong with bars of brass." Part. pass. סָגוּר shut, Eze. 44:1, 2; 46:1; hence *precious*; hence סָגוּר זָהָב precious gold, i. e. pure, genuine, as opposed to common or adulterated, 1 Ki. 6:20, 21; 7:49, 50; 10:21; 2 Ch. 4:20, 22; 9:20. Vulg. *aurum purum*; Chald. good gold. Others take it as *aurum dendroides*, from سَجَر a tree; but the previous explanation is the better.

NIPHAL, pass. of Kal, *to be shut up*; used of gates or doors, Isa. 45:1; *to be shut up, inclosed*; used of men, Num. 12:14, 15; 1 Sam. 23:7; and reflex. *to shut up oneself*, Eze. 3:24.

PIEL, סָגַר i. q. Hiph. No. 2.—(1) *to deliver*; followed by פָּעַר into any one's power (prop. to shut up into the power of any one; compare συγκλείω, Rom. 11:32; Gal. 3:22; Diod. and Dionys. Halic.), 2 Sam. 17:46; 24:19; 26:8; absol. 2 Sam. 18:28.

PUAL, *to be shut*, Josh. 6:1 (see Kal); Isa. 24:10; Jer. 13:19.

HIPHIL—(1) *to shut up*, e. g. a house, Leviticus 14:38; *to shut any one up*, Lev. 13:4, 5, 11.

(2) i. q. Pi. *to deliver up*, Obad. 14; followed by אָל Deut. 23:16; and פָּעַר 1 Sam. 23:11; Ps. 31:9; Lam. 2:7; absol. to deliver into the power of others (Preis geben) Deu. 32:30; Am. 6:8; followed by ל of pers. Ps. 78:48.

Derivatives, סָגוּר, סָגוּר, סָגוּר, סָגוּר.

II. סָגַר an unused root, Arab. سَجَرَ to fill with water, pass. to be swollen with water. Hence סָגַר.

סָגַר Ch. *to shut, to close*, Dan. 6:23.

סָגַר m. rain, Prov. 27:15; from the root סָגַר No. II. (Ch. סָגַרָא, Syr. سَجَرَ, Sam. סָגַר read סָגַר id.)

סָד m. *stocks, nervus*, i. q. מַרְפֶּכֶת, a piece of wood by which the feet of a captive were shut in, Job 13:27; 33:11. (Syr. سَعَب, Ch. סָדָא id.), from the root—

סָדָא TO STOP, TO SHUT UP with a bar, or bolt.

סָרִין masc. *indusium*, a wide garment made of linen, worn on the naked body under the other clothes, Jud. 14:12, 13; Isaiah 3:23; Prov. 31:24.

LXX. σινδών. (Syr. سِنْدُون, in the Syr. version of the New Test. this stands for the Gr. σινδώνιον, Luke 19:20; λέγεται, John 13:4). From the root סָרָן.

סָדָא an unused root, perhaps [observe this is merely conjectural], i. q. יָרָה, יָרָה to burn. Hence—

סָדָא Gr. Σόδομα, *Sodom* ("burning," "conflagration," as being built on a bituminous soil, and being perhaps on this account liable to frequent fires; comp. that part of Phrygia which was called κατακαυμένη, [This insinuation about the frequency of fires may be an attempt to account for the destruction by natural causes; no one who believes in the word of God can do this;]) pr. n. of a city in the valley of Siddim, which was destroyed, together with three others, in the time of Abraham, and submerged in the Dead Sea, Gen. 10:19; 13:10; 18:20; Isa. 1:9. *Vines of Sodom* (which appear to have been degenerate; compare as to the apples of Sodom, Jos. Bell. Jud. IV. § 4), Deu. 32:32, furnish an image of a degenerate condition; compare the opp. Jerem. 2:21; *judges of Sodom* mean unjust judges of corrupt morals, Isa. 1:10.

סרן Arab. **سدن** i. q. **سدل** TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE (see the letter **ל**); whence **סדין** **سدان**, **سدن** a sail, a wide garment.

סרר an unused root; Ch. **סרר** i. q. Heb. **סדר** to place in a row, to dispose, or arrange in order; whence **סדרה**, **מסדרון**, and—

סרר m. order, pl. Job 10:22. (Syr. **ܣܪܪ** id.).

סרהר an unused root [kindred with **סרהר**, **סרהר**]; in Samarit. i. q. **סרהר** to go round, to surround; hence to be round. Talmud. **סרהר** a wall, a fence. Hence—

סרהר m. roundness; found once Cant. 7:3. **סרהר** "a bowl of roundness;" i. e. round. (Syr. **ܣܪܗܪ** the moon; comp. **סרהר**). And—

סרהר m. a tower, so called from its being round, a castle (Syriac **ܣܪܗܪ** a fortress, a palace). **סרהר** the house of the castle, used of a fortified prison, Gen. 39:20—23; 40:3, 5. The Samaritan copy has **סרהר**, which shows a leaning towards Aramaism.

סוא [So], pr. n. of a king of Egypt, a cotemporary of Hosea, king of Israel (2 Ki. 17:4), the *Sevechus* of Manetho, the second king of the dynasty of the Ethiopians in Upper Egypt; the successor of Sabaco, and the predecessor of Tirhaka (פִּרְהַקָּה), who reigned for 14 years (Euseb. 12). The name of Sevechus is from the Egyptian *Sebek*, *Sevch*, i. e. the god Saturn (Champollion, Panthéon de l'Egypte, No. 21, 22). As to the agreement of sacred history and that of Egypt at that period, see my Comm. on Isa. i. page 596.

I. **סוג** or **סוג** (once **סוג** 2 Sa. 1:22) i. q. **סוג** TO GO AWAY FROM, TO DEPART, especially from God, followed by **סוג** Ps. 80:19; 53:4. Part. pass. Prov. 14:14, **סוג** one who draws back in heart (from God), compare Ps. 44:19.

NIPHAL **סוג**, fut. **יסוג** to draw back (prop. to be made to draw back)—(a) used of an enemy when retreating, commonly with the addition of **סוג**. Ps. 35:4, **יסוג** "let them draw back and be ashamed." Ps. 40:15; 70:3; 129:5; Isa. 42:17; 50:5; Jer. 46:5.—(b) followed by **יסוג** to draw back from Jehovah, i. q. Kal, Zeph 1:6; without these words, id. Ps. 44:19; 78:57.

[Hiphil, see **סוג**.]

Derived nouns, **סוג**, **סוג**, **סוג**.

II **סוג** TO HEDGE ABOUT, i. q. Heb. **סוג**. Syr. **ܣܘܓ**, Ch. **סוג**. Part. pass. Cant. 7:3.

סוג once, Eze. 22:18 כתיב **סוג** i. q. **druss**, **scoria**

סוגר m. a prison, cage of a lion, Ezek. 19:9 LXX. **κηρός**. Vulg. *cavca*. Root **סגר**.

סור m. prop. a couch, cushion, triclinium, on which persons recline (for **סור**, Arab. **وسان** a cushion, a pillow, from **סור** Niph. No. 2, which see). Hence—

(1) a sitting together, an assembly, either of friends familiarly conversing, Jer. 6:11; 15:17; or of judges consulting together (hence used of God as consulting with the powers above, [God's counsels all proceed from himself; He may communicate them to others, but he does not consult with them], Psal. 89:8; Job 15:8; Jer. 23:18); or of the wicked debating evil counsels, Psal. 64:3; [of the upright] 111:1.

(2) deliberation, counsel, Pro. 15:22, **סור** "without deliberation;" opp. to **סור** Psal. 83:4.

(3) familiar conversation, familiar acquaintance, Ps. 55:15. Job 19:19, **סורי** "my familiar acquaintance." **סור** familiar acquaintance with Jehovah, i. e. his favour. [There is no reason for departing in this phrase from the ordinary meaning, counsel.]. Psal. 25:14; Pro 3:32; Job 29:4.

(4) a secret; whence **סור** **סור** to reveal a secret, Prov. 11:13; 20:19; 25:9; Am. 3:7.

סורי (for **סורי** "an acquaintance of God"), [Sodi], pr. n. m. Num. 13:10.

סרה a very uncertain root, see **סרה**.

סיה i. q. **סיה** TO WIPE AWAY, TO SWEEP AWAY. Hence pr. n. **סיה** [and the following words]—

סיה [Suah], pr. n. m. 1 Ch. 7:36.

סיה f. i. q. **סיה** sweepings, filth, dung, Isa. 5:25, **סיה**. LXX. **ὡς κοπρία**. Vulg. *quasi stercus* Targ. **סיה**. Kimchi considered the letter **ס** to be radical in this word, so that **סיה** would be from the root **סיה** to sweep away; whence **סיה** sweepings; but **ס** of resemblance in such a sentence could hardly be omitted by ellipsis.

סוט an unused root, which seems to be the same as **סוט** and **סוט** to draw back. Hence—

סוּזִי [Sotar], pr. n. m. Ezr. 2:55; Neh. 7:57. [In Thes this is referred to שוּזִי.]

סָוַף i. q. **נָסַף** I, 3, TO ANOINT, always used of the anointing of the body, which, after washing, was done in the bath; thus differing from מָשַׁח, which is used of a solemn anointing. With acc. of pers. 2 Ch. 28:15, and פֶּ of the oil, Eze. 16:9; intrans. *to anoint oneself*, Ruth 3:3; Dan. 10:3; 2 Sa. 12:20 [Hiph.]; followed by an acc. of the unguent (compare מָשַׁח Am. 6:6); Deut. 28:40, וְשָׁחֵן לֹא תִסָּוֶף “but thou shalt not anoint thyself with the oil;” Mic. 6:15; 2 Sam. 14:2.

HIPHIL, *to anoint oneself*, 2 Sa. 12:20. But the part. מְסָוֶף Jud. 3:24, is i. q. מְסָכֶף covering, from סָכַף. Derivative, מְסָכֶף.

סוּפְנִיָּה f. Chald. Dan. 3:5, 10, 15, and with מ omitted סוּפְנִיָּה verse 10 כתיב, Syr. **ܫܘܦܢܝܐ** a double pipe with a bag, *Sacpfeife, Bagpipes*; the Greek word *συμφωνία* (Serv. ad Aen. xi. 27; Isidor. Orig. iii. 21 extr.) received into the Chaldee language, just as at present this instrument is called in Italy and in Asia Minor, *Zambogna*. (As to this instrument see a Hebrew treatise on musical instruments, entitled *Shilte Hagibborim*, in Ugolini's Thes. vol. xxxii.). Well explained by the Hebrew interpreters עינב.

סוּיָה pr. n. *Syene*, a city, situated on the extreme southern limits of Egypt, on the tropic of Cancer, Copt. **ܫܘܝܐ**; Champollion (l'Egypte sous les Phar. i. 164) interprets it *opening, key*, i. e. of Egypt, from **סָוַף** to open, and **סָא**, which forms participles; Arab. **أسوان** Eze. 29:10; 30:6, in both places in the accusative, *to Syene*. See Jablonskii Opuscc. ed. te Water, t. i. p. 328; Michaëlis Spicileg. t. ii. p. 40.

סוּס an unused root, i. q. **שָׂשׂ** *to be glad*, prop. *to leap for joy*, used in the Zabian language of the leaping of horses [but this is not quite certain, see Thes.]. Hence [the following words, also סָס]—

סוּס m.—(1) *a horse*, so called from its leaping, Gen. 47:17; Ex. 14:9; Deut. 17:16, etc. (Aram. **ܫܘܫܐ** id.).

(2) *a swallow*, so called from its swift and cheerful flight, **ἀπὸ τοῦ ἀγάλλεσθαι περὶ γέσσω**, Isa. 38:14, and Jer. 8:7 כתיב, where the קרי has סוּס. The word is rendered *swallow* by LXX., Theod., Jerome. The Hebrew interpreters explain it to be *the crane*. See Bochart, Hieroz. t. ii. p. 60.

וּסָה . f. *a mare*, Cant. 1:9 LXX. **ἡ ἵππος**, which the Vulgate takes as a collective, and renders *equitatus*. But it would not be very elegant to compare a beloved female to *cavalry*.

סוּסִי (“horseman”), [Susi], pr. n. m. Num. 13:11.

סוּעָה see מִיעָה.

סוּף—(1) prop. TO SNATCH AWAY, TO CARET AWAY, i. q. **אַסַּף**, which see. Hence **סוּפָה**.

(2) to make an end (see Hiph.), but in Kal intrans. *to leave off, to desist*, Isa. 66:17; Est. 9:28. Here also are to be referred **סָפִי** Psal. 73:19 (Milél), and **וּסָפִי** Am. 3:15 (Milra on account of Vav conversive). (Syr. and Chald. id., Arab. **ساف** VIII. to cause to perish, to exterminate).

HIPHIL, *to take away, to destroy, to make an end of*. Zeph. 1:2, 3, **אֶסְפֶּה אֶסְפֶּה** “in taking away I will take away;” and Jerem. 8:13, **אֶסְפֶּה אֶסְפֶּה** “taking away I will take them away;” where inf. pleon. is from the kindred verb **אַסַּף** No. 5 (comp. Isa. 28:28). Hence **סוּפָה**, **סוּף**.

סוּף Chald. id. *to have an end*, i. e. *to be fulfilled*, as a prediction, Dan. 4:30 (compare **סָפִי** No. 1, fin.).

APHEL, *to make an end of a thing*, Dan. 2:44.

סוּף m.—(1) *rush, reed, sea weed*. (The etymology is not known, and it cannot be derived from the verb **סָוַף**. Perhaps it may be of the same origin as the Lat. *scirpus*, *sirpus*, the old high Germ. **Scituf**, Germ. **Scilf**, Dan. **sif**, **säf**, the letter *r* being gradually softened into *l*, and even into a vowel, see the roots **אֵינִי**, **דָּגֵשׁ**, **מוֹחַ**). Specially—(a) *sea weed*, Jon. 2:6; whence **יַם-סוּף** the weedy sea, i. e. the Arabian gulf which abounds in sea weed, Ps. 106:7, 9, 22; 136:13. It is also called in Egyptian **φουσι**, **יִסְרָעֵנִי**, i. e. the sea of weed. See Michaëlis Suppl. ad Lexx. Hebr., p. 1726; Jablonskii Opuscc. ed. te Water, t. i. p. 266; Bochart, Opp., t. ii. page 1191.—(b) *a rush* growing in the Nile, Exodus 2:3, 5; Isa. 19:6. Plin. N. H. xiii. 23, sect. 45.

(2) pr. n. of a town [?], Deu. 1:1.

סוּף masc. *an end*, a word belonging to the later Hebrew [but see the books in which it occurs], where verging towards the Aramæan, i. q. **סָף** Eccl. 3:11; 7:2; 12:13; 2 Chr. 20:16; used of the uttermost part of a host, Joel 2:20. Root **סָוַף**.

סוּף emphat. **סוּפָה** Chald. id., Dan. 4:8, 19; 6 27 7:28.

סופה fem. *a whirlwind, tempest*, carrying all before it, Job 21:18; 27:20; 37:9; Prov. 10:25; Isa. 17:13; with ה parag. סופתה Hos. 8:7.

סור fut. יסור, with ו convers. ויסר.

(1) TO TURN ASIDE, TO GO AWAY, TO DEPART, e.g. from a way, followed by מן Ex. 32:8; Deu. 9:12; 1 Ki. 22:43; מלעל Nu. 12:10; 14:9. Specially these expressions should be observed—

(a) *to depart from God*, i.e. to turn away from his worship, followed by מן 1 Sam. 12:20; 2 Ki. 10:29; 18:6; 2 Chr. 25:27; מלעל Eze. 6:9; מן Jer. 17:5; followed by ב in a pregnant sense, to turn aside (from God), and to be turned *against* him (as if more fully expressed ב וקרה), Hos. 7:14. On the contrary—

(b) God is said *to depart from any one*, i.e. to give him up, leave him destitute, followed by מן 1 Sa. 28:15, 16; Jud. 16:20; in like manner the Spirit of God is said to depart from any one (1 Sa. 16:14); strength (Jud. 16:17); dominion (Gen. 49:10), i.e. to desert him, to leave him destitute; followed by מן Gen. Jud. l. l. c. c.; מלעל 1 Sa. loc. cit. Poet., Pro. 11:22, “a fair woman פרת טעם from whom understanding has departed,” void of understanding.

(c) *to depart from the law*, followed by מן Deu. 17:20; 28:14; Joshua 23:6; Dan. 9:5, 11; Psalm 119:102; followed by an acc. (to violate a law), 2 Ch. 8:15; from the path of rectitude, Isa. 30:11; from sins, followed by מלעל 2 Ki. 10:31; from evil (i.e. to avoid evil), Job 1:1.

(d) *to withdraw from calamity*, i. q. *to escape* it (entweichen, entkommen). Job 15:30, “he shall not depart out of darkness,” he shall not be able to escape from calamity. LXX. οὐδέ μὴ ἐκφυγῇ σκotos.

Absolutely, those are sometimes said *to have departed*—(α) who have turned away from God, are become degenerate (compare above, letter c), Deut. 11:16; Psa. 14:3; Jerem. 5:23; Dan. 9:11.—(β) things which have passed away. 1 Sa. 15:32, “the bitterness of death has turned aside;” i.e. has passed away. Hos. 4:18.—(γ) things which are taken away, removed. 1 Ki. 15:14, “and the high places did not turn aside;” were not taken away. 22:44; 2 Ki. 12:4; 14:4; 15:4; Job 15:30.

(2) *to draw near* to any person or thing (turning from the way), constr. absol. Ex. 3:3; אסרה-נא “let me now draw near and see;” verse 4; Ruth 4:1; followed by אל of person, 1 Ki. 22:32; followed by אל it is, to turn in unto (einfahren) any one, Jud. 4:18; Gen. 19:3; אל-בית into any one's house, ibid.; verse 2: also followed by ה local, as

סור נשמה to turn in thither, 2 Ki. 4:8, 10; Judges 18:3, 15; סור הנזה to turn in hither, Prov. 9:4, 16 Absol. *to have access* to any one, 1 Sa. 22:14.

HOPHAL, הסיר, fut. יסיר, with ו convers. ויסיר (this form can only be distinguished by the sense from the fut. Kal).

(1) *to cause to depart*, i.e.—(a) *to remove*; e.g. those who had familiar spirits, 1 Sam. 28:3; any one from ruling, 2 Chr. 15:16; out of one's sight, 2 Ki. 23:27; more often used of things, e.g. to take away the high places, 2 Ki. 18:4; Isa. 36:7; the covering of a ship [the ark], Gen. 8:13; any one's head (to behead), 1 Sam. 17:46; 2 Sam. 5:6; 16:9; garments (i.e. to lay aside), Gen. 38:14; reproach, dishonour, 1 Sam. 17:24; the right of any one (i.e. to deprive of), Job 27:2; 34:5, etc.—(b) followed by מן *to turn away* any one from the worship of God, Deut. 7:4.—(c) *to recall* one's words, Isaiah 31:2.

(2) followed by אל *to cause to turn aside* to oneself, *to bring to oneself*, 2 Sam. 6:10.

HOPHAL הוסר *to be removed*, Levit. 4:31; Dan. 12:11. Isa. 17:1, דמשק מוסר מעיר “Damascus shall be removed (i.e. taken away) from amongst cities;” compare מן No. 5.

PIEL סור causat. of Kal 1, let. c, *to cause to depart*, used of a way; i.e. *to turn* it aside from what is right and true, Lam. 3:11 (compare verse 9).

Hence סרה, יסר, pr. n. סרה and—

סור—(1) part. pass. i. q. מוסר *removed, expelled* (compare 1 Sam. 28:3) Isaiah 49:21, וליה וסירה “an exile and expelled.” Jer. 17:13 קרי, סרי “those who are removed from me,” i.e. who have departed.

(2) *a degenerate branch* or shoot; compare the root No. 1, a. Jerem. 2:21, סרי הנפן נכריה “the degenerate branches of a strange vine.”

(3) [Sur], pr. n. of a gate of the temple; only found 2 Kings 11:6; for which, in a similar passage, 2 Chron. 23:5, there is היסור שער the gate of the foundation.

סות not used in Kal, TO INSTIGATE, TO STIMULATE. (This root is not found in the other cognate languages, and perhaps it may be secondary from שית a thorn, a goad).

HIFIL הסית, and הסיית Jer. 38:22; fut. יסית, and יסית Isa. 36:18; part. מפית 2 Chr. 32:11.—(1) *to stimulate, to instigate, to incite*;—(a) followed by a gerund, some one to something, Josh. 15:18; Jer. 1:14; 2 Chron. 18:2; especially to do evil, Deut. 13:7; 1 Ki. 21:25; Job 36:18.—(b) followed by ו

of pers.; to irritate, incite against any one, 1 Sam. 26:19; Job 2:3; Jer. 43:3.

(2) to drive out, to expel. Job 36:18, *וְיִסְתֶּיךָ בְּשֶׁשֶׁס* "lest he drive thee out by chastening;" followed by *כִּן* 2 Ch. 18:31; in a good sense, i. q. to lead forth, to set free, Job 36:16.

סות m. *ἄπαξ λεγόμεν.* Gen. 49:11, a garment, by aphæresis for *סות* (which is found without abbreviation in the Samaritan copy), see my Comment. de Pent. Sam. p. 33, and Lehrs. 136. Although other examples are not found of *כ* being omitted at the beginning of a word (an example of its omission in the middle is found in *סם* for *סכס*, which see), yet it is certain that besides the quiescents and liquids, the softer mutes are also sometimes cast away, as the Ch. *סות* and *סות* hostility, *סות*, *סות*, and *סות* possession; also, the mark of the genitive in the common language. [This word may be from *סות*, see Thes.]

סחב—(1) i. q. Arabic *سحب* TO DRAG OR DRAW ALONG on the ground, so as to sweep the earth (an der Erde herumziehen), e. g. a dead body, 2 Sa. 17:13. Jer. 15:3, *אֶת־הַכְּלָבִים לִסְחַב* "I will send dogs to drag (them) about." Jer. 22:19; 49:20.

(2) to pull or tear in pieces; hence—

סחבה f. a tearing in pieces. Jer. 38:11, 12, *בְּלֵלֵי הַסְּחִיבוֹת* "old torn cloths."

סחה TO SWEEP AWAY, TO WIPE AWAY, in PIEL only, Ezek. 26:4. (Arabic *سحا* id.; Syriac *ܣܚܐ* broom; Ch. *סחה* to wash. Kindred roots are *סחב*, from which *סחי*, *סחה*, and *סחה*.) Hence—

סחי m. sweepings, offscouring, dung, Lam. 3:46, used of any thing vile. (Ch. *סחית* dung.)

סחיש *ἄπ. λεγόμεν.* 2 Ki. 19:29; for which, Isaiah 37:30, there is found *שָׁחִישׁ* that which grows spontaneously in the third year from the sowing (on this compare Strabo, xi. 4, § 3, p. 502, Casaub.); comp. *ספיה*. LXX. 2 Ki. *αὐρόματα*. Aqu. and Theod. in Isa *αὐροφυή*. See as to the etymology under *שָׁחִישׁ*.

סחה Arab. *سحف*—(1) pr. i. q. *סחה*, *סחה* TO SWEEP, TO SCRAPE, and more strongly, to sweep away, to scrape off; hence used of a shower which carries every thing before it, Prov. 28:3. (Arabic *سحفة* a violent, sweeping rain; *سكاف* a torrent.)

(2) to cast down to the ground (Syr. *ܣܚܐ* id.), whence—

NIPHAL, to be cast down, Jer. 46:15.

סחר TO GO AROUND, TO TRAVEL ABOUT, a country, followed by an acc. of the country, Genesis 34:10, 21. (Kindred is *סחר* which see. Ch. *סחר* is very often in the Targums for the Heb. *סכב*. In Syriac it means spec. to travel about as a beggar, to go a begging. In Arab. *سحر* and *سحر* the idea of going about is very uncertain, and it is not supported by the usage of the language). Specially to go round, to travel about countries for the sake of traffic; hence to trade, *ἐμπορεύσθαι*. Genesis 42:34, *וְאַתְּהָ אֶרֶץ תִּסְחֶר* "and ye shall go through the land," i. e. to buy corn. Part. *סחר* a chapman, merchant, *ἐμπόρος*, Genesis 23:16; 37:28. *סחרי* the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10:28; 2 Ch. 1:16; also a sailor, Prov. 31:14; Isa. 23:2. Fem. *סחרה* a female merchant, Eze. 27:12, 16, 18. Metaph. to have intercourse with any one, Isa. 47:15. (In Aramæan and Arabic the signification of trading is expressed by the cognate verb *סחר*, *سحر*).

PIEL *סחר* to go round quickly, used of the heart, i. e. to palpitate violently, Ps. 38:11.

Derivatives *סחרי* and the four nouns which follow

סחר m. [const. *סחר*]—(1) mart, emporium, Isa. 23:3.

(2) wealth resulting from merchandize, Isa. 45:14.

סחר m. profit, gain, resulting from merchandize, Isa. 23:18; hence used of any gain, Proverbs 3:14, *כִּי טוֹב סְחָרָה מִסְּחָר־כֶּסֶף* "for her (i. e. wisdom's) gain is better than that of silver." Prov. 31:18.

סחרה f. merchandize, traffic, as a concr. merchants. Ezek. 27:15, *סחרי ידך* i. q. *סחרי ידך* verse 21, the merchants who are at thy hand (*bie bu an der Hand hast*).

סחרה f. a shield, so called from surrounding i. e. defending (from the root *סחר* to surround, comp. *סחל* a tower, fortress), Ps. 91:4.

סחרת f. a kind of costly stone, used in making a tessellated pavement, Esth. 1:6. It is either a kind of black marble, compare Syr. *ܡܫܚܬܐ* lapis niger tinctorius (*ס* and *ש* being interchanged), or as I should prefer taking it, marble marked with round spots, as if shields, shielded marble; see *סחרת*. Tortoiseshell is what *ס* has been supposed to be by Hartmann (Hebræerin iii. p. 353), consisting as it were of

shields (compare כִּתְרָה); but it is scarcely probable that this was introduced in making a pavement amongst various kinds of marble.

סחש see סחש.

סחש plur. i. q. שָׁטִים *faults*, Ps. 101:3; from the root שָׁט i. q. שָׁטָה to sin, to transgress.

סח m. (from the root סחג), Eze. 22:18 קרי (where there is the כחב), and plur. סחגים *the refuse of metal*.—(a) *scoria, dross*; Pro. 25:4, קחגו סחגים מִכֶּסֶּף, “take away the dross from the silver;” Pro. 26:23, “קחגו סחגים” “silver of dross,” i. e. not yet refined.—(b) baser metal which having been mixed with purer is separated from it by melting (see סחג); Eze. 22:18, 19; Isa. 1:22, 25.

Note. For סחגים in many copies, both MS. and printed, there is read סחגים Isa. 1:22, 25; Ezek. 22:18, 19 (compare *Lehrg.* p. 145), but the former is to be preferred.

סח m. Esth. 8:9, the third month of the Hebrew year from the new moon of June to that of July; perhaps from the Chaldee root סח to rejoice, as if month of rejoicing. [Benfey gives it a Persic derivation.]

סחג (“sweeping away,” i. e. a leader, carrying every thing before him, from the root סחג), [Sihon], pr. n. of a king of the Amorites, reigning in Heshbon, Nu. 21:21, 23; Ps. 135:11; whence *the city of Sihon*, i. e. Heshbon, Nu. 21:28.

סח an unused root, prob. to be muddy, clayey; kindred to the root סח, whence the Chaldee סח, Syriac סח clay, i. q. Chald. סח, Syr. سح Arab. طين.

סח (“clay”), [Sin], pr. n.—(1) *Pelusium*, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, Eze. 30:15, 16; compare Strabo xvii. p. 802. It is called in Arabic طينة i. e. marsh, and فرامة *Farame*, which latter indeed is from the Egyptian φερουτ, i. e. a clayey place (from φ art. masc., φ to be, and ουτ clay); as has been observed by Champollion, l'Egypte, ii. 82, seq.

(2) The desert of *Sin* in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, Ex. 16:1; 17:1; Nu. 33:12.

סיני pr. n. *Sinai*, *Sina* (Gr. Σινά, comp. Heb. Gr.

ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælanite); celebrated for the giving of the Mosaic law; called more fully הר סיני Ex. 16:1; 19:11, seq.; 24:16; 34:4, 29, 32; Lev. 25:1; 26:46; 27:34, etc. In this mountainous region there are three principal summits, the lower of which towards the north-east is called *Horib* (הרוב dry), from which towards the south there is the ascent to another, called *Sinai*, κατ' ἐξοχήν (סיני perhaps clayey, miry; compare the neighbouring desert of סין); the third summit towards the south-west is called Mount St. Catharine. See Burekhardt's *Travels in Syria*, Germ. ed. p. 1078. A rather different account of the names of the three mountains has been given by Ed. Rüppell, *Reisen in Nubien und dem Petriätschen Arabien* (1829), tab. 11. [See also Robinson.] The desert near the mountain is called סין Ex. 19:1, 2; Lev. 7:38; Nu. 1:1, 19; 9:1.

סיני [Sinite], pr. n.—(1) of a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15; where Strabo (xvi. 2, § 18, p. 756, Casaub.) mentions the town of *Sinna*, Jerome (Quæst. Heb. in Genesin) *Sinen*, Breidenbach (in *Itinerario*, fol. 1486, p. 47), a village, *Syn*. See Michaëlis, *Spicileg. Geogr. Ext. tom. ii. p. 27*.—More difficult is—

(2) ארץ סיני Isa. 49:12; the context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be *the land of the Seres or Chinese, Sinenses*; this very ancient and celebrated nation was known by the Arabians and Syrians by the name سِنْدَانَا, جين, سين, and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the place where written does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand of Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as *Dshung-kue-dshin*, the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be

correct who suppose that the Chinese were so called from the dynasty of *Tshin*, who reigned from the year 246, A.C., and onward (see Du Halde, *Descr. de la Chine*, t. i. § 1; Abel-Remusat, *Melanges Asiatiques*, ii. p. 334, seqq.), a Hebrew writer, contemporary with Cyrus [but Isaiah lived centuries before], would not make any mention of it; but (whatever be thought of the people *Tshinas*, mentioned in the laws of Menu) the authors of this opinion themselves concede, that the name of that dynasty might be known amongst foreign nations before it was in possession of the whole empire of China; nor, indeed, are we in want of other modes of explaining this name. In the Chinese language *dshin* denotes men; why then may not this name have been given to the Chinese by foreigners? for instance, by the Indians (amongst whom also, in the books of the Buddhists, mention is made of *Dshina*; see Klaproth, *Asia Polyglotta*, p. 358). This name may have been given to them as that by which they called themselves and all men. We have a similar instance in the *Æthiopic* pr. n. סְכָא and שְׁכָא i. q. ḥ-l-l: a man. Those who do not apply this to the Chinese, either understand it of the *Pelusiotes* (compare סִין), and by *Synecd.* the Egyptians, as *Bochart*, *Phaleg.* iv. 27, or the *Syenites* (compare סִינָה). LXX. γῆ Περσῶν.

סִים *a swallow*, Jer. 8:7 קִרְיָא for סִים.

סִיָּרָא ("a field of battle," compare Syriac ܣܝܪܐ, perhaps, for סִיָּרָא from the root סִיר = سار to leap onward, to make an onset), [*Sisera*], pr. n. m.—(1) of a general of Jabin, king of Canaan, *Jud.* 4:2, seq.; *Ps.* 83:10.—(2) *Ezr.* 2:53; *Neh.* 7:55.

סִיעָא ("council," so the Syr. and Ch., ["congregation, assembly"]), [*Siaha*], pr. n. m. *Neh.* 7:47; for which there is a corrupted form, סִיעָא *Ezra* 2:44; which seems to have arisen from two others סִיעָא and סִיעָה, compare סִיעָה.

סִיפִיָּה *Dan.* 3:10 כְּתִיב, for סִיפִיָּה which see.

סִיר *Med. Yod, to boil up, to bubble up*; compare סָר to spring up, to boil or bubble up as wine, anger, a fever, *Hebr.* שָׂאָר and שָׂאָר to ferment, לִיר to boil up, to ferment, ḡāḥṣen. Hence—

סִיר *comm* (*Jer.* 1:13; *Eze.* 24:6).

(1) *a pot*, so called from boiling and bubbling, *Jer.* 1:13; *Eze.* 11:3, 7; 24:3, 6. סִיר הַבֶּשֶׂל *Ex.* 16:3. *Ps.* 60:10, כִּי יִרְחַץ סִיר הַבֶּשֶׂל "Moab shall be the pot (or basin) of my washing," my wash-pot; con-

temptuously said for, I will use it as the meanest vessel. *Plur.* סִירֹת *Ex.* 38:3; 1 *Ki.* 7:45.

(2) plur. סִירִים *thorns, briars*, so called from the idea of boiling or bubbling up, a notion which is applied to the redundant and luxuriant growth of plants (בֶּאֱשֶׁת אֲשֶׁר מִן הַיָּדָה); especially in woods, see the root יָרַע and יָרַע *No.* 2, *Isaiah* 34:13; *Hesek.* 2:8. Used with a paronomasia in this passage, *Ecc.* 7:6, "בְּקִלּוֹ הַסִּירִים תִּפְתָּח הַפִּיר" like the crackling of (kindled) thorns under a pot." A *thicket* is used poetically, as an image of impiety. *Nah.* 1:10, עֲרֵב סִירִים כְּבִבְיָם "they are folded together as thorns," (see *Jer.* B, 2, c) *Comp. Mic.* 7:4; *Eze.* 2:6. It also denotes a *hook, a fish hook*, from its resemblance to a thorn (compare חוֹתֶה). *Plural* סִירֹת *Amos* 4:2. (I formerly referred סִירִים *thorns*, to the root סִיר, so that it would properly signify *recedanea*, the degenerate parts of a shrub, compare סִירִי הַנֶּחֱלָה *Jer.* 2:21; but it is preferable to refer the word סִיר in both significations to the same origin).

סִיר *m.* ἄπ. λεγόμεν. *a crowd, multitude*, of people, *Ps.* 42:5. So all the interpreters, as the context requires; although in defining the etymology they greatly differ. I have no doubt, however, that prop. it is a *thicket of trees, a thick wood*, applied poetically in this passage to a dense crowd of men; compare יָרַע used of a crowd of enemies, *Isaiah* 10:18, 19, 34.

סִיר (from the root סִירָה), with suff. סִירֹה, once סִירֹה, *Ps.* 76:3, m.

(1) *a hut, booth, cottage*, *Ps.* 27:5; poet. used of a tent or house, *Ps.* 76:3.

(2) *a thicket of trees, the lair of wild beasts*, *Ps.* 10:9; *Jer.* 25:38.

סִקָּה an unused root, i. q. שָׁקָה to look at; whence pr. n. יִסְקָה.

סִקָּה *f.* of the noun סִקָּה—(1) *a booth, a cot*, made of leaves and branches interwoven, *Jon.* 4:5; *Job* 27:18; *Isa.* 4:6. הֵן הַסִּבּוֹת the feast of tabernacles, the feast of booths of branches, *Lev.* 23:34; *Deut.* 16:13.—It is once used contemptuously of a small ruined house, *Am.* 9:11 [it is difficult to see what idea of contempt is contained in the passage]; elsewhere used of tents made of curtains, *Lev.* 23:43; 2 *Sam.* 11:11; 22:12; and poet. of the habitation of God, *Ps.* 18:12; *Job* 36:29.

(2) *a booth for cattle*, *Gen.* 33:17.

(3) *the lair of a lion*, *Job* 38:40.

סִכּוֹת ("booths"), [*Succoth*], pr. n.—(1) of a

town in the tribe of Gad, Josh. 13:27; Jud. 8:5; 1 Ki. 7:46; as to its origin, see Gen. 33:17. **עֲקָץ** Psal. 60:8; 108:8, the territory of (the city of) Succoth.

(2) a station of the Israelites in the desert, in the neighbourhood of Egypt, Ex. 12:37; 13:20; Num. 33:5. It is hard to say what are—

(3) **סְכוּת בָנוֹת** 2 Ki. 17:30, [*Succoth-benoth*], booths of daughters, which the Babylonian colonists, who were brought to Samaria, are stated to have made for their idols. It is generally understood to be tents in which women prostituted themselves (compare **קְדִישָׁה**); however, I expect that we ought to read **סְכוּת בָנוֹת** *tabernacles* (consecrated to idols) in high places. [This is, however, but a conjecture.] Compare **בִּמְקָה**.

סְכוּת f. i. q. **סֶכֶה**, **סָכָה** Am. 5:26, a booth or tent, which the Israelites, turning aside to idolatry in the desert, constructed in honour of a certain idol, like the tabernacle of the covenant in honour of Jehovah. Compare the **ἱερά** of the Carthaginians, Diod. xx. 65 (not 25).

סְכִיִּים ("dwellers in tents"), [*Sukkiim*], pr. n. of an African nation, mentioned in 2 Ch. 12:3, together with the Libyans and Æthiopians. LXX. and Vulg. *Troglodytæ*, who inhabited the eastern shore of Africa.

סָכַף (once **שָׁכַף** Exod. 33:22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs to make a hedge, or to construct a booth; hence *to hedge, to fence*. (Kindred roots are **סָכַף** No. II, **סָכַף** No. II, **שָׁכַף**; and with the sibilant changed into a dental, **דָּכַף** *to cover*, which see; also, **σῆκος**, *sept.*) In Kal. poet. Ps. 139:13, **הָרַכְנִי בְּבֶטֶן אִמִּי** "thou hast covered me in my mother's womb;" compare Job 10:11. As both booths and hedges are made to protect and guard persons and gardens, **סָכַף** is—

(2) *to protect, to cover over*, and properly indeed used of boughs and trees; followed by two acc. Job 40:22, **יִסְכְּהוּ צִלְלִים זָלִלָה** "the lotus trees cover him with their shade;" followed by **לְ** Psal. 140:8. Part. **סֹכֶכֶה** prop. covering; hence a *shed, vinea*, used in besieging cities (**σχυράδα**), Nah. 2:6.

(3) *to cover*, Exod. 40:3, commonly followed by **עַל** (compare the syn. **כָּסָה**). 1 Ki. 8:7, **וַיִּסְכְּוּ הַכְּרֻבִּים** "and the cherubim covered the ark." Ex. 25:20; 37:9; comp. Eze. 28:14, 16; intransit. *to cover, to hide oneself*. Lam. 3:44, **לֹךְ סִכְתָּה בְּעָנָן** "thou hast covered thyself with a cloud;" ver. 43.

חִיטָּל הַסֶּכֶף i. q. **סָכַף**—(1) *to fence, to fence round*, followed by **בְּעָר** Job 3:23; 38:8.

(2) *to cover, to protect*, followed by **עַל** Ps. 5:12; and **לְ** Psal. 91:4. **וַיִּסְכְּוּ רַגְלָיו** Sa. 24:4. Jud. 3:24, *to cover one's feet*, a euphemism for *to ease oneself*, as rightly said by Josephus, Archæol. vi. 13, § 4, by the Talmudists (Buxt. Lex. Talmud. p. 1472), and even the LXX., where I suppose **παρὰσκενύασθαι** to be used for the common **ἀποσκενύασθαι**, **ἀνασκενύασθαι**. But according to the opinion of Kimchi, *to make water*, which men in Asia do sitting down, covering themselves with their wide and long garments. Some have understood by this expression *lying down to sleep*, as the Syr. 1 Sam. loc. cit., and Josephus himself (inconsistently), Arch. v. 4, § 2; but in such a case no circumlocution would be needful. See J. D. Michaëlis, Supplem. p. 1743; Glassii Philol. Sacra, ed. Dathe, page 891.

פִּלְפֵּל סָכַף *to cover with armour, to arm* (compare **שָׁכַף** id., **שָׁכַף** arms, and **סָכַף** to fortify the gates with iron), Isa. 9:10, **וַיִּסְכְּוּ יְהוָה** "and his (Israel's) enemies (God) will arm;" Isa. 19:2, **סָכַף מִצְרַיִם בְּמִצְרַיִם** "I will arm the Egyptians against the Egyptians." [*To excite, to arouse*, is the sense given in Thes.]

Derived nouns, **סָכָה**, **סָכָה**, **סָכָה**, **סָכָה**, **סָכָה**, and—

סְכָכָה ("enclosure"), [*Secacah*], pr. n. of a town in the desert of Judah, Josh. 15:61.

סָכַל not used in Kal, i. q. **פָּסַל** No. 3, Syr. and Zab. **سَحَل** TO BE FOOLISH, which must be carefully distinguished from the verb, which is similar in sound, **שָׁכַל**.

פִּיֵּל, *to make foolish*, i. e. vain, fruitless, *to frustrate*, e. g. a counsel or purpose, 2 Sa. 15:31; Isa. 44:25. Compare **הוֹלֵל**.

חִיטָּל, *to act foolishly*, with the addition of **עָשָׂה** Gen. 31:28; without it, 1 Sam. 26:21. (Aram. Aph. id.)

נִפְחַל—(1) *to act foolishly* (prop. to shew oneself foolish), 1 Sa. 13:13; 2 Ch. 16:9.

(2) *to act wickedly*, 2 Sam. 24:10; 1 Ch. 21:8, comp. **בָּסִיל**, **נָבֵל**, etc. Hence [the following words.]

סָכַל m. [pl. **סָכָלִים**], *foolish*, Jer. 4:22; 5:21; Ecc. 2:19; 7:17. Syr. **سَحَل** id.

סָכַל m. *folly*, concr. *fools*, Ecc. 10:6.

סְכָלוּת f. *folly*, a word only found in Ecc. 2:3.

12, 13; 7:25; 10:1, 13, once שְׁלֹחַת Eccles. 1:17. (Syr. id.)

סָכַן fut. יִסְכֵּן — (1) pr. i. q. שָׁכַן TO INHABIT, TO DWELL, with an acc. of pers. with any one.

(2) Those who live with any one in the same house become familiar with him, *they associate with him*, hence Part. סָכֵן *an associate, friend* (of a king), Isa. 22:15; fem. סָכְנָה *female friend*, 1 Ki. 1:2, 4. Comp. Hiph. Hence —

(3) followed by לְ and עַל of pers. *to do kindness to any one*, Job 22:2; 35:3; absol. Job 15:3. Intrans. *to profit*, Job 34:9.

(4) i. q. Arab. سَكَنَ Conj. I. and V. *to be poor, needy*, see Pu. and מְסָכִין, מְסָכִינִת. Many have despaired of reconciling this signification with the others; and the attempts which have been made to do this have been very unsatisfactory. To give my own opinion, I suppose that it has originated in the idea of *being seated*, which is nearly connected with that of dwelling. Words which imply *being seated*, are often applied to the idea of *sitting down, sinking*, through languor and debility; compare יָשַׁב TO sit, Conj. IV. pass. to be forced to sit down, to be lame; יָשַׁב weakness in the foot of a camel; יָשַׁב an impotent man; also *sedere* and *sidere*. Arabic سَكَنَ and Heb. סָכַן is therefore pr. to be collapsed, sunk, sunk in one's affairs, heruntergekommen seyn, compare מָוֶה, מָוֶה.

NIPHAL, i. q. Ch. Ithpa. *to be endangered*. Ecc. 10:9, "he who cuts wood shall be endangered." So it is commonly taken, nor is it a bad sense, although this signification is foreign from the other meanings of the verb. I should suppose it to be a denominative from שָׁכַן a mattock, an axe, which see: hence *to cut oneself, to be wounded by cutting*.

PUAL, part. מְסָכֵן prop. *brought to want*; hence *poor, needy* (see Kal No. 4). Isaiah 40:20, הַמְּסָכֵן הַתְּרוֹמָה "he who is poor as to gifts," who has not much to offer.

HIPHAL הִסְכִּין — (1) *to form acquaintance with any one*; followed by עִם Job 22:21; also with anything; hence *to know*; with an acc. Psalm 139:3, כָּל־דְּרָכַי הִסְכֵּנִי "thou knowest all my ways."

(2) *to be accustomed to do anything*; followed by a gerund, Num. 22:30.

The derived noun מְסָכָנוֹת storehouses, takes its signification from the verb סָכַן.

[Derivatives, מְסָכֵן, מְסָכִינִת.]

I. **סָכַר** not used in Kal, i. q. סָכַר TC SHUT (Syr and Arab. سَكَّر id.).

NIPHAL, *to be shut up*, Gen. 8:2; Ps. 63:14.

PIEL, i. q. סָכַר and הִסְכִּיר *to give over, to deliver* Isa. 19:4.

II. **סָכַר** i. q. שָׂכַר *to hire*, Ezr. 4:5.

סָכַת not used in Kal, TO BE SILENT (kindred to שָׁקַט to be quiet).

HIPHAL, *to be silent* (prop. to keep silence; stillschweigen beobachten); it occurs once, Deu. 27:9 (Arab. سَكَت Conj. I. IV., id.; Sam. to attend); LXX. σιωπά; Vulg. attende.

סָלָל prop. *a slender rod* (root סָלַל No. II.), of which baskets are woven; hence *a basket* woven of rods (compare κάνειον, κανίς, κάναστρον, canistrum; prop. a basket made of reeds; from κάνη, reed); *a wicker-basket, a bread-basket*; plur. סָלָלִים Gen. 40:17; Ex. 29:3, 32. Arab. سَلَال id., سَلَال a basket-maker. Zab. سَلَال a basket.

סָלָה (i. q. מְסָלָה "way," ["basket"]), [Sillah], pr. n. of a town near Jerusalem, 2 Ki. 12:21.

סָלַף — (1) pr. i. q. סָלַף No. I, TO LIFT UP.

(2) specially *to suspend* a balance (compare נָשָׂא Job 6:2); hence *to weigh* (compare Lat. pendeo and pendo). Once found in —

PUAL, pass. Lam. 4:2, הַמְּסָלָאִים בָּפֹז "who are weighed with fine gold," i. e. are equal or comparable to fine gold.

[Derivatives, pr. n. סָלֹא, סָלֹא and סָלֹא.]

סָלַד ἀπαξ λεγόμεν. in PIEL סָלַד TO LEAP, TO SPRING, TO EXULT, Arab. صَلَد (ס and צ being interchanged), to leap as a horse, so that the stones give forth sparks. Job 6:10, "that is my consolation, וְיִהְיֶה לִּי יִהְיֶה לִּי וְיִהְיֶה לִּי and I exult, in pain (which) does not spare, that I have not denied the decrees of the Most Holy;" LXX. render ὁ ἁγίος by ἁγίασμός, Vulg. saliebam, although they differ altogether in rendering the other words. Others, as Saadiah, Abulwalid, Kimchi, by comparison with the Chald. סָלַד to burn, make the second hemistich concessive, or parenthetical, and thus translate, "although I burn (i. e. am in anguish; compare לָלַק) with grief which does not spare." Hence —

סָלָה ("exultation," or "burning"), [Selea], pr. n. m. 1 Ch. 2:30.

I. **סָלָה** i. q. **סָלָה** and **סָלָל** TO LIFT UP.
Whence—

(1) To suspend a balance, to weigh, see PUAL.
(2) Like the Latin *elevavit*, i. e. *contempsit*, to despise (as light things are of small importance and value, heavy things of much), Ps. 119:118. (Chald. and Syr. id.)

PIEL, i. q. Kal No. 2, Lam. 1:15.

PUAL, pass. of Kal No. 1, Job 28:16; used of wisdom, לא תסלה בזהב אופיר "it cannot be weighed with gold of Ophir," it cannot be bought with gold.

II. **סָלָה** perhaps i. q. **שָׁלָה** (ס and ש being interchanged), to be quiet, to be silent. Hence—

סָלָה m. rest, silence, with ה parag. **סָלָה** (Milél), to silence, silence! Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13), which has been so much discussed and tortured by the conjectures and blunders of interpreters. It seems to have been used to mark a short pause in singing the words of the psalm, so that the singer would be silent, while the instrumental music continued. This interpretation is supported—(a) by the authority of the LXX. who always render it *διάψαλμα*, i. e. an interlude, *διψαλμια* (although Hesych. renders it *μουσικὸν μέλος ἢ ῥυθμὸν ἐναλλαγή*).—(b) by the place where **סָלָה** commonly stands in the Psalms. For it stands in the middle of Psalms, at the place where a section of the Psalm is finished; thus in some Psalms it occurs once (Ps. 7:6; 20:4; 21:3), or twice (Psalm 4:3, 5; 9:17, 21), in others three times (Ps. 3:3, 5, 9; 32:4, 5, 7; 66:4, 7, 15; 68:8, 20, 33), and even four times (Ps. 89:5, 38, 46, 49), sometimes also it is put at the end (Ps. 3, 9, 24, fin.); it thus serves to divide a Psalm into several strophes. It rarely occurs in the middle of a verse (Psa. 55:20; 57:4; Hab. 3:3, 9). Also—(c) Psa. 9:17, where for the simple **סָלָה** there is more fully **הַיָּיִן סָלָה**, which should apparently be rendered "Instrumental music,—pause," i. e. the instrumental music to continue while the singer paused. With a similar meaning others derive **סָלָה** from **סָלָה** No. I, to lift up, and they understand it to be, a lifting up of the voice in singing with the music (compare **נָשָׂא** Job 21:12), but I prefer the former explanation.

Some have supposed that **סָלָה** is an abbreviation, formed from the initial letters of three words; but this is neither probable nor suitable. Such abbreviations are very common amongst the Arabs and the later Jews (as **רש** for **רבי שלמה ירחי**), but it cannot be shewn

that they were known to the ancient Hebrews. This word, taken as an abbreviation, has been variously explained, as **סָלָה** **הַיָּיִן** **סָלָה** "turn above, singer" (*ἀναυπο*); or **סָלָה** **הַיָּיִן** **סָלָה** "a mark of changing the voice," etc.; but all of these fall away with the hypothesis. More may be found in Michaëlis Supplem., p. 1760; Rosenmüller, Comment. in Psalm, vol. i., p. LIX. (LXVII. ed. 2); Noldii Concord. Particul. Hebr., p. 940, ed. Tymp.; Eichhorn Bibl. der Bibl. Literatur, vol. v. p. 542, seq.; Forkel, Gesch. der Musik, t. i. p. 144.

סָלָה (for **סָלָה** "elevation"), [*Sallu*], pr. n. m., Neh. 12:7; for which there is, verse 20, **סָלָה**.

סָלָה (id.) [*Sallu*], pr. n. m., 1 Chron. 9:7; for which there is, Neh. 11:7, **סָלָה**.

סָלָה ("lifted up"), [*Salu*], pr. n. m., Num. 25:14.

סָלָה ("lifted up," ["basket-weaver"]), [*Sallat*] pr. n. m.—(1), Neh. 11:8.—(2) Neh. 12:20; see **סָלָה**.

סָלָה Eze. 2:6; and—

סָלָה Eze. 28:24, a thorn; prop. such as is found on the twigs and shoots of palms; from **סָלָה** a twig, and **הָ**; see the root **סָלָה** No. 2. Metaph. used of wicked men, Eze. 2:6; LXX. *σκόλοψ*. (Chald. **סָלָה**, **סָלָה**; Arab. **سَلَال** thorns of palms).

סָלָה fut. **יִסְלַח** TO PARDON, FORGIVE; followed by a dat., Exod. 34:9; 1 Ki. 8:34, 36, 39. (Chald. Zab. id.; Æth. with the letters transposed, **ተሰላሠ**: to be merciful, propitious, to pardon; comp. Arab. **سَهْل** to shew oneself gentle. The primary idea seems to be that of *lightness, lifting up*; compare **סָלָה**, **סָלָה**).

NIPHAL, to be forgiven (used of sin), Lev. 4:26, 26, 31; 5:10, 13. Hence—

סָלָה m. forgiving, Ps. 86:5; and—

סָלָה f. pardon, forgiveness, Ps. 130:4; plur. Neh. 9:17.

סָלָה an unused root. Arab. **سَلَ** to walk, to go; whence **مسلك** a way, a track. Hence—

סָלָה (Caph without Dagesh, and therefore for **סָלָה**), [*Salcal*], pr. n. of a town on the eastern borders of Bashan, now called **صالح**, and by corruption Sarkhad **صرخد** abounding in vineyards. See Burekhardt's Travels in Syria ed. Germ p. 180

that of slipperiness, and with the sibilant turned into an aspirate, ῥῥ to pass by, to leave behind (prop. vorber[sch]lüpfen), Gr. ἀλείφω. Hence—

PIEL—(1) *to cause to slip, or fail*, as a just cause (σφάλλιν δίκαν, Eurip. Androm. 781 al. 766), Ex. 23:8; Prov. 13:6, חַסְדִּיךָ הִפְּסָה רַגְלִיךָ “wickedness causes the erring (foot) to slip.” Hence *to give to destruction*, Deut. 16:19; Prov. 21:12; 22:12; Job 12:19.—(2) *to make (a way) slippery*, Prov. 19:3.” Ges. App.] Hence—

["סֶלֶף m. prop. *smoothness, slipperiness*;
hence *flattery*, nearly i. q. חֶלְקֵי Prov. 11:3; 15:4."
Ges. App.]

סַלַק Ch. TO ASCEND, TO COME UP, Dan. 7:3, 8,
20. Pret. pass. id. Dan. 2:29; Ezr. 4:12. Syr., Zab.,
Sam., id. Compare above, at the root פָּלַל.

[סִלַּת. an unused root, see below.]

סֹלֶת f. (but masc. Ex. 29:40) very fine *flour*, or *meal*, Ezek. 16:13, 19; 1 Chron. 9:29; Gen. 18:6. סֹלֶת חִטִּים wheat flour, Exod. 29:2. (Ch. סֹלֶת חִטִּים id. Arab. سلت peeled barley, pearl barley, ἀλφίτα, compare the verb סִלַּת to sift flour in a sieve). The etymology is doubtful; for the verb סִלַּת appears to be secondary, and taken from the noun סֹלֶת. I expect that the primary radical was סָלַל, in the sense of shaking, and especially of sifting, i. q. זָלַל; whence סֹלֶת fem. סֹלֶת (as to which flexion compare דָּל fem. דָּלָה, from the root דָּלַל, מִשְׁקָשִׁים and מִשְׁקָשֶׁת Lehrg. p. 590). The ancients themselves appear to have been undecided as to the origin of this word, and thus it was sometimes masc., sometimes fem. [In Thes. Gesenius derives it from the unused root סָלַל, סִלַּל.]

סָמִים only in pl. סָמִים *spices*, Exod. 30:34. קְטֹרֶת
incense of odours, Ex. 30:7; 40:27. (Syr.
ܣܡܝܐ *aroma*, *φάρμακον*.) Root סָמִים i. q. Arabic
سَمَّ to smell.

סַמְגַר נְבוֹ (perhaps "sword of Nebo," i. e. of Mercury, from the Pers. *سُمشیر* a sword), [*Samgar-nebo*], pr. n. of a Babylonian commander, Jer. 39:3.

קָמַדַּר m. quadrilit. (compounded of the verbs קָמַט to smell, and הָרַר to adorn, compare Arab. هدر to break forth, as the blossom of palms), **VINE BLOSSOM**, *αἰνάριον*, Cant. 7: 13, פְּתַח הַזֵּן פֶּתַח הַקָּמַדַּר

"the vine sprouts, its blossom opens;" Cant. 2:15
הַגִּפְּנִים סִמְרָה "the vines (are in) blossom;" Cant.
2:15, כִּרְמִנִּי סִמְרָה "our vines (are in) blossom;"
(compare Ex. 9:31, הַפִּשְׁתָּה נִבְעַל, Symm. οἰνάνθη).

κηπίριζω, κηπισμός. (Syr. ܟܝܨܝܕܐ id., see Isa. 17:11; Pesh.; and in the Zabian also of other blossoms, as of hemp, see Norbergii Lexid. p. 159). Some of the Jewish doctors do not understand this to be the *blossom* of the vine, but the *small grapes* just out of the blossom (see Surenhusius, Mishnah, t. i. p. 309); this sense is also given by the Vulgate, chap. 7:13; so also Kimchi and Leonh. Hug (Schutzschrift für s. Erklärung des Hohenliedes, p. 5); but I prefer the former explanation, because of 2:13 and 7:13.—Some one has of late proposed a singular conjecture relative to this word (Lit. Zeit. Jen. 1830, iv. p. 333), that סמדר is a *superior kind of vine*, so called from the town of سمندر, which abounds in wine, which was situated in the province of Chazaria (now Astrachan), on the Caspian sea, not far from the mouth of the Volga, inhabited by both Jews and Christians, and destroyed by the Russians A.D. 969, as is narrated by Ibn Alvardi (Frühn on Ibn Fozlan, page 65). This place appears to have been so called from the monastery of St. Andrew, the [alleged] apostle of that region, as is shewn by the modern name, *San Andrewa*. (Compare the Servian city سمندرية or Sendrovja, from the Slav. Sandrew, i. e. St. Andreas.)

סָמַךְ fut. יִסְמֹךְ.—(1) TO PLACE, OR LAY something upon any thing, so that it may rest upon, and be supported by it. **סָמַךְ יָד עַל** to lay the hand on any thing (bie Hand worauf stützen), so as to lean upon the hand, Ex. 29: 10, 15, 19; Lev. 1: 4; 3: 2; 8: 14, etc. Am. 5: 19, וְסָמַךְ יָדוֹ עַל־הַחֵיִךְ and leaneth his hand upon the wall." Intr. *to rest upon* any thing. Ps. 88: 8, עַל־סִמְכָה חֲמָתְךָ "thy wrath resteth upon me."

(2) *to uphold, to sustain, to aid* (Æth. ሰጠክ): followed by an acc. Ps. 37:17, 24; 54:6. Ezekiel 30:6, סִמְכֵי מִצְרַיִם "those who help Egypt," the allies of Egypt; followed by ? Ps. 145:14. Part. pass. סִמְכָה propped, upheld, i. e. unmoved, firm, Ps. 112:8; Isa. 26:3. Followed by two acc. *to sustain one with any thing*, i. e. *to bestow upon him liberally*. Genesis 27:37, דָּגְנִי וְיִרְסֵי סִמְכָתִּי "I have sustained him with corn and new wine." Ps. 51:14.

(3) *to approach*, followed by עֲקֵב Ezekiel 24:2. (Syr. id. The signification of approaching is derived from that of resting upon, being contiguous; comp. Rabb. סמך to cohere, to be connected, near, קָרַב near).

NIPHAL, *to be propped, supported*, Jud. 16:29; *to stay oneself, to rest upon*, Ps. 71:6; Isa. 48:2. Metaph. 2 Ch. 32:8.

PIEL, *to stay*, i.e. *to refresh*, Cant. 2:5 (compare קָעַר). Hence pr. n. סְמַכְיָהוּ and —

סְמַכְיָהוּ (“whom Jehovah sustains”), [*Semachiah*], pr. n. m. 1 Ch. 26:7.

סָמַל an unused root, prob. *to be like* [“signification wholly uncertain”]; compare the kindred קָשַׁל *to be like*. Perhaps the same origin may be Lat. *similis* (ὁμαλός). Hence —

סָמַל & סָמַל m. i. q. צֶלֶם *an image, a figure, likeness*, Eze. 8:3, 5; Deut. 4:16. 2 Chron. 33:7, פָּסַל הַפָּסֶל *the statue of the figure, a carved idol*.

סָמַם see סָמַם.

סָמַן not used in Kal (kindred root סָמַן, TO DESIGNATE, TO MARK OFF, Talmud. סָמַן, whence סִימָן a sign. This has been improperly compared with the Gr. σημναινω, in which the ν does not belong to the root.

NIPHAL סָמַן *something marked off, appointed place*. Isaiah 28:25, שָׁעֶרָה נִסְמָן “and (he plants) barley in the appointed place,” i.e. in the field marked off. So Targ. Saud. Kimchi, and this interpretation is preferable to others which have been proposed. As to the explanation, *hordeum pingue, fat barley*, from the root סָמַן = שָׁמַן *to be fat*, it is contrary both to the laws of syntax, and to the context; see my Comment. The meaning *millet* is altogether conjectural, which is given by LXX. Theod. Aqu. Vulg.

סָמַר *horrere, θρίσσειν*, TO STAND ON END—(a) used of the hair (see Piel, and סָמַר), hence used of a man seized with terror. Ps. 119:120, סָמַר בְּשָׂרִי Symm. ὀρθοτριχεῖ. — (b) used of bristling points, hence סָמַר *something pointed, a nail*, and סָמַר Chald. *to fasten with nails*.

PIEL, id., *to stand on end*, as hair, Job 4:15; Hence [מִסָּמַר and] —

סָמַר masc. *bristling*, ὀρθότριξ, Jerem. 51, 27, an epithet of the insect יִלֵּק.

סָנָא an unused root, perhaps, i. q. שָׁנָא [in Thes. compared with סָנָה], whence סְנוּאָה and —

סְנוּאָה [*Senaah, Hassenaah*], [“perhaps thorny”], pr. n. of a town of Judæa, Ezra 2:35; Neh. 7:28; with the art., Neh. 3:3.

סְנוּבָלָט pr. n. *Sanballat*, a satrap of the king of Persia, in Samaria, Neh. 2:10; 3:33; 6:1, 2, 12, 14:13:28.

סָנָה an unused root; either i. q. Arab. سَنَّ IV.

to lift up, to elevate, or i. q. שָׁנָה *to sharpen, to be sharp*. Hence —

סָנָה masc. *a bush, thorn-bush*, Ex. 3:2, seq; Deu. 33:16 (Syr. سَنَّ id., Arab. سَنَا and سَنَا senna, senna leaves).

סָנָה (perhaps i. q. שָׁנָה “tooth,” “crag,” [*Seneh*], pr. n. of a crag over against Michmash, 1 Sa. 14:4 [In Thes. “in pause for סָנָה.”])

סְנוּאָה with the art. הַסְנוּאָה (“hated”), [*Senuah*], pr. n. Neh. 11:9.

סָנָר unused quadril.; Chald. *to blind, to dazzle*, according to Ch. B. Michælis, formed from the trilit. נָר *to shine*, by prefixing the letter ס (see Lehrgeb. page 862); according to J. Simonis, comp. of סָנָה *to shine*, and נָר *to make blind*. Hence —

סְנוּרִים m. pl. *blindness*, Gen. 19:11; 2 Ki. 6:18.

סְנַחֲרִיב pr. n. *Sennacherib* (Herod. Σαναχάρηβος), the king of Assyria, from the year 714 to 696 B.C., when he was slain by two of his sons in the temple of Nisroch, 2 Ki. 18:13; 19:16—36; Isaiah 36:1. See also concerning him, Herodotus, ii. 141; and the fragment of Berosus, in Euseb. Chron. Armen. ed. Aucher. t. i. p. 42, 43.

סָנַן an unused root, Chald. and Syr. *to sweep away with a broom* (but this is secondary, see the Root סָלַל No. 2).

סְנַסְנָה (“palm branch”), [*Sansannah*], pr. n. of a town in the south of Judah, Josh 15:31.

סְנַסְנָם m. pl. i. q. סְנַסְנָם (l and n being interchanged), *palm branches, pendulous boughs* Cant. 7:9. Compare סָלַל No. 2.

סְנַפִּיר quadrilit. *the fin* of fishes, Levit. 11:9; Deu. 14:9. The origin is uncertain. It may seem however to come from the trilateral root, נָפַר, נָפַר *to flee, to hasten*, Piel, *to propel*: with a sibilant prefixe. Comp. Lehrs. p. 862. [“Perhaps from נָפַל *to hasten*, and נָפַר *to flee*.”]

סָדָה masc. *a moth* [in clothes], perhaps so called

from leaping, (root סוס), Isa. 51:8. (Syr. ^{ܡܫܝܚ} id.; Arab. ^{موس} moth, weevil, louse, Gr. ^{σής}).

סמ' (perhaps for ^{סמסי} ^{شمسي} from ^{شمس} the sun), *Sisamai*, pr. n. m. 1 Ch. 2:40.

סער fut. יסער TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18:36; Pro. 20:28; hence *to sustain, to aid*, Ps. 20:3; 41:4; 94:18. Specially לב סער *to support the heart*, i. e. to refresh oneself with food (see לב No. 1, letter a). Gen. 18:5, לסעני "refresh your heart," refresh yourselves with food, Ps. 104:15; Jud. 19:8. Intrans. 1 Ki. 13:7, סערה refresh thyself (compare מטטה).

Derived noun מסער.

סער Ch. *to aid, to help*, followed by ל Ezr. 5:2.

סעה a root, ^{ἀπαε λεγόμεν}. i. q. Arab. ^{شعي} TO RUN, TO RUSH, used also of storms. Ps. 55:9, רוח סעה "a rushing (i. e. rapid) wind."

סעף m — (1) a fissure, a cleft. סעף הפלע cleft of a rock, Jud. 15:8, 11; pl. סעפי הפלעים Isa. 2:21; 57:5.

(2) a branch, Isaiah 17:6; 27:10; see קעפותר. (Both significations are also comprehended in the Arab. ^{شعبة}).

סעף TO DIVIDE, i. q. Arab. ^{شعب} the letters ה and ב being interchanged. Hence סעף, סעפה, סעפה [and סעף].

Piel סעף (denom. from סעף), *to cut off branches*, Isa. 10:33.

סעף verbal adj. (of the form קפול) *divided*, i. e. a person of a *divided mind*, who, being destitute of firm faith and persuasion as to divine things, is driven hither and thither; a *doubter*, a *sceptic*, ^{σκεπτικός}. Pl. סעפים Ps. 119:113; Luth. ^{zittergeister}.

סעפה f. i. q. סעף and סעפה only in plur. סעפות branches, Eze. 31:6, 8.

סעפה f. plur. סעפים *opposite sides, divided opinions*. 1 Ki. 18:21, ערמתי אתם פסחים על שתי הסעפים Vulg. ^{usquequo claudicatis in duas partes}, "how long will ye halt between the two sides?" i. e. "do ye hesitate between the worship of Jehovah and of Baal?"

סער (kindred to the roots שער and שער which see) — (1) TO BE VIOLENTLY SHAKEN, specially the sea agitated by storms, Jon. 1:11, 13; *to be tossed, by adversity*, Isa. 54:11; compare Piel

(2) act. *to rush upon, like a storm, used of an enemy*, Hab. 3:14.

NIPHAL, *to be agitated, shaken*, i. e. *disturbed* used of the heart, 2 Ki. 6:11.

PIEL סער *to toss about, to scatter (a people)*. Zec. 7:14.

POAL, intrans. *to be tossed about, dispersed (as chaff)*, Hos. 13:3. Hence —

סער masc. a storm, Jon. 1:4, 12; Jerem. 23:19; 25:32; and —

סעה f. id. Isa. 29:6; also רוח סעה Ps. 107:25, and רוח סעות Eze. 13:11, 13 (see שער and שעה).

סך m. with suff. ספי pr. an expansion, spreading out (from the root ספף); hence — (1) a basin, bowl, Exod. 12:22; Zec. 12:2; pl. ים Jer. 52:19, and ות 1 Ki. 7:50.

(2) sill, threshold (Syr. ^{ܡܫܝܚ} atrium), Jud. 19:27; 2 Ki. 12:10. (Ch. and Samar. id.).

(3) [*Saph*], pr. n. m. 2 Sa. 21:18, for which there is 1 Ch. 20:4, ספי.

ספה see מספוא.

ספר fut. יספר TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Eccl. 3:4; 12:5; Zec. 7:5; 12:12; followed by ל of the person whose death is lamented, 1 Ki. 14:13; Gen. 23:2; 2 Sa. 11:26; Jer. 4:8; Zec. 12:10; לפני 2 Sa. 3:31. It is sometimes so used as to be applied to the voice of the mourners [*to wail*], Mic. 1:8, "I will make a wailing (ספד) like the jackals." Jer. 22:18, "they shall not lament him (saying), *Alas!* my brother;" Jer. 34:5. Still I hold the proper signification to be that of *beating*, like the Gr. ^{σφαδίζω}; and this the LXX. express in several places (^{κἀπτεσθαι}). Isaiah 32:12, על שפרים ספדים "they smite upon the breasts" (comp. Lat. ^{pectora, ubera plangere}), spoken of women; comp. Nah. 2:8. There can be no difficulty in referring the word ספדים to women, since they are expressly mentioned, though at a considerable distance before (comp. also verse 11, חרדי נשונות; see Heb. Gram. § 144, note 1).

NIPHAL, *to be mourned for, lamented*, Jer. 16:4; 25:33.

Derived noun, מספד.

ספה — (1) i. q. ספף TO SCRAPE, TO SCRAPE TOGETHER (see Hiphil No. 1), *to scrape off*, Isa. 7:20; *to take away life*, Ps. 40:15; *to take any one away, to destroy*, Gen. 18:23, 24; and intrans. *to be destroyed, to perish*, Jer. 12:4.

(2) i. q. יסף (but יסף and יסף are of the same stock; see page LXVII. A.), to add, only in imp. ספּי Isa. 29:1; Jer. 7:21; and inf. ספּות Isa. 30:1. ["But these may be from יסף."] Also, to add to anything, to increase (see יסף No. 2), Nu. 32:14.

NIPHAL—(1) i. q. נָסַף No. 2, to betake oneself (into the house). Isa. 13:15, כָּל־הַנִּסְפָּה "whoever betakes (or, withdraws) himself;" i. e. lurks in houses, hides away. Opp. to כָּל־הַנִּמְצָא.

(2) to be taken away, to perish, Gen. 19:15; especially in battle, 1 Sa. 12:25; 26:10; 27:1.

HIPHAL, to heap together, to accumulate; followed by עַל upon any one, Deut. 32:23. LXX. συνάγω.

ספּין m. (from the root ספּן), ceiling (of the temple), 1 Ki. 6:15.

ספּרה f. number, Ps. 71:15. Root ספּר.

I. ספּח not used in Kal, probably i. q. ספּח, יסף (compare יסף, קָיֵשׁ, and the observations under the word קָלַח), TO ADD.

NIPHAL, to be added, to join oneself; followed by לָל Isa. 14:1.

PUAL, to be gathered together, to assemble selves, Job 30:7.

HITHPAEL, i. q. Niphal; followed by אֶ 1 Sa. 26:19.

II. ספּח i. q. שָׁפַח, Arab. سَفَح —(1) TO POUR, TO POUR OUT (see Piel, and the noun ספּיח).

(2) to anoint (comp. נָסַף; Syr. سَمِع to pour; Aph. to anoint any one a bishop). 1 Sam. 2:36, אֶל־אַחַת הַכֹּהֲנִים "anoint, (i. e. constitute) me, I pray, to some priestly office."

(3) to spread out, i. q. אֶת־כַּסֵּה; whence ספּפחה a cushion, quilt.

PIEL, to pour out for some one to drink, Hab. 2:15. [This root is not divided into two parts in Thes.]

Derivatives, ספּיח, ספּפחת, and —

ספּפחת f. scurf, scab, so called from the flowing out (falling off) of hairs, Lev. 13:2; 14:56. Compare שָׁפַח.

ספּי [Sippai]; see ספּ No. 3.

ספּיח m. prop. something poured out, a pouring out (from the root ספּח No. II.); hence—(1) corn growing spontaneously from the seed of the preceding year without its being resown, Lev. 25:5, 11; 2 Ki. 19:29; Isa. 37:30; compare קָיֵשׁ.

(2) an inundation, Job 14:19.

ספּינה f. a ship; once Jon. 1:5 (Syr. and Arab. ul.). Root ספּן to board, to floor.

ספּיר m. plur. יָסִים, a sapphire, a kind of gem, called from its beauty and splendour (see the root ספּר No. 1, 2), Exod. 28:18; 39:11; Job 28:6, 16 (Syr. سَفِير; Chald. ספּיר).

ספּל an unused root; prob. i. q. سَل to be low. Whence—

ספּל m. a dish, a bowl; only found Jud. 5:25; 6:38 (Chald. Talmud. and Arabic سفل idem. See Bochart, Hieroz. I. 549).

ספּן fut. יספּן prop. TO COVER (comp. the kindred roots שָׁפַן, שָׁפַן). Hence—

(1) to cover, as with beams or rafters; followed by two acc., 1 Ki. 6:9; 7:3.

(2) to floor, to cover with boards, 1 Ki. 7:7; Jer. 22:14; Hag. 1:4.

(3) to hide, to preserve. Deu. 33:21, וַיֵּרָא בְיָשָׁם, הִלֵּקֶת מַחֲשֶׁק סָפָן "and he saw a portion assigned by the law-giver there preserved," (ספּן agrees in gender not with הִלֵּקֶת to which it refers, but with the nearer word מַחֲשֶׁק, comp. 1 Sam. 2:4; Lehrs. p. 721).

Derived nouns ספּין, ספּינה.

ספּף not used in Kal. Æth. ሰፈፈ: TO SPREAD OUT; whence ספּף a bowl, a threshold. From this noun comes —

HITHPOEL הספּפף to stand at the threshold, Psa. 84:11.

I. ספּף fut. יספּף i. q. Arab. سَفَف. —(1) TO SMITE; specially—(a) עַל הָרֶגֶל to strike upon the thigh, a sign of indignation and also of lamenting, Jer. 31:19; Eze. 21:17; compare II. xii. 16; xv. 397; Od. xiii. 198. —(b) ספּף אֶת־כַּפַּיִם to strike the hands together, as in indignation, Nu. 24:10; or in derision (as if explosit aliquem); followed by עַל Lam. 2:15; Job 27:23 (where thirty-one copies read ס instead of ש); also without the word כַּפַּיִם Job 34:37.

(2) to chastise (used of God), Job 34:26.—It is sometimes written שָׁפַף, which see.

["HIPHAL, followed by אֶ, to strike hands with any one, Isa. 2:6."]

II. ספּף TO VOMIT, TO VOMIT FORTH (spuden speden), Jer. 48:26. Syr. سَفَف to overflow.

[(2) to suffice, 1 Ki. 20:10, Thes.] Hence—

ספּף redundance, abundance, Job 20:22.

ספּר fut. יספּר.—(1) prop. i. q. Arab. سَفَر to SCRATCH, TO SCRAPE (kindred to ספּר No. II, ظفر);

to polish (compare ספיר, and the cogn. verb שפיר).

(2) specially *to inscribe* letters on a stone; hence *to write*. Part. ספיר *a scribe*, Ps. 45:2; Ezr. 9:2, 3; specially — (a) the king's scribe, i. e. the friend of the king, whose office it was *to write his letters*, 2 Sam. 8:17; 20:25; 2 Ki. 12:11; 19:2; 22:3, seq. — (b) *a military scribe*, who has the charge of keeping the *muster rolls*, Jer. 37:15; 52:25; 2 Ki. 25:19; compare 2 Chron. 26:11; Isa. 33:18; gener. used of a general, Jud. 5:14. — (c) in the later books, a person skilled in the sacred writings, γραμματεὺς, 1 Ch. 27:32; Ezr. 7:6, a name by which Ezra is called; Neh. 8:1, seq.; 12:26, 36; Ezr. 7:11.

(3) *to number*, Gen. 15:5; Lev. 15:13, 28.

NIPHAL, pass. of Kal No. 3, *to be numbered*, Gen. 16:10; 32:13.

PIEL — (1) i. y. Kal No. 3, *to number*, Job 38:37; Ps. 40:6.

(2) *to narrate, to recount* (prop. to enumerate, compare Germ. zählen, erzählen), Gen. 24:66; 40:8; Job 28:27; followed by אל concerning any thing, Ps. 2:7; 69:27; especially *to tell with praise, to celebrate*, Ps. 19:2; 40:6; 78:6.

(3) simpl. *to speak, to utter words*, Ps. 73:15; Isa. 43:26.

PUAL, pass. of Piel No. 2, *to be narrated*, Ps. 22:31; Job 37:20.

Derivatives, ספורה, ספיר, [מספיר], and the four following nouns —

ספיר m. Ch. — (1) *a scribe*, a royal scribe accompanying a satrap, or governor of a province, Ezr. 4:8, 9, 17, 23.

(2) γραμματεὺς, *one skilled in the sacred books*, Ezr. 7:12, 21.

ספיר m. with suff. ספירי, pl. ספירים, constr. ספירי. —

(1) *writing*, Arab. سِفْر, Syr. سَفْر — (a) the art of writing and reading, Isa. 29:11, 12, יִרְעֶה הַסֵּפֶר “one acquainted with writing.” — (b) a kind of writing, Dan. 1:4, סֵפֶר וְלִשָּׁן בְּשָׂרִים “the writing (letters) and the tongue of the Chaldeans,” verse 17.

(2) *a writing*, whatever is written, used of a bill of sale, Jer. 32:12, seq.; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of a letter, 2 Sam. 11:14; 2 Ki. 10:1.

(3) *a book*, Ex. 17:14. סֵפֶר הַתּוֹרָה the book of the law, Joshua 1:8; 8:34; סֵפֶר הַבְּרִית the book of the covenant, Ex. 24:7; 2 Ki. 23:2; which is also called poetically סֵפֶר מִנְחָלֶת the volume of the book, Psal. 40:8; and סֵפֶר מִנְחָלֶת Isaiah 29:18, as in

Arab. كِتَاب 'a book, specially the Koran. סֵפֶר חַיִּים the book of life, God's index of the living, Ps. 69:23; compare Dan. 12:1; Apoc. 20:12, 15. סֵפֶרִים Dan. 9:2 (holy) books, τὰ ἁγία βιβλία. סֵפֶרִים to make books, used in contempt of bookwrights, Ecc. 12:12.

סֵפֶר Chald. i. q. Heb. סֵפֶר *a book*, pl. סֵפֶרִין Ezra 4:15; Dan. 7:10.

סֵפֶר m. — (1) *numbering*, 2 Ch. 2:16.

(2) [Sephar], pr. n. of a town in Arabia, Genesis 10:30; see under the word סֵפֶר.

סֵפֶר Obad. 20; [Sepharad], pr. n. of a country elsewhere unknown, whither the exiles of Israel were carried away; according to the Vulg. Bosphorus; according to the Syr., Ch., and the Hebrew writers Spain, which is clearly incorrect. Others suppose Sipphara, but this apparently would be rather סֵפֶרִים.

סֵפֶר f. *a book*, i. q. סֵפֶר Ps. 56:9.

[סֵפֶר] (the actually occurring form), see סֵפֶר.

סֵפֶרִים 2 Ki. 17:24; 18:34; 19:13; Isa. 36:19; 37:13; [Sepharvaim], pr. n. of a town subject to the Assyrian empire, whence a colony was brought to Samaria; prob. Sipphara situated in Mesopotamia on the Euphrates. Pl. Gent. noun סֵפֶרִים 2 Kings 17:31.

סֵפֶר (“scribe,” as to the feminine form in names of office, compare Lehrs. 468), [Sophereth], pr. n. m. Ezr. 2:55; with the art. Neh. 7:57.

סָקַל TO STONE, TO OVERWHELM WITH STONES, a species of capital punishment amongst the Hebrews, see on this subject the decisions of the Rabbins in Chr. B. Michaëlis Dissert. de Judiciis Poenaeque Capitalibus, § 5, in Pottii Syll. iv. p. 185. (I can hardly consider the signification of *stoning* as primary, especially as its power in Piel is also that of *removing stones*. The primary idea appears to lie in the root סָקַל, נָקַל to be heavy, weighty, whence an unused noun סָקַל, a stone so called from being heavy, and hence a denom. verb סָקַל to stone, Pi. id. and also to remove stones). Const. followed by an acc. of pers. Ex. 19:13; 21:28; often with the addition of the word סָקַלִים Deu. 13:11; 17:5; 22:24; compare syn. נָגַם.

NIPHAL, pass. *to be stoned*, Exod. 19:13; 21:28 seqq.

PIZL—(1) i. q. Kal, to throw stones at any one, 2 Sa. 16:6, 13.

(2) to clear from stones, to remove stones from a field (comp. Heb. Gram. § 51, 2 c), Isa. 5:2; with the addition of סָרָה Isa. 62:10.

PUAL, pass. to be stoned, 1 Ki. 21:14, 15.

סָר adj. (root סָרָה No. 2), f. סָרָה pr. evil; hence *sullen, sad, angry*, as applied to the countenance. (Germ. böse aussehend). 1 Ki. 20:43; 21:4, 5.

סָרַב an unused root; Chald. to be refractory, rebellious; whence—

סָרַב (for סָרַב, of the form קָטַל), m. a rebel, Eze. 2:6. Some of the Hebrew writers have explained סָרַבִּים to be *thorns*; and Castell, in Heptagl. *nettles* (by comparison with סָרַף to burn); but the common opinion has been rightly defended by Celsius, in Hierob. ii. page 222; (his opinion is given incorrectly by Simonis).

סָרַבֵּל quadril. Ch. to COVER (see Buxtorf, page 1548), as with a garment, flesh, fat; sprung from Pael סָרַב prop. to cause to carry; Arabic سَرَبِل to put on an under garment, a tunic. Hence—

סָרַבְלִין m. Chald. *saraballæ*, i. e. long and wide trousers, such as men still wear in the East, Dan. 3:

21, 27. (Arab. سُرَابِل plur. سُرَابِيل; Syr. and Ch.

id.; Pers. شلوار id.; whence Gr. σαράβα, σαράβαλλα, σαράπα; modern Greek σαρβαπιδες; Lat. sarabara, saraballa, Isid. Orig. xix. 23; Spanish *ceroulas*; Hungar. and Slav. *schalwary*; Polish *scharmvari*; see Frähn on Ibn Fossan, page 112, seqq.). [Perhaps, mantles, cloaks; see Thes.]

סָרְגֹן (perhaps Pers. سرگونه “prince of the sun”), [Sargon], pr. n. of a king of Assyria, who preceded Sennacherib, 716—714 B.C., Isa. 20:1.

סָרַד an unused root; Aram. סָרַד to fear, to tremble; whence—

סָרַד (“fear”), [Sered], pr. n. m. Gen. 46:14; whence the patron. סָרַדִּי Nu. 26:26.

סָרָה f. (from the root סָרַד), prop. a departing, withdrawing; hence—

(1) the violation of a law, an offence, Deut. 19:18.

(2) departure from Jehovah, Deu. 13:6; Jer. 48:16; 29:32; Isa. 1:5; 31:6; 59:13.

(3) cessation, Isa. 14:6. Others derive the first and second significations from the root סָרַר to be stubborn; but for this there is no need.

סָרָה (“withdrawing”), [Sirah], pr. n. of a fountain, 2 Sa. 3:26.

סָרַח—(1) TO POUR OUT, i. q. Aram. سَرَح (see Diss. Lugdd., p. 700, seqq.). Participle pass. סָרַחָה poured forth, i. e. extended on a couch, Amos 6:4, 7. Intrans. Eze. 17:6, נָפְץ סָרַחָה “a spreading vine.”

(2) to be redundant, hanging over, used of a curtain, Ex. 26:12; part. pass. סָרַחָה redundant, verse 13. Eze. 23:15, סָרַחָה סָרַחָה “redundant (or luxurious) with mitres,” wearing long turbans hanging down from their heads.

NIPHAL, to be poured forth, metaph. Jer. 49:7, נִפְּחָה חִכְמָתָם “is their wisdom poured forth?” compare the root נָפַץ No. 1, b. Hence—

סָרַח masc. superfluity, redundancy, concrete, what remains, Ex. 26:12.

סָרִיין i. q. סָרִיין a coat of mail, Jer. 46:4; 51:3.

סָרִים constr. st. סָרִים, pl. סָרִים const. סָרִים, סָרִים

and Syr. سَرِيٍّ—(1) a eunuch, one castrated (see the root סָרַם), Isa. 56:3, 4; such as the Eastern kings were accustomed to set over the care of their women (Est. 2:3, 14, 15; 4:5), and other offices of the court (Esth. 1:10, 12, 15). סָרִים רַב Daniel 1:3; שָׂרִי סָרִים verse 7, seq., “the prince of the eunuchs,” who was over the royal children, just as now in Turkey. Kistlar Aga, the prince of the eunuchs, has the charge of the royal children of the Sultan, called *Itshoghlan*. Hence—

(2) any minister of the court, although not castrated (Genesis 37:36; 39:1); although it is difficult to determine in what places the primary meaning of the word is preserved, and in what it is lost, 1 Sam. 8:15; 1 Kings 22:9; 2 Ki. 9:32; 20:18; 24:12, 15; 25:19 (where סָרִים is a military leader); Jer. 34:19; 41:16. Targum sometimes renders it

רַבָּא a prince. Arab. خَادِم minister. The Syriac, however, always renders it سَرِيٍّ a eunuch (prop. faithful, as eunuchs were considered remarkable for fidelity to their masters); and so LXX., Vulg.

סָרַן or סָרָן only in plur. סָרָן Chald. a royal minister of the Persians, Dan. 6:3, seqq. In Targ. סָרָן, plur. סָרָן, stands for the Hebr. סָרַר

governor, overseer, magistrate. I cannot determine anything as to the etymology. It seems, however, the most simple to regard סָרַר as compounded of שָׂר a prince, and the servile termination, used in Persic, -ר, as in the word סָרַר.

סָרַר only in plur. סָרָרִים, סָרָרִי — (1) *axles of a chariot*, 1 Ki. 7:30 (Syr. סָרָר id.) The origin is doubtful.

(2) *princes* (compare سَطَب an axis, a pole; metaph. a prince, as if a hinge of the people), a word only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 16:5, seq.; 1 Sam. 6:4, seq.; 5:8, seq.; 29:6.

סָרַר an unused root, which had, I expect, the same meaning as the kindred word שָׂרַר (denom. from שָׂרַר, to pull up by the roots; hence to extirpate, specially the testicles, to castrate. Syr. and Chald. سَرَس, סָרַר to castrate. Hence סָרַרִים castrated (prop. extirpated); whence the secondary verb סָרַר to be sexually impotent.

סָרַר f. a branch, i. q. סָרַר with the letter ר inserted, Eze. 31:5. Syr. سَرَد to sprout.

סָרַר not used in Kal, i. q. שָׂרַר to burn. [Syr. سَرَد.]

PIEL, part. מְסָרַר a burner (of the dead), one who lights a funeral pile, Amos 6:10; which was commonly done by the nearest relative; twenty-three codd. of Kennic. and several of De Rossi, have here מְסָרַר.

סָרַר m. Isaiah 55:13; a plant growing in the desert. LXX. Theod. Aqu. κόρυζα; Vulg. *urtica*. Jo. Simonis (even in his first edition) compared it with Syr. سَرَد white mustard; and this has been again brought forward by Ewald, Hebr. Gram.; but this latter word is from the Pers. اسپید, سپید white; and it cannot seem to be contracted from the word before us.

סָרַר — (1) TO BE REFRACTORY, STUBBORN; pr. used of refractory beasts (kindred root סָרַר). Only in the part. [except Hos. 4:16] סָרַר f. סָרַר refractory, stubborn; used of an untamed cow, Hos. 4:16; of a son who refuses to submit to his parents, Deut. 21:18, 20; Ps. 78:8; Jer. 5:23; of a woman who has cast off restraint and indulges in lusts Pro. 7:11; of the

people of Israel, Isa. 1:23; 30:1; 65:2; Psa. 68:19; Hos. 9:15. From the idea of stubborn animals shaking the yoke off from their shoulders, is taken the phrase סָרַר to give a refractory shoulder, i. e. to be stubborn, Neh. 9:29; Zec. 7:11. There is a paronomasia in Jer. 6:28, סָרַר סָרַרִים "those fallen away to the stubborn."

(2) to be evil, i. q. Arab. شَر. Hence סָרַר.

סָרַר an unused root, Arab. سَرَا, Syr. سَرَا (although perhaps these are denominatives), to pass the winter. Hence —

סָרַר, סָרַרִי, m. winter, Cant. 2:11. (Aram and Arab. سَرَا, سَرَا id.)

סָרַר ("hidden"), [Sethur], pr. n. of a captain of the tribe of Asher, Nu. 13:13.

סָרַר i. q. שָׁמַר — (1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19, 25; 2 Chr. 32:3, 4. (The following roots which begin with an aspirate are kindred to this, סָרַר, סָרַר, סָרַר which see.)

(2) to shut up, to hide, Daniel 8:26; 12:4, 9. Part. pass. סָרַר hidden, secret, Eze. 28:3.

NIPHAL, to be stopped up (used of the chinks of a wall), Neh. 4:1.

PIEL, i. q. Kal signif. 1, Gen. 26:15, 18.

סָרַר TO HIDE, once in Kal, Prov. 22:3 כחב, where the סָרַר has Niph., comp. Prov. 27:12.

NIPHAL — (1) to be hidden, to lie hid. Job 3:23, "to a man סָרַר וְיָדָעוּ לְפָנָיו to whom his way is hidden," who does not know how to escape from calamities. Followed by יָדָעוּ, καλύπτεσθαι από τινος (compare יָדָעוּ No. 3, a), to lie hid from any one, Ps. 38:10; Isaiah 40:27. Gen. 31:49, "when we shall be hidden from one another," when we shall be far from one another; followed by יָדָעוּ Hos. 13:14, "repentance is hid from my eyes," i. e. I am as it were ignorant of it; followed by יָדָעוּ (Lat. occultari a conspectu alic. Plaut.), Deut. 7:20; יָדָעוּ Jer. 16:17; יָדָעוּ Amos 9:3. Part. pass. סָרַר hidden things, secrets, Deut. 29:28; specially hidden sins, committed ignorantly Ps. 19:13.

(2) to hide oneself, 1 Sa. 20:5, 19; followed by יָדָעוּ Ps. 55:13, and יָדָעוּ Gen. 4:14.

PIEL, to hide, Isa. 16:3.

PUAL, to be hidden, Prov. 27:5.

HIPHIL סָרַר to hide. Job 3:10, וְיָדָעוּ לְפָנָיו "and (that) he did (not) hide calamity from my eyes," did not turn it away from me, avert it. — (1) to cover over, especially the face, Ex. 3:6; followed by יָדָעוּ

earth, שָׁמַע, שָׁמַע, and even—(b) to the letter ר (by which several express the Arabic *Ghain*), as קָעַט and קָרַט to polish. Farther, the very frequent interchange of the letters פ and פ should be remarked; this is done in such a way that for the Hebrew פ the Aramæans, rejecting both the sibilant and the sound of t, retain nothing but a guttural breathing; as צָאן, צָאן flocks; אֶרֶץ, אֶרֶץ earth; צֶמֶר, צֶמֶר wool; חָלַץ, חָלַץ and חָלַץ to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

I. עָב m. an architectural term, *thresholds, steps*, by which one goes up to a porch, 1 Ki. 7:6; Ezek. 41:25. Plur. עָבִים (from the sing. עָב), verse 26. Targ. in both places, renders it well עָבִים thresholds. Vulg. *epistylum*, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of *covering* (see the root עָבַב).

II. עָב comm. (m. Isa. 19:1; Eccl. 11:3; f. 1 Ki. 18:44), const. עָב, plur. עָבִים, const. עָבִי 2 Sa. 22:12, and עָבוֹת 2 Sa. 23:4 (from the root עָוַב).

(1) *darkness*, especially of a cloud. Exod. 19:9, עָבִים "in the darkness of a cloud." Ps. 18:12, עָבִים "darknesses of clouds." Hence—

(2) *a cloud* itself, Job 36:29; 37:11, 16.

(3) *a dark thickct of a wood*; pl. עָבִים Jer. 4:29.

עָב see עָב No. I.

עָבַב, an unused root; prob. *to cover, to hide*; compare עָבַב i. q. חָבַב, חָבַב, חָבַב to lie hid, II. to hide, עָב med. Ye, to lie hid. Hence עָב No. I.

עָבַר, fut. יַעְבֹּר—(1) TO LABOUR, TO WORK (arbeitsan), TO DO WORK. (Aram. עָבַר, to do, i. q. Heb. עָשָׂה; Arab. عَمِد to worship God, see No. 2, b; Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, יָמִים תַּעֲבֹד "six days shalt thou labour" (opp. to יָצַב). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, *to bestow labour on any thing* (etwas bearbeiten), *to till a field*, Gen. 2:5; 3:23; 4:2; *a vineyard*, Deu. 28:39; *a garden*, Gen. 2:15; used of artisans, Isa. 19:9, עֲבָדֵי פִשְׁתִּים "those who work in flax." Eze. 48:18, עֲבָדֵי יְהוּדָה "those who work (in building) the city." Without the acc. Deu. 15:19, "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) *to serve, to work* for another, Gen. 29:20; commonly followed by an acc of pers. to serve any

one (Germ. jemanden bedienen), Gen. 27:40; 29:15; 30:26; followed by לְ 1 Sa. 4:9; עָבַד with some one, Gen. 29:25, 30; Lev. 25:40; and לְפָנַי 2 Sa. 16:19 (used of the king's minister, comp. עָבַד לְפָנַי). Followed by two acc. Gen. 30:29, וְאַתָּה יָדָעְתָּ אֵת אֲשֶׁר עָבַדְתִּיךָ "thou knowest how I have served thee." Specially *to serve* is used—(a) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, וְעַבְדוּם וְעָנִי אֹתָם "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them."—(b) to serve God or idols; i. e. *to worship* God or idols, followed by an acc. Ex. 3:12; 9:1, 13; Deu. 4:19; 8:19; 30:17; followed by לְ Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage).—It is also said—(c) with two accus. *to serve Jehovah with anything*, i. e. *to offer sacrifice*, Exod. 10:26; and without the name of God, וְיָבִיחַ וְיָבִיחַ to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) עָבַר causat. i. q. הָעֲבִיר (comp. עָב letter B, 4) *to impose labour or servitude upon any one*. Lev. 25:39, וְעָבַד בּוֹ עֲבָדְתָּ עָבַד "thou shalt not impose upon him servile work;" verse 46; Ex. 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL—(a) *to be tilled as a field*, Deu. 21:4; Eze. 36:9, 34.—(b) *to be served, as a king by his subjects*, Ecc. 5:8.

PUAL—(1) i. q. Niph., Deut. 21:3; comp. 15:13.

(2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage עָבַדְתָּ which was laid upon thee." For עָבַד one would expect עָבְדָה, but see Hebr. Gramm. § 138, 1, b.

HIPHAL—(1) causat. of Kal No. 1, *to cause to labour, to compel to do work*, followed by an acc., Ex. 1:13; 6:5; hence *to cause weariness by hard labour, to fatigue*. Isa. 43:24, "I have not wearied thee with (offering) sacrifices... 24, הָעֲבָדְתִּיךָ אֲךָ הָעֲבָדְתִּיךָ but thou hast wearied me with thy sins."

(2) causat. of No. 2, *to make to serve*, Eze. 29:18; *to bring (a people) into bondage*, Jer. 17:4.

(3) causat. of No. 2, b, 2 Ch. 34:33.

HOPHAL, הָעֲבַר *to be made to serve, or to worship*, Ex. 20:5; לֹא תַעֲבֹד "thou shalt not be made to worship them (false Gods);" 23:24; Deut. 5:9; hence *to serve* at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, עָבָד, עֲבָדָה, and also מַעֲבֵד

עָבַד Chald. *to m. ke*, i. q. Hebr. עָבַד Dan. 3:1, 15. קָרַב עָבַד to wage war, Dan. 7:21. עָבַד to do with any one (according to one's will), 4:32; עָבַד id., Ezr. 6:8.

ITHEPAL, *to be made*, Ezr. 4:19; 5:8; 7:26; Dan. 3:29.

Derived nouns, עֲבִידָא, עֲבִיד, מַעְבֵּד.

עָבַד m. — (1) *a servant*, (Knecht), who, amongst the Hebrews, was commonly *a slave* (Sklav, Erbreigener), Gen. 12:16; 20:14; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, עָבַד עֲבָדִים “a servant of servants,” the lowest servant. The name of servant is also applied — (a) to a whole people when subject and tributary to another, Genesis 9:26, 27; 27:37. — (b) to the *servants* of a king, i. e. his ministers and courtiers; e. g. עֲבָדֵי פָּרֹעַ Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; עֲבָדֵי שָׂאוֹל 1 Sam. 16:17; 18:22; 28:7; to messengers, 2 Sam. 10:2—4; to military captains, Isa. 36:9; and to the common soldiers themselves, 2 Sam. 2:12, 13, 15, 30, 31; 3:22; 8:7; and so frequently. — (c) once figuratively (by zengma) used of inanimate things, Gen. 47:19; compare Judith 3:4. The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants*, and those to whom they speak *lords*, (see אָדוֹן). Gen. 18:3, “pass not by thy servant,” i. e. *me*, Gen. 19:19; 42:11; 44:16, 21, 23; 46:34; Isaiah 36:11; Dan. 1:12, 13; 2:4 [Chal.]; so in prayers offered to God, Psalm 19:12, 14; 27:9; 31:17; 69:18; 86:2, 4; 119:17; Neh. 1:6, 8. Dan. 10:17, “how can the servant of my lord talk with my lord?” i. e. how can *I* talk with *thee*? עָבַדְךָ *thy servant* is thus put for אֲנִי; so that the suffix of the first person may refer to it; see Gen. 44:32, “for thy servant became surety (i. e. *I* became surety) for the lad with my father.” Absent persons even, whom one wishes to commend to the favour of a patron, are called their *servants*; as Gen. 44:27, “thy servant, my father said to us,” Gen. 32:4, 18.

(2) עָבַד יְהוָה is figuratively applied in various senses. It is — (a) *a worshipper* of God; Neh. 1:10, עֲבָדֶיךָ וְעַמְּךָ “they (the Israelites) are thy servants and thy people,” compare Chaldee Ezra 5:11, “we are the servants of the God of heaven,” i. e. we worship the God of heaven; Dan. 6:21, “O Daniel, servant of the living God,” i. e. who worshippeth the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e. g. to Abraham, Ps. 135:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to

Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, seqq.; Eze. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. יְהוָה עֲבָדֵי is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa. 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is — (b) *the minister*, or *ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, נָקַל מְהִיּוֹדֵךְ לִי, עָבַד לְהָקִים אֶת שְׁבִטִי יִשְׂרָאֵל וְנִרְ “it is a light thing that thou shouldst be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel... I will make thee to be a light for the nations,” etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich מַלְאָכָיו), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is the *godly* who are especially to be understood, i. e. those truly called Israelites, ἀληθινοὶ Ἰσρ. Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:3, 5; 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador* and *friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]

(3) ("servant, sc. of God"), [*Ebed*], pr. n. m. —(a) Jud. 9:26, 28.—(b) Ezr. 8:6.

עבד מלך ("servant of the king," Arabic *عبد الملك* *Abdulmalik*), [*Ebed-melech*], pr. n. of an Ethiopian in the court of Zedekiah, Jer. 38:7; 39:16.

עבד נגו (perhaps = **עבד נבו** "worshipper of Mercury;" see **נבו**), [*Abed-nego*], Da. 1:7; 2:49; 3:12; and **עבד נגו** verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

עבד Chald. i. q. Hebr. **עבד** a servant; **עבד אלהים** servant, i. e. worshipper of God, Dan. 3:26; 6:21; Ezr. 5:11.

עבד m. (Kametz impure), work, deed; found once, Eccl. 9:1.

עבדא ("servant, sc. of God," a word of a Chaldee form), [*Abda*], pr. n. m.—(1) 1 Ki. 4:6.—(2) Neh. 11:17; for which there is, 1 Ch. 9:16, **עבדיה**.

עבדאל ("servant of God"), [*Abdeel*], pr. n. m. Jer. 36:26.

עבדה f.—(1) labour, work, Ex. 1:14; Levit. 25:39, **עבדת עבד** "labour of a servant;" Levit. 23:7, **עבדת עבדה** "all work in which there is labour."

(2) work, business, office, Num. 4:47, **לעבד** "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, **עבדת העבדה**; Isa. 28:21; 32:17, **ועבדת היצדקה** "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. **עבדא**, **עבדיא** i. q. **מעשה** work, wages).

(3) specially, rustic labour, agriculture, 1 Ch. 27:26; Neh. 10:38.

(4) service, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, **עבדת המלך** "the service of the king," attendance on him; Ps. 104:14, **עשב לעבדתי האדם** "herb for the service (i. e. use) of man;" specially sacred service, more fully **מועד** **באהל מועד** Nu. 4:23, 35; **עבדת אהל מועד** Ex. 30:16; 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5.—**עבד עבדה** to serve service, Gen. 30:26.

(5) instruments, implements, Nu. 3:26, 31, 36.

עבדה f. household, family, servants, Gen. 4:14; Job 1:3.

עבדון ("servile"), [*Abdon*], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found

in twenty MSS., Josh. 19:28, instead of the common reading **עבדון**.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

עבדות f. (denom. from **עבד**), bondage, servitude, Ezr. 9:8, 9.

עבד ("worshipping," sc. God, compare **עבד** No. 5), [*Obed*], pr. n. m.—(1) Ruth 4:17, 21.—(2) 1 Ch. 11:47.—(3) 1 Ch. 2:37.—(4) 1 Ch. 26:7.—(5) 2 Ch. 23:1.

עבד אדם ("he who serves the Edomites"), [*Obed-edom*], pr. n. of a Levite, 2 Sa. 6:16; 1 Ch. 16:38.

עבדיה (for **עבדיה** "servant of Jehovah"), [*Abdi*], pr. n. m.—(1) 1 Chr. 6:29.—(2) 2 Chr. 29:12.—(3) Ezr. 10:26.

עבדיאל ("servant of God"), [*Abdiel*], pr. n. m. 1 Ch. 5:15.

עבדיהו & עבדיהו m. ("worshipper of Jehovah"), compare Arab. *عبد الله*, [*Obadiah*], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezra 8:9; Neh. 10:6. LXX. *Ἀδδίας* (which is properly for **עבדיה**).

עבה—(1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun **עבי**.

(2) to be dense, compact, whence **עביר**, density. Syr. *حَبَّ* to be thick, dense, Eth. *ፀብብ*: to be great, to increase, Arabic *وَجِبَ* to be great, thick.

עבוט m. a pledge, Deu. 24:10, 11, 12; from the root **עבט**.

עביר constr. **עביר הארץ** corn, prop. produce, or offering of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. **העביר** to offer, compare **בול** from **הוביל** to bring, and **תבואה** produce, from **הביא**. (Syr. *حَبَّ*, Chald. *עביר* id.).

עביר pr. subst. passing over, transition, an idea which is transferred to the cause (pr. the passing over of the cause to the effect), the price (for which any thing is transferred from one owner to another), purpose, object (prop. the passing to: a thing which we desire to attain). With the prefix **ב**: **בעביר** it becomes—

(A) a prep. signifying—(1) *propter, because of* (compare Talmud בְּשֶׁבֶל through the way of, i. e. because of, Germ. von wegen, wegen), Exod. 13:8; 1 Sam. 12:22. With suff. בְּעִבְרִי, בְּעִבְרֶךָ because of me, thee, etc., 1 Sa. 23:10; Gen. 12:13, 16; 18:26.

(2) *pro, for*, used concerning the price for which any thing becomes another's, Am. 2:6; 8:6.

(B) Conj.—(1) *because* (compare A, 1), followed by a pret. Mic. 2:10.

(2) *that* (of purpose and object, in order that), followed by a fut. Gen. 27:4; Exod. 9:14; and inf. 2 Sa. 10:3; fully בְּעִבְרִי אֲשֶׁר Gen. 27:10; also לְעִבְרִי followed by an inf. 2 Sam. 14:20; 17:14 (compare ? conj. *that*.)

(3) *while* (pr in the transit sc. of time), 2 Sa. 12:21.

עֲבַט fut. יַעֲבֹט —(1) TO CHANGE, TO EXCHANGE (see Pi.); kindred is עָבַת to interweave.

(2) *to give a pledge for anything borrowed* (which includes the idea of exchange). Deu. 24:10, לְעִבְטָא "that he may give his pledge." Also *to borrow* on the security of a pledge, Deut. 15:6, וְאַתָּה לֹא תַעֲבֹט "and thou shalt not borrow."

PIEL, *to change, to exchange*. Joel 2:7, "they shall not change their ways," i. e. they shall go right on in the same way.

HIPHIL, *to lend* [on security of a pledge], followed by acc. of pers. (to whom), Deu. 15:6; followed by two acc. of pers. and the thing lent, Deu. 15:8.

Hence עָבַט and —

עֲבִיט m. (from the root עָבַט) pr. *pledging of goods*, hence *load of debt* which one has contracted, Hab. 2:6. [In Thes. the meaning taken is that of accumulation of pledges.]

עֲבִי m. (from the root עָבַה) *density, compactness*, Job 15:26; 2 Ch. 4:17, בְּעִבְי הָאֲדָמָה "in the compact soil." Vulg. in terra argillosa.

עֲבִי with suff. עֲבִי m. *thickness*, 1 Kings 7:26; Jer. 52:21. Root עָבַה.

עֲבִידָא f. Ch. — (1) *work, labour*, Ezr. 4:24; 5:8; 6:7, 18.

(2) *business*, Dan. 2:49; 3:12; compare מְלָאכָה Neh. 2:16.

עֲבַל an unused root, Arab. عَبَلَ to strip a tree of leaves, Med. E and O, to be thick, robust. IV. to be stripped of leaves. Hence the pr. n. עֲבֹל, עֲבִל.

עֲבִי an unused root, see יַעֲבֹז.

עָבַר fut. יַעֲבֹר —(1) TO PASS OVER. (Arabic عَبر to pass over, to cross a stream; a' to go away,

to depart, to die; عَبر, عَبر shore, bank of a stream.

Ufer, עָבַר to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sansc. *upari*, Pers. ابر, ابر, and زبر; *super, supra*, Gr. ὑπέρ, πέρα, πέραν, πέραν, Lat. *super*, Goth. *ufur, asar*, Germ. *über*.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:27; 4:21; followed by ? Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; בְּתוֹךְ Num. 33:8. Absol. *to pass over*, sc. a stream (er setze über), Josh. 2:23, and followed by an acc. of that *to* which we pass over, Jer. 2:10, עָבְרוּ אֶל־כִּתִּיִּם "pass over (the sea) unto the shores of Chittim," Am. 6:2; followed by אֶל Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).

Specially used—(a) of the wind passing over upon any thing, followed by ? Ps. 103:16.—(b) of *waters*, which, overflowing their banks, *pass over*, Isa. 8:8; 54:9; Nah. 1:8; Hab. 3:10; followed by an acc. of the bank, Jer. 5:22; used figuratively of an army overflowing, Dan. 11:10, 40; of the feelings of the soul which overflow and pour themselves out in words, Ps. 73:7. Compare Hithpael.—(c) used of *tears*, as overflowing (compare Arab. عَبر the eye gushes

with tears, Germ. die Augen gehen über, عَبر a tear). Part. עָבַר לָר overflowing myrrh, dropping spontaneously, Cant. 5:5, 13.—It is—(d) *to go over to some one's side*, followed by עַל Isa. 45:14.—(e) *to violate a law*, 2 Ki. 18:12; Esth. 3:3; Jer. 34:18; Dan. 9:11.

(2) *to pass over, to pass through*, a country, a city, etc.; followed by an acc. Jud. 11:29, וַיַּעֲבֵר אֶת־נָלָעַר וְאֶת־מְנַשֶּׁה "he went through Gilead and Manasseh." Isa. 23:10, עָבְרִי אֶרֶץ־נִיְלָעַר "pass over thy land like the Nile" (compare No 1, b); Ps. 8:9. More often also followed by ? Gen. 12:6; 30:32; Num. 20:18; 33:8; Isa. 8:21; 10:29; 34:10; Jer. 2:6; followed by בֵּין (between two things) Gen. 15:17; Jer. 34:19; בְּתוֹךְ Job 15:19. Absol. Lam. 3:44, "thou hast covered thyself with clouds, מַעֲבֵר פָּנֶיךָ so that prayers do not pass through."—עָבַר 2 Ki. 12:5, more fully עָבַר לְפָנֶיךָ Gen. 23:16, "money which passes with the merchants" (gambare ὄμνῆζε; French, *argent qui passe*), is money such as merchants will take. (Whether this was stamped coin or not in the time of the patriarchs, this is not the place to investigate.) Vulg. *moneta probata*

(3) *to pass by* (vorübergehen). Gen. 37:28, "and there passed by Ishmaelites." Ruth 4:1. Part

עָבְרוּ *Psa. 129:8; עָבְרוּ דָרָךְ Psa. 80:13; 89:42; Job 21:29*, passers by. Followed by an acc. of pers. or place: passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18:23; followed by **עַל** 1 Ki. 9:8; 2 Ki. 4:9; Pro. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; **עָלָה** Gen. 18:3; **עָלָה** Ex. 34:6; **לָפָנַי** 2 Ki. 4:31. Specially —(a) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11. —(b) *to pass by quickly, to vanish*, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24. —(c) *to perish*, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. **עָבַר בְּשֵׁלַח** *to perish by the weapon (of death)*, Job 33:18; 36:12. **עָבַר בְּשֵׁחַת** *to perish in the sepulchre [corruption]*, Job 33:28. —(d) metaph. is said **עָבַר עַל פְּשָׁעוֹ** *to pass by sin, i. e. to forgive*, Mic. 7:18; Pro. 19:11; and without **פְּשָׁעוֹ**, followed by a dat. of pers. *to forgive any one*, Amos 7:8; 8:2. —(e) Isaiah 40:27, **יַעֲבֹר מִיִּשְׁכָּנִי יְהוָה** “my cause has passed over from my God;” i. e. he does not regard my cause, he overlooks it and neglects it (*er läßt es rubig an sich vorübergehen*). Comp. Arab. **عَدَا** *to pass by, to omit, to supersede*.

(4) *to pass on, or along, to go beyond* (*weiter gehen*). Gen. 18:5, **אַחֲרַיְכֶם** “afterwards ye shall pass on,” go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence —(a) *to move on, to march*, Josh. 6:7, 8; Ps. 42:5. —(b) *to pass away, to depart*, Cant. 5:6; followed by **מִן** Ps. 81:7, **מִיָּדוֹ תִּעְבְּרָנָה** “his hand departed from the basket” (for carrying burdens); i. e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24, **אֵיזָה עָבַר רוּחַ יְהוָה מֵאַחֲרַי** “which way did the Spirit of Jehovah depart from me?” —(c) *to pass on to any place, to go to any place*; followed by **עַל** 2 Ki. 6:30; followed by an acc. Am. 5:5. **עָבַר מֵעִיר לְעִיר** *to pass from city to city, to go through all the cities*, 2 Chr. 30:10. **עָבַר וַיָּשָׁב** *to pass on and return, to go hither and thither*, Ex. 32:27; Eze. 35:7; Zec. 7:14; 9:8. —(d) *to enter*, followed by an accus. into a gate, Mic. 2:13 (opp. to **יָצָא**); metaph. **עָבַר בְּבְרִית** *to enter into a covenant*, Deu. 29:11; compare **בֹּא** No. 1, e. —(e) followed by **לְפָנַי** *to pass on before*, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13. —(f) followed by **אַחֲרַי** *to follow any one*, 2 Sa. 20:13.

(5) Followed by **עַל** *to pass over any person or thing*, Nu. 6:5. —(a) *to overwhelm any one*, used of overflowing waters (compare No. 1, b), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, “like a man **יִין עָבְרוּ** (whom) wine overwhelms,” oppresses, (compare similar expressions under the words **קָלַע**, **הִלֵּם**); used of a multitude of sins (followed by an acc.), Psa. 38:5; of the anger of God,

Ps. 88:17; compare Lam. 4:21. —(b) *to rush upon any one, to attack, to assail him*, followed by **אֵל** Nah. 3:19, “whom has not thy wickedness assailed;” Job 13:13, “let what (calamity) will assail me;” Micah 5:7. Used of God himself, Job 9:11, of a spirit of jealousy, Num. 5:14. —(c) *to be imposed on any one*, Deu. 24:5. But Isa. 45:14, **עָבַר עָלַי** *is to pass over to another owner (speaking of riches)*, compare Eze. 48:14.

NIPHAL, *to be passed over (as a stream)*, Eze. 47:5.

PIEL, *to cause to pass over, to make to pass forward* —(a) a bar or bolt, hence to shut up with a bolt; *to bar*, followed by **לְפָנַי** 1 Kings 6:21, **וַיַּעֲבֵר יְהוָה לְפָנַי הַיְבִיר** “and he closed up with golden chains (as if with a bolt) before the holy of holies.” —(b) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, **שֹׁרֹו עָבַר** “his ox (i. e. cow) becomes pregnant.” Chald. **עָבַר** Peal, Pael, Ethpaël, id., see Bochart, Hieroz. i. p. 291, and Buxtorf, Lex. Chald., p. 1568; compare syn. **עָרָה** *to pass by*, Pa. Aph. *to become pregnant*, in Targ. for **קָרָה** pr. *to transmit*.

HIPHIL **הִעָבִיר** —(1) causat. of Kal No. 1, *to cause to pass over, i. e. to transmit, to send over, to conduct over any one*, e. g. a people, a flock across a stream, with an acc. of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc. of obj. and **בְּ** of the river, Psa. 78:13; 136:14. This word is used whether a stream be passed in boats (*brüderföhren*), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (*burdföhren*), Gen., Josh. 1. l. c. c. It is also —(a) *to cause a razor to pass over some one*, followed by **עַל** Nu. 8:7; Ezek. 5:1. —(b) *to cause to remove from one place to another* (Genesis 47:21, “and he removed the people **לְעָרִים** (from cities) into cities,” i. e. from one city to another, he made them exchange habitations. —(c) *to cause an inheritance to pass to any one*, followed by **לְ** Nu. 27:7, 8. —(d) *to cause to pass over, i. e. to violate a law* (compare Kal No. 1, letter e), 1 Sam. 2:24.

(2) causat. of Kal No. 2 *to cause or suffer to pass through*, e. g. a land, Deut. 2:30; *to cause to pervade* (as wild beasts in a land), Eze. 14:15; specially **קוֹל בְּ הִעָבִיר** *to cause to be proclaimed (in a land, or camp)*, Exod. 36:6; Ezr. 1:1; 10:7; **הִעָבִיר** *to cause the trumpet to sound throughout; i. e. to blow the trumpet*, Lev. 25:9.

(3) causat. of Kal No. 3, *to cause to pass by*, 1 Sa. 16:9, 10; 20:36, “he shot an arrow **לְהַעֲבִירוֹ** so as

to pass him by," i. e. beyond him. Metaph. **הַעֲבִיר** to pass by sin, to remit, to forgive (compare Kal No. 3, letter *d*), 2 Sa. 12:13; 24:10; Job 7:21.

(4) causat. of Kal No. 4, i. q. **הָבִיא** to bring, specially to offer as a sacrifice, to consecrate, followed by **לַיהוָה** Ex. 13:12; Ezek. 23:37; more often also in this phrase **לְמֹלֶךְ הַעֲבִיר** to offer (children) to Moloch, Lev. 18:21; Jer. 32:35; compare Eze. 16:21, with the addition of the word **בְּאֵשׁ** 2 Ki. 23:10; Eze. 20:31. It can scarcely be doubted that children thus offered to Moloch were actually burned, as is shewn by the following passages, Jer. 7:31; 19:5; Ps. 106:37; 2 Chron. 28:3; compare Diod. xx. 14; Euseb. Præp. iv. 16; although the Rabbins in order to free their ancestors from the stigma of such an atrocious superstition, have alleged that they were only made to pass through the fire as a rite of lustration:—(see Carpzov, Apparatus Antiqu. Cod. S. p. 487); the same opinion is found in the LXX. 2 Ki. 16:3. The idea of offering being neglected, this word appears to have the signification of burning, in the phrase **הַעֲבִיר בְּמִלְכָּן** to cast into the brick-kiln, 2 Sa. 12:31.

(5) causat. of Kal No. 4, *b*, to lead away, 2 Chr. 35:23; to take away, to remove, e. g. a garment, Jon. 3:6; a ring, Esth. 8:2; idols, lying prophets, 2 Chron. 15:8; Zec. 13:2; to avert evil, reproach, Esth. 8:3; Ps. 119:37, 39; Ecc. 11:10.

HITHPAEL—(1) to pour oneself forth in wrath, i. e. pour forth wrath, to be wroth (compare Kal No. 1, *b*), Ps. 78:21, 59; followed by **בְּ** Ps. 78:62; **עַם** Ps. 89:39; **עַל** Prov. 26:17; with suff. Prov. 20:2, **מִתְעַבֵּר** for **מִי לֹ** "whoever pours forth wrath against him" (the king). (Compare Arab. **جَارَ** to transgress, to be proud, to burn with anger).

(2) to be proud, *ὑψηλίζειν*, Prov. 14:16 (compare **עֲבָרָה** No. 2).

Derived nouns, **עֲבוּר**, **מַעְבָּר**, **מַעְבְּרָה**, and those which follow as far as **עֲבוֹרָה**.

עֲבָרָה m. with suff. **עֲבוֹרָה**—(1) region on the other side, situated across a stream, or the sea. **עֲבָרָה אֲרֹנֹן** the region situated across the Arnon, Judges 11:18; the region beyond the sea, Jer. 25:22; especially **עֲבָרָה הַיַּרְדֵּן** *ἡ ἐπέαν τοῦ Ἰορδάνου*, the region of Palestine beyond Jordan, i. e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 2:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region on this side Jordan, by a later usage of

language which seems to have arisen in the Babylonian captivity; [but observe it is so found in *Joshua*] Similar also is the phrase **עֲבָרָה הַיַּרְדֵּן** the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16 1 Ch. 19:16; which is used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5:4; Ezr. 8:36; Neh. 2:7; (compare Ch. Ezr. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. **עֲבָרֵי נָהָר** the regions beyond the Euphrates, Isa. 7:20.

(2) the opposite region, a region over against, the opposite side, whether there be a valley or whatever else may be between. 1 Sam. 26:13, **וַיַּעֲבֹר דָּוִד הָרֹדֶף הָעֵבֶר** "and David went over to the other side," i. e. a mountain situated opposite. Hence, in opposition to each other, are put **מִהַעֲבָר מִנְּהָ** and **לְעֵבֶר אַחֵר**, **לְעֵבֶר אַחֵר** 1 Sam. 14:4; and **מִכָּל עֲבָרָיו** from all sides, Jer. 49:32; **מִשְׁנֵי עֲבָרֵיהֶם** on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(a) **אֶל עֲבָרָה**—(a) to the region beyond, Deu. 30:13.—(β) to the opposite region, Josh. 22:11.—(γ) towards a region, towards, Exod. 28:26. More fully—(δ) **אֶל עֲבָרָיו** towards the region opposite one's face, i. e. right before one (*Borwärtz, gerade vor sich tin*), Eze. 1:9, 12; 10:22. **עַל עֲבָרָה** idem, Ex. 25:37.—(b) **לְעֵבֶר** i. q. **אֶל עֲבָרָה** straight before one, Isa. 47:15.—(c) **מִמַּעְבָּר** followed by a genit. and suff. and **?** **מִמַּעְבָּר**—(a) from the other side, from beyond, after verbs of motion, Josh. 24:3; Zeph. 3:10.—(β) beyond, e. g. **מִמַּעְבָּר לַיָּם** beyond the sea, Deut. 30:13; **מִמַּעְבָּר לְנַהֲרֵי כוּשׁ** beyond the rivers of Æthiopia, Isa. 18:1.

(4) pr. n. *Eber*—(a) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, *Gesch. d. Hebr. Sprache u. Schrift*. p. 11); hence **עֲבָרָה** Gen. 10:21; and poet. **עֲבָרָה** Nu. 24:24, i. q. **עֲבָרֵי הַיְּבֵרִים** Hebrews; as to the difference between this and Israelites, see under **עֲבָרֵי**.—(b) Neh. 12:20.—(c) 1 Ch. 8:12.—(d) 1 Ch. 8:22.—(e) 1 Ch. 5:13.

עֲבָרָה Chald. i. q. Hebr. **עֲבָרָה** No. 1, region beyond; hence **עֲבָרָה נָהָרָא** the region beyond the Euphrates, according to the Persian manner of speaking, i. e. the region west of the Euphrates, Ezr. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25.

עֲבָרָה f.—(1) a ferry-boat, or raft, for crossing a river, 2 Sam. 19:19.

(2) 2 Sam. 15:28 כחֵב, where there is the קרי desert places.

עֲבָרָה f. [plur. const. **עֲבָרוֹת** also **עֲבָרוֹת** *Psa. 7:7*].—(1) outpouring of anger (compare the *ῥοτὴ* in

Ilithpa. Job 40:11, עֲבֹרוֹת אַפָּךְ "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֲבֶרָה the day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ἔκστασις, *pride, haughtiness*, Uetermuth (see the root Ilithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

עֲבָרוֹן see עֲבָרוֹן.

עֲבְרוֹנָה ("passage," sc. of the sea), [*Ebronah*], pr. n. of a station of the Israelites, on the shore of the Ælanitic gulf, Num. 33:34.

עֲבָרִי pl. עֲבָרִים, f. עֲבָרָה, pl. עֲבָרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֲבָר (which see) [if this be the case there can be no farther question about the matter]; it seems, however, to be originally an appellative, from עֲבָר the land beyond the Euphrates; whence עֲבָרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ περὰτης. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare בְּנֵי עֲנִים and Φοίνικες; *Chemi* and מִצְרַיִם and Αἰγύπτου). Hence Greek and Latin writers only use the name of *Hebrews* (or *Jews*), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עֲבָרִים עֲבָרִי); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in Gesch. d. Hebr. Sprache II Schr. p. 9—12.)

[(1) *Ibri*, pr. n. m. 1 Ch. 24:27.]

עֲבָרִים ("regions beyond"), [*Abar. m.*], pr. n. Jer. 22:20; fully הַרְרֵעֲבָרִים Nu. 27:12; Deu. 32:49 and הָעֲבָרִים הָרִי הַזֶּה Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (נְבוֹ) is a prominent summit.

עֲבִשׁ ἄπ. λεγόμεν. Joel 1:17, used of seed which, by too much *heat* when under ground, *WASTES AWAY*, *DECAYS*, *astu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. verbummen. With this agrees Ch. עָפַשׁ prop. to rot, specially used of seeds perishing in the earth (see Buxtorf, Lex. Chald. p. 1642; Bochart, Hieroz. ii. 471). That a word signifying *to rot* may also be so wide in use as to be applied to seed, *astu vanescens*, is shewn by the Gr. πύθουμαι, Hesiod. Scut. Herc.

153. Abulwalid compares Arab. عَيْس i. e. بَيْس to dry up.

עֲבַת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַט, עָבַת.

PIEL, to twist, to pervert, Micah 7:3. Hence—

עֲבַת f. עֲבָתָה adj. *interwoven*, used of trees with thick foliage, Eze. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet حَصَبٌ id.)

עֲבַת plur. עֲבָתִים and עֲבָתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertwinied*; hence—

(1) a rope, Jud. 15:13, 14; pl. bonds, Ps. 123:3, Eze. 3:25; 4:8.

(2) a braid, wreath, of small rods woven together, Exod. 28:24; מַעֲשֵׂה עֲבַת wreathen work, Exod. 28:14.

(3) a branch with thick foliage, Eze. 19:11; 31:3, 10, 14.

עֲנַב fut. יַעֲנֵב. The native power is that of *breathing and blowing*, i. q. cogn. אָנַח No. 1; whence עֲנֵב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; TO LOVE, especially licentiously and voluptuously; followed by an acc. and עַל Ezek. 23:5, seq. Part. עֲנֵבִים lovers, Jer. 4:30.

(Cogn. אָנַח ἀγαπάω. Arab. عَجِب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עֲנֵב, and the two nouns which follow.

עֲנָבִים m. pl. *oleasures, delights*; Eze. 33:39

עגבים "a pleasant song." Specially things which please God. (Arab. عجب the grace or good pleasure of God.) Ezek. 33:31, עֲבָדִים בְּפִיהֶם "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

עגבה or עגבה f. immodest love, Eze. 23:11.

עגה and עגה — (1 Ki. 19:6; Eze. 4:12), fem. a cake baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Rosenm. Morgenland, i. p. 63; עֶגֶת רָצָפִים a cake baked on hot stones, 1 Kings 19:6; עֶגֶת מִצּוֹת unleavened cakes, Exod. 12:39. (Arab. عجة a cake made with eggs, baked in a pan.) Root עג which see.

עגור masc. adj. gyrating, wheeling, flying in circles, from the root עגר, which see. It is—(a) epith. of the swallow, Isa. 38:14, עֲגוֹר "like a swallow wheeling in circles" [chirping, chattering, twittering, is the meaning given in Thes.] (LXX. omit עגור; Syr. render, chattering swallow).—(b) poet. for the swallow itself, Jer. 8:7. Compare עָרֹר, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עגור as signifying the crane; but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "as the swallow, and as the crane," a sense which would have been expressed by עֲגוֹר וְעֲנָו. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare עֲנָוָה Isa. 16:2; עֲנָוָה שׁוֹכֵחַ 29:5; עֲנָוָה 30:28. Compare page ccxii, B.

עגיל m. a ring, specially an earring, Ezek. 16:12; Nu. 31:50. From the root—

עגל i. q. עָלל TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. عجل to hasten, to hurry. Hence עגיל, עָגַל, and the five nouns which follow.

עגל f. עָגַל adj. round, 1 Ki. 7:23, seqq.

עגל m. with suff. עָגַל; pl. const. עָגַל, and—

עגלה f.—(1) a calf, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) a bullock, steer, heifer; used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of the

third year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Plin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עֲגֻלֹת שְׁלִישִׁיהָ Isa. 15:5; Jer. 48:34. Metaph. עֲגֻלֵּי עַמִּים bullocks of the peoples, used for leaders of the peoples, Ps. 68:31; compare עֲגֻרִי (Arab. عجل, Syr. عجل id. Æth. ለገል: a calf, a whelp. and even an infant; see Bochart, Hieroz. i. page 273, seqq.

(3) עֲגֻלָּה [Eglah], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3.

עגלה with suff. עָגַלָּה f. a wagon, a chariot (so called from rolling, wheeling), Genesis 45:19, seqq.; specially a wagon, 1 Sa. 6:7, seqq.; an ox-cart, Isa. 28:27, 28; a military car, Psalm 46:10. (Syriac عجلان, Arab. عجلة id.)

עגלון (q. d. "vitulinus"), [Eglon], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجلان Rob. ii. 392].

עגם TO BE SAD, TO GRIEVE, followed by ל on account of any one, Job 30:25. See עגם No. 3.

עג only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלֹהֶן תִּעְגְּנִי "would ye therefore shut yourselves up?" compare Isa. 60:4. LXX. κατασχεσθε. According to Kimchi עגונה is a woman who remains at home, and lives without a husband.

עגר an unused root, of nearly the same signification as the kindred עָגַל to roll, to roll oneself, to turn round. Hence עגור (epith. of the swallow) revolving, flying in circles. Arab. عجر to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עגור signifies a migratory (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of to chatter, and so also the derivative.]

עג m. (from the root עָגַר to pass over, to go on)—(A) subst.—(1) pr. passing, progress. (in space) then duration (of time). Hence עָגַר perpetuity of time

eternity, i. q. **עוֹלָם אֲבָרָה** perpetual father (of his country), [?] Isa. 9:5 [Christ]. **עַד הַיָּרֵי** Hab. 3:6, and **עַד הַיָּרֵי** Gen. 49:26; eternal mountains, those which are to endure continually. **לְעַד** Ps. 9:19; 19:10; more fully **לְעוֹלָם וָעַד** Ps. 9:6; **עוֹלָם וָעַד** Ps. 10:16; 21:5; 45:7; **עוֹלָם וָעַד** Ps. 83:18; **עוֹלָם וָעַד** Isa. 45:17; for ever.

(2) *prey, spoil* (see the root No. 2, Ch. עָרַי, עָרָה, **הָרָה**, *prey, spoil*), Gen. 49:27; Zeph. 3:8; Isa. 33:23.

(B) prep. poet. עָרִי (like עָלִי, אָלִי, with suff. עָרִי, עָרִיךָ also עָרִיכֶם (the Kametz being retained which is unusual), Job 32:12; once עָרִיכֶם for עָרִיכֶם 1 Ki. 9:18.

(1) *while so long as*, זַעַס (zāfrenb). 2 Ki. 9:22, **עַד זֶנְגִּי אֵינְיָל** "so long as the whoredoms of Jezebel (continue)." 1 Ki. 18:45, **עַד כֹּה וְעַד כֹּה** "while so and while so (it was done)," i.e. meanwhile, gradually, little by little. Job 20:5, **עַד רִנְנֵה** "during a moment." Followed by inf. Jud. 3:26, **עַד-הִתְמַמְּהֶם** "while they waited."

(2) *to, even to some certain limit.* It is used—
(a) *prop. of space* (from the signification of passing on), as *עַד הַנָּהָר הַגָּדוֹל* even to the great river, Deut. 1:7; *עַד דָּן* even to the town of Dan, Gen. 14:14. In opposition to one another are used, *מִן... וְעַד... מִן* (see *מִן* No. 3, let. β), and where there are many terms, and a transition from one to another *וְעַד... וְעַד... וְעַד... מִן* Gen. 7:23; Num. 8:4; Jer. 31:40; 1 Sam. 17:52; In the later Hebrew there frequently occurs? *עַד* even to, Ezr. 9:4; Esth. 4:2; hence *עַד לְמַרְחֹק* even to afar off, Ezr. 3:13; 2 Chron. 26:15 (compare *עַד מַרְחֹק* Isa. 57:9); once *עַד אֵלֵיהֶם* even to them, 2 Ki. 9:20. The particle *אֵל* and this differ properly *וְ* in this respect: that *אֵל* signifies nothing but motion and direction *towards* some limit. *עַד* on the contrary implies an actual arrival *quite to* such a limit; e. g. *בּוֹא עַד* (see *בּוֹא* No. 2, c.); *לָגַעַ עַד* to attain unto, Job 4:5; *מָצָא עַד* Job 11:7; *נָגַשׁ עַד* Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases *עַד הַתְּבוּנָה* to attend to, Job 32:12; 38:18 (in other places followed by *עַל*, *אֵל*); *הִיאָזִין עַד* Num. 23:18. *לְדַבֵּר הִנָּה עַד* Ezr. 10:14; “with regard to this thing.” Followed by *inf. even until* (anything comes to pass), Num. 32:13; in the later Hebrew? *עַד* Ezr. 10:14; 1 Chron. 5:9.

(b) of *time*. עַד הַיּוֹם הַזֶּה even unto this day, i. e. (the limit being included; as to the distinction of the particles *حتى* = *עד* and *الى*, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); *even this day, even now*, Gen. 26:33; 32:33. עַד הַפֶּקֶד until the

morning, Jud. 6:31; עַד הָעֶרֶב *until the evening*, Lev 15:5; poet. עַד עֶרֶב Ps. 104:23. Often followed by adverbs of time; as עַד־אֵיכָּה, עַד־כֵּן *until when*, i. e. how long? (see אֵיכָּה, כֵּן, מֵכַן, מֵחַן) עַד הֵנָּה (contn. שָׁמָּה, כֵּן, הֵנָּה) *hitherto* (see הֵנָּה, כֵּן, שָׁמָּה) עַד בְּלִי *until (there is) none (or nothing)*; e.g. בְּלִי בָּנִים, בְּלִי בָנִים.

(c) used of *degree*, especially with reference to a greater, and also to the highest, עַד מְאֹד, עַד מְאֹד even to the highest degree, i. e. exceedingly; עַד מְהֵרָה unto the (greatest) haste, i. e. very fast; עַד לְמַעְלָה unto the highest degree, i. e. exceedingly (see מעַל No. II.); עַד אֵין מִסְפָּר until there is no numbering, Psalm 40:13 (compare עַד לְאֵין 2 Ch. 36:16); עַד אֶפְסוֹס until there is no place left, Isa. 5:8. Hence *even, aileo*, Num. 8:4, and, with a negative particle following, *not even*. עַד אֶחָד... לֹא not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19, עַד הַיָּקוֹן לֹא יִבְרָא “even the vine and the fig-tree... bear no fruit;” Job 25:5. Also its use is singular in comparisons, when it is properly, to attain *even unto* another who is distinguished in any thing (*bis zu dem Grade wie*), 1 Ch. 4:27, “but their family did not multiply יְהוּדָה בְּנֵי עַד up to the children of Judah,” i. e. like the children of Judah; Nah. 1:10, עַד סִירִים נִבְּכִים “they are woven together, *even* as thorns,” i. e. like thorns. Compare בּוֹא No. 2, c.

(C) Conj.—(1) *while* (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8.21; part. ib. 1:18, compare 16, 17. עַד שֶׁ id. Cant. 1:18; עַד שֶׁ לֹא Prov. 8:26; and עַד שֶׁ אֵינֶנּוּ Ecc. 12:1, 2, 6, “while (there was) not,” i. q. בְּפָנֶיךָ before that; Syr. ܥܕܐ Matt. 1:18, for the Gr. *πρὶν*.

(2) *until, so long as*, used of a limit of time (compare letter B, 2, *b*), followed by a pret. Josh. 2:22, עַד שָׁבוּ הַרְדִּים "until the pursuers returned;" Eze. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֵינִי until that, followed by a pret. Deut. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד אֵינִי Cant. 3:4; Jud. 5:7; עַד אֵינִי id. Gen. 26:13; Gen. עַד אֵינִי Gen. 24:19; Isa. 30:17; עַד אֵינִי Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד וְהִיאֲחִיזוּ יִגְמַל הַנֶּעֱר וְהִיאֲחִיזוּ "until the child be weaned [then] I will bring him," for, when he shall have been weaned; compare Ch. עַד אֲחֵרָיִן and the idiom of the south and west of Germany, bis Sonntag rufe ich, i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, "until when the child be weaned [he shall]

remain with me), then I will bring him." It has also been often observed (see Noldii Concord. Part. p. 534; Glassii Philol. S. p. 382, ed. Dathii, interpreters on Ps. 110:1, and on the other hand, Fritzsche on Matt. p. 853, seq.; Winer's Lex. p. 695), that the particle **עַד** sometimes also includes the times *beyond* the stated limit; but this is manifestly false, so far as this is supposed to lie in the power of this particle from any singular usage of the Hebrew language. But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond. When any one setting out on a journey says to a friend, "Farewell till we meet again" (*lebewohl bis auf Wiedersehen!*), he is *now* indeed resting on this nearer limit, although wishing well to his friend after his return as well. In the same manner are we to judge of the passages, Ps. 110:1 [?]; 112:8; Dan. 1:21; Gen. 28:15; 1 Tim. 4:13; compare Hengstenberg, *De Authentia Libri Danielis*, p. 66, 67.

(3) *even to* (a great) degree, i. e. *even that, so that* (compare Arab. *حتى* and Horst ad Motenabbii Carmen, Bonnæ 1823, verse 1), Isa. 47:1, "thou hast said, I shall rule for ever, **עַד** לָאֵל שָׁמַיָּהּ אֶלֶּה עַל לִבִּי, *even that* (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart," Job 14:6; 1 Sam. 2:5; 20:41; more fully **עַד** אֶפְשָׁר Josh. 17:14 (unless it should be read **עַד** אֶפְשָׁר).

עַד Chald. i. q. Heb.

(A) Prep.—(1) *within, during* (*während*). **עַד** יוֹמֵין חֲלָתִין within thirty days, Dan. 6:8, 13.—(2) *until, even until*, used of time, e. g. **עַד** כִּנְיָן until now, Ezr. 5:16; but **עַד** אֶחָרִין until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. **עַד** עַד־דְּבָרָהּ to the end that, Dan. 4:14, i. q. **עַד** דְּבָרָהּ 2:30.

(B) **עַד** Conj.—(1) *while, when meanwhile*. Dan. 6:25, "they (the men cast into the den) had not yet reached the bottom of the den, when meanwhile (**עַד** דִּי) the lions seized them."—(2) *until that*, Dan. 4:30; 7:22.

עַד m. pr. part. of the root **עָדָה**.

(1) *witness*, Pro. 19:5, 9; used also of inanimate things, Gen. 31:44, 48; Isa. 19:20.

(2) *testimony*, pr. *what testifies*. **עֲדָה** **עַד** כִּי to bear witness against any one, Ex. 20:16; Deu. 5:17; 31:21.

(3) *a prince*, pr. commander, legislator, Isa. 55:4. [The common meaning, a witness, needs not to be departed from in this passage.]

עָדָה see **עָדָה** as yet.

עָדָה an unused root; Arabic **عَد** to number, count, compute, especially days, time; Conj. IV. to determine, especially time. This verb appears to be secondary, and derived from the noun **עָדָה** time, like **יָעַד**, to which it is allied. Hence Syriac **ܕܥܕܐ** a festival day, i. q. **מוֹעֵד**, Arabic **عِدَان**, **عِدَان** time, **عِدَّة** the time of the monthly courses of women, and Heb. **עֵדָה**, and also the pr. n. **עֵדוּ**, **עֵדְעֵדָה**, Ch. **עֵדוּ**.

עָדָה see under the root **עָדָה** Pilel.

עָדָה Arab. **عَدَا** for **عَدُو** i. q. **עָדָה**—(1) TO PASS BY, Job 28:8; whence **עָדָה** A, 1, and B, C, **עָדָה** No. 1.

(2) to attack in a hostile manner, whence the **عَدُو**.

Arabic **عَدُو** an enemy, compare the synonyms **عَدُو** No. 5, **ب**, **عَدُو**, **عَدُو**. Hence **עָדָה** A, 2, booty.

(3) causat. to make to pass over, i. e. to put on ornaments (Germ. *überziehen, anziehen*), to adorn oneself with any thing; followed by an acc. like **לְבַשׁ** (Ch. id.). Job 40:10, **עָדָה־נָא נָאִין** "adorn thyself with majesty." **עָדָה** **עָדָה** to put on ornaments. Eze. 23:40; Jer. 4:30; Hos. 2:15; Jer. 31:4, **תַּעֲדִי תַבְרִיךְ** "thou shalt adorn thyself with thy tabrets," which, being put on the hands, adorned women when dancing.

HIPHIL—(1) causat. of Kal No. 1, to remove, put away (as a garment), i. q. **הָעֵבִיר** (Jon. 3:6) Prov. 25:20.

(2) causat. of Kal No. 3, followed by two acc. to adorn any one with any thing, Eze. 16:11.

The derived nouns are, **עָדָה**, **עָדָה**, **עָדָה** for **עָדָה**, **עָדָה**, and the pr. n. **עָדָה**, **עָדָה**, **עָדָה**, **עָדָה**.

עָדָה, **עָדָה** fut. **יַעֲדָה**, **יַעֲדָה** Chald. i. q. Hebr.

(1) TO PASS OVER, OR AWAY, a kingdom, Dan. 7:14; to be abrogated, as a law, Dan. 6:9, 13.

(2) to go, to come, followed by **כִּי** to any thing, Dan. 3:27; followed by **כִּי** to go away, to depart, Dan. 4:28.

APHEL, causat. of Peal No. 2, to take away, Daniel 5:20; 7:26; to depose (kings), 2:21.

עָדָה ("ornament," "beauty"), [Adah], pr. n. f.—(1) of a wife of Lamech, Gen. 4:14.—(2) of a wife of Esau, Gen. 36:2, 4; compare 26:34.

I. **עָדָה** f. constr. **עָדָה** (from the root **יָעַד**) for **עָדָה** (by aphæresis) an appointed meeting, an assembly, specially—

(1) *the congregation* of the Israelites, fully עֲדַת יִשְׂרָאֵל Ex. 12:3; עֲדַת יְהוָה 16:1, 2, 9; עֲדַת יְהוָה the congregation of Jehovah, Num. 27:17; and κατ' ἐκκλησίαν Lev. 4:15. LXX. συναγωγή.

(2) *a private domestic meeting, a family*, Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

II. עֲדָה f. (from the root עָדָה with Tzere impure, pl. עֲדוֹת.

(1) *something that testifies*, Gen. 31:52.

(2) *testimony*, Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

עֲדָה f. only pl. עֲדִים i. q. Arab. عَدَّة an appointed time, specially the monthly courses of women (see the root עָדָה). Isa. 64:5; בְּגָד עֲדִים "a menstruous cloth." Arab. عَد Conj. VIII. to menstruate.

עֲדוּת & עֲדוּת ("timely"), [Iddo], pr. n. — (1) of a prophet and writer, 2 Ch. 12:15; 13:22. — (2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

עֲדוּת f. — (1) i. q. עֲדָה No. 3, *a precept* (of God), most frequently in pl. עֲדוֹת (*edwoth*), inflected in the Aramaean manner (like מִלְכֵי, pl. מִלְכִּין. Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law*, i. q. תּוֹרָה, especially used of the decalogue, Ex. 25:21; 16:34; 2 Ki. 11:12. אֲרוֹן הָעֲדוּת the ark of the law, Ex. 25:22. אֶתֶל הָעֲדוּת the tent of the law, Nu. 9:15; 17:23; 18:2 [of *witness*, Eng. Vers. see Acts 7:44]. Used also of the holy rites, Ps. 122:4.

(3) *revelation*, hence *a revealed psalm*, Ps. 66:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7], (Psa. 40:7; 60:8; 62:12; 81:7). Others consider it to mean *a lyric poem*, one to be sung to the lyre, as if from עָד i. q. Arab. عَد lyre.

עֲדִי (from the root עָדָה) in pause עֲדִי, with suff. עֲדִי m. — (1) *age*, Psa. 103:5 (Targ. old age); opp. נְעֻרִים; see the root No. 1; compare עָד A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. עֲדִי עֲדִים most splendid ornament, Eze. 16:7. Used of the ornaments of a horse, *trappings*, Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth*.]

עֲדִיאל ("ornament of God"), [Adiel], pr. n. m. — (1) 1 Ch. 4:36. — (2) 1 Ch. 9:12. — (3) 1 Ch. 27:25.

עֲדִיָּה ("whom Jehovah adorned"), [Adaiak], pr. n. m. — (1) the grandfather of king Josiah, 2 Ki. 22:1. — (2) 1 Ch. 9:12; Neh. 11:12. — (3) 1 Chron. 8:21. — (4) Ezr. 10:29. — (5) Ezr. 10:39; Neh. 11:5. for which there is עֲדִיָּה 2 Ch. 23:1.

עֲדִין adj. *soft, delicate*, Isa. 47:8. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8; הוּא עֲדִינוּ הָעֵצִי (כַּתִּיב) for which the author of the Chronicles, 1 Ch. 11:11, has given, הוּא עֲדִין הָעֵצִי "he lifted up his spear." Vulg. renders *ipse est quasi tenerimus ligni vermiculus*. Jo. Simc. *percussio ejus hastā suā (fuit) in octigentos etc.*; comparing עֲדִין Conj. II. to smite with a pointed weapon, see below עֲדָה. I prefer rendering עֲדִין by *vibration* (das Schwingen, Schwenken der Lanze); from the root עָד to be soft, pliant (šāwān).

(2) [Adin] pr. n. m. Ezr. 2:15; Neh. 7:20.

עֲדִינָה ("slender," "pliant;" Germ. schwan), [Adina], pr. n. of one of David's captains, 1 Chron. 11:42.

עֲדִיתִים ("twofold ornament," ["twofold prey"], [Adithaim], pr. n. of a town in the tribe of Judah, Josh. 15:36.

עָדָה an unused root; Arab. *to be just, equitable*; whence —

עֲדָלָה (for עֲדָלָה "justice of God"), [Adlar], pr. n. m., 1 Ch. 27:29; and —

עֲדָלָם ("the justice of the people," for עָדָל; according to Jo. Simonis, compounded of עָדָל comp.

עָדוּ a hiding place; and עָלָם to hide), [Adullam],

pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. Ὀδολλάμ. Near it was מְעֵרַת עָדָלָם the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, עֲדָלָמִי Gen. 38:1, 12.

עָדָה a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. فدن V. to be flexible, to vacillate, غدن softness, laxity,

languor, **עֵדָן** a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above **עֵדָן**. Gr. *ἄδινός*, which Jo. Simonis compares, is plainly not connected with this stock.

HIITHPAEL, pr. to conduct oneself softly, i. e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, **עֵדָן**, **עֵדָן**, **עֵדָן**, **מְעֵדָן**, and the pr. n. **עֵדָן**, **עֵדָן**.

עֵדָן m.—(1) *delight, pleasure*; Gr. *ἡδονή*, Syr. **حَبْل** only in plur. Ps. 36:9; 2 Sa. 1:24.

(2) [*Eden*], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence **גֶּן־עֵדֶן** the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Eze. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, Bibl. Alterthumskunde, vol. i. p. 172, seqq.; Schulthess, d. Paradies. Zurich, 1816, oct.

עֵדָן ("pleasantness"), [*Eden*], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Eze. 27:23. It is different from **בֵּית עֵדָן**, see page cxviii, A.

עֵדָן **עֵדָנָה** contr. for **עַד־הַנִּהַיָּה** *till now, hitherto*, Ecc. 4:2, 3.

עֵדָן m. Chald.—(1) *time*; Syriac **حَسْب**, Arabic **عَدَان** id.; from the root **עֵדָד** Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially *a year*, Dan. 4:13, 20, 22, 29; 7:25, **עֵדָדָן** **עֵדָדָן** **עֵדָדָן** **עֵדָדָן** "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, Bellum Jud. i. 1. See **מֵעַד** No. 2, and **יָמִים** No. 4.

עֵדָנָה ("pleasure"), [*Adna*], pr. n. m. Ezra 10:30.

עֵדָנָה (id.), [*Adnah*], pr. n. m.—(1) 1 Ch. 12:20 [this is **עֵדָנָה**].—(2) 2 Ch. 17:14.

עֵדָנָה f. *pleasure*, Gen. 18:12.

עֵדָדָה (Syr. "festival"), [*Adadah*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

עֵרָר TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence *to be over and above*, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

HIIPHIL, to collect, or have what is over and above, Exod. 16:18. (Arab. **عَدَف** to give what is over and above, too much; Conj. IV. to loosen a veil.)

I. **עֵרָר** not used in Kal; Arabic **عَدَرَ** to desert perfidiously; III. to desert.

NIPHAL **נִעְרָר**—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) *to be wanting, lacking*, 1 Sam. 30:19. Isa. 40:26; 59:15.

PIEL **עֵרָר** to suffer anything to be wanting, Ki. 5:7.

[This and the following are blended in Thes. !]

II. **עֵרָר**—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence **עֵרָר**.

(2) From the Chaldee usage, *to weed*, Isa. 5:6; 7:25 (Syriac **حَبْل** a plough); whence **מְעֵרָר** a hoe. Hence—

עֵרָר m.—(1) with suff. **עֵרָרוּ** a flock, Gen. 29:2, 3, 8, and so frequently; **יְהוָה** **עֵרָר** a flock of Jehovah, a name for the people of Israel, Jer. 13:17.

(2) [*Eder*], pr. n.—(a) of a town in the south of the tribe of Judah, Josh. 15:21.—(b) m. 1 Chron. 23:23; 24:30; compare **מְנַרְל עֵדָר** p. ccccxlvii, B.

עֵדָר ("flock"), [*Ader*], pr. n. m. 1 Ch. 8:15.

עֵדְרִיאֵל ("flock of God"), [*Adriel*], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8.

עֵדָשׁ an unused root, Arabic **عَدَس** to tend a flock. Hence is derived—

עֵדָשׁ or **עֵדָשׁ** only plur. **עֵדָשִׁים** *lentiles*, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9. (Arabic **عَدَس** idem.) See Celsii Hierob. ii. p. 104, seqq.

עֵוָא [*Ava*], 2 Ki. 17:24; see **עֵוָה**.

עֵוֵב not used in Kal, i. q. **עֵוָה** No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS.

HIIPHIL, to cover with darkness; metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. *ἐγνόφωσεν*. (Syr. Aph. to obscure, but Pael **عَدَى** metaph. to condemn, to treat with indignity, **عَاب** Med. Ye, to disgrace.)

Derivative, **עָב** No. II. a cloud (Chald. and Zab **حَبَل** id.)

עובל ("stripped," "bare of leaves"), [Obal], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, **עִבָּל**. The situation is wholly uncertain: Bochart (Phaleg, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Goholitis, in Idumæa, which is **גְּבֹלִית**.

עוג—(1) prop. TO GO IN A CIRCLE, like the kindred roots **חוג**, **הָגַב**; Arab. **ع** Med. Kesra, to be curved, II. to bend, to curve. Hence **עֻגָּה** a round of cake, like **בֶּכֶר**, from **כָּרַר**.

(2) denom. from **עָגָה**, to bake bread, or cake, Eze. 4:12.

עוג (perhaps contr. for **עֻגָּה**, i.e. "in stature, long necked," "gigantic," compare **עֻגָּה**), [Og], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:1.

עֻגָּב m. Gen. 4:21; Job 21:12; 30:31, and **עֻגָּב** Ps. 150:4 (where many MSS. and printed editions have **עֻגָּב**), *tibia, fistula, syrinx, pipe, reed*, as rightly given by the Hebrew interpreters. Targ. **אֲבֻבָא** a pipe (Syr. **اَبْبَاح**, Zab. **اَبْبَاح**; whence *ambubaja*, i.e. *tibicina*, Hor.); Jerome, *organon*, i.e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. **סֻפְפִּינָה**, which see. The root is **עֻגָּב**, probably with the primary signification of *breathing, blowing*.

עור—(1) i. q. Arab. **ع** Med. Waw, TO TURN BACK, TO RETURN (the verbs **אָוַר** No. 1, and **חָוַר**, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare **עָוַב**); whence inf. absol. **עוֹרֵר** adv. again, yet (which see).

(2) to say again and again, to witness, to exhort, in Kal once, Lam. 2:13 **כְּתִיב**, see Hiphil.

PIEL **עוֹרֵר** to surround, Ps. 119:61. (Æth. **ዐደደ**: to go round, **አደደ**: to make go round, i.e. to surround.)

HIPHIL **הָעִיד**.—(1) causat. to take as a witness, to call any one to witness, Isa. 8:2; Jer. 32:10, 25, 44; hence to call as witness, to invoke, followed by **כִּי** against any one, Deu. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence to testify, to bear witness, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one. 1 Ki. 21:10, 13, and in a good sense for any one, i.e. to praise him, Job 29:11 (compare *υαπρῶν*, Luke 4:22). Hence—(a) to obtest, i.e.

to affirm solemnly, to affirm, calling God to witness, followed by **כִּי** of pers. Gen. 43:3; **כִּי** **הָאִישׁ** **לֵאמֹר** "the man did solemnly affirm unto us;" Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—

(b) to admonish solemnly, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; **כִּי** Ps. 50:7; 81:9; 2 Ki. 17:13; **כִּי** Jer. 6:10; especially to chastise, to chide (compare **יָסַר**), Neh. 13:15, 21.

—(c) solemnly to enjoin on any one a precept or law; hence used of any law given by God (see **עָרָה** No. 3, and **עֲרִיבָה**, 2 Ki. 17:15, **כִּי** **הָאִישׁ** **לֵאמֹר** "his precepts, which he had given them;" Neh. 9:34; 1 Sam. 8:9.

HOPHAL **הוֹעִיר** to be declared, shewn, Ex. 21:29.

PIEL **עוֹרֵר** (which some incorrectly take as from the root **עָרַר**) pr. to restore, to confirm, Ps. 146:9; 147:6.

HITHPALEL, to set oneself up, to stand up-right, Ps. 20:9. LXX. *ἀποθῶμεν*.

Derived nouns, **עֲרִיבָה**, **עָרִיבָה**, **עָרִיבָה** [pr. n. **עוֹרֵר**] and—

עוֹרֵר, sometimes (according to the Masora twelve times, e.g., Gen. 8:22; Jer. 13:27, etc.), **עוֹרֵר** prop. inf. absol. of the verb **עוֹרֵר** going over again, repeating. Always an adv.

(1) again, yet again, Gen. 4:25; 8:21; 24:20, Jud. 13:8; Hos. 1:6.

(2) again and again, repeatedly (*zu wiederholten Malen*, immer von Neuem, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, **וַיִּבְכֶּה עָלָיו** "and he wept on his neck again and again," i.e. so that the tears burst out again and again. Ruth 1:14; Psa. 84:5, "blessed are those who dwell in thy house **עוֹרֵר** they will praise thee again and again," (i.e. daily; well explained by Kimchi **כְּלִי־הַיָּמִים**, Jerem. 2:9; Hosea 12:1.

(3) more, farther, besides, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) as yet, yet, still. Gen. 29:7, "it is yet high day," Num. 11:33; and so very frequently; also, *yet more, still more*. Prov. 9:9, "give to a wise man **עוֹרֵר** and he will become yet wiser;" with suff. **עוֹרֵרִי** (see below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; **עוֹרֵרֶךָ** as yet thou, Gen. 46:30; **עוֹרֵרֶנִּי** (Gen. 18:22; 43:27, 28; 1 Ki. 1:14, 22; **עוֹרֵרֶם** Ex. 4:18; once **עוֹרֵרֶם** Isa. 65:24. With suff. plur. once, Lam. 4:17 **קִרִּי**, **עוֹרֵרֵינוּ** "as yet our eyes languish." The suffix is redundant, and seems to have been introduced on account of the

rhythm, in כתיב it is written עורִינָה (an Aram. form for עורִינִי) on account of the similar ending in the word חֲכִלְיָנָה.

With prefixes—(1) בָּעוֹר, בְּעוֹר—(a) *while, while yet, in the time when yet* (it was or is), (opp. to בָּמָחָר). 2 Sa. 12:22, בְּעוֹר הַיֶּלֶד חַי “while the child yet lived.” Jer. 15:9, בְּעוֹר יוֹמָם “while it is yet day.” Psalm 104:33, בְּעוֹר “whilst yet I (live).” Ps. 146:2.—(b) *within yet*—Gen. 40:13, בְּעוֹר שְׁלֹשַׁת יָמִים “within yet three days.” Isaiah 7:8. Compare אָ A, No. 3.

(2) מִעוֹר *from as yet, ex quo, ever since*. מִעוֹרִי *ever since I was*, Gen. 48:15. Nu. 22:30, עַד מִעוֹרְךָ הַיּוֹם “from the time that thou wast unto this day.”

עוֹר Ch. *yet*, Dan. 4:28.

עוֹרֵר (for מְעוֹרֵר “restoring,” “setting up”), [*Odeu*], pr. n.—(1) of the father of Azariah the prophet, 2 Chron. 15:1, 8.—(2) of another prophet, 2 Ch. 28:9.

עוֹרָה—(1) i. q. Arab. عوى TO BEND, TO CURVE, TO TWIST, TO DISTORT (cogn. root אָוָה), see Niph. Pi. Iliph.

(2) *to act perversely, to sin* (compare חָבַל No. II. 2), Daniel 9:5; followed by עַל of pers. Esth. 1:16. (Arab. غوى to err, to be led astray.)

NIPHAL—(1) *to be distorted, to writhe*, with pains and spasms, like a parturient woman. Isaiah 21:3, נִעֲוִיתִי מִשְׁמַע “I writhe, so that I cannot hear,” also *to be bowed, to be depressed* by calamities, Ps. 38:7.

(2) *to be perverse*. Proverbs 12:8, נִעְוֶה לֵב “(a man) perverse of heart.” 1 Sam. 20:30, בֶּן־נִעְוֶה הַמְּרִדָּה “thou son of the perverse rebellious (woman),” i. e. of a perverse rebellious mother.

PIEL, *to pervert, to subvert, to overturn*. Isaiah 24:1, עֲנֵה פָנֶיהָ “he subverteth the face thereof” (of the earth). Lam. 3:9, הִתִּיבוֹתִי עָנָה “he has subverted my ways.” Compare הִפָּךְ.

HIPIIL, *to make crooked, to pervert*, as to pervert right, Job 33:27; to pervert one's way, i. e. course of action, i. e. to act perversely, Jerem. 3:21; then by the omission of הִפָּךְ *to act perversely*, 2 Sa. 7:14; 19:20; 24:17.

Derived nouns, עוֹנָה, עוֹנִים, עוֹנִי, עוֹנִיָּה, Chald. עוֹנִיָּה, and the pr. n. עוֹנִי, עוֹנִית, עוֹנִית, עוֹנִיָּה.

עוֹנָה (i. q. עָנָה “overturning,” unless indeed it should be so read), 2 Ki. 18:34; 19:13; Isa. 37:13; and עוֹנָה 2 Kings 17:24; [*Iva*], pr. n. of a city under the dominion of the Assyrians, from which colonies

were brought to Samaria. Gent. noun, pl. עוֹנִים 2 Ki. 17:31; but see as to other nations of the same name below under עוֹנִי. Some compare with this *Avatha*, a city of Phœnicia (see Relandi *Palæstina*, p. 232, 233).

עָנָה f. *overturning*, Eze. 21:32; see עָנָה Pi.

עוֹנָה see עוֹנִי.

עוֹ see עוֹלָה strength.

עוֹ Arab. عَاذَ Med. Waw, TO FLEE FOR REFUGE, (kindred roots are עוֹשׂ, עוֹשֵׁ, חוֹשֵׁ), followed by אֵל to any one, Isa. 30:2.

HIPIIL, causat. *to cause to flee*, i. e. *to set any thing in safety* (Germ. seine Habe flüchten), Ex. 9:19, and without an acc. *to set one's own things in safety*, Isa. 10:31; Jer. 4:6; 6:1.

עוֹט an unused root (cogn. עוֹנִי, עוֹנִיָּה), prop. *to impress, to immerse, to engrave*. Hence עוֹט a style. Arabic غاط to impress, to immerse, to imprint, as feet into the sand; also, to dig. II. *to swallow down great morsels*. VI. *to dip one another into the water* غوط soft sandy ground, irrigated with water, and planted with trees; comp. غاص to dip oneself under water, to make water. [In Thes. the meanings given here to this root are spoken of very doubtfully, and the word עוֹט is derived from the idea of hardness.]

עוֹי, plur. עוֹיִם—(1) Gent. noun (prop. from עוֹיָה, “those who inhabit desert places”), *Avim, Avvites*—(a) aborigines of the land of the Philistines, Deut. 2:23; Josh. 13:3.—(b) the inhabitants of the city Avva, see עוֹיָה.—But—(2) הָעוֹיִם (the city) of the Avvites, is a town in the tribe of Benjamin, probably taking its name from the Avvites (No. 1, a), Josh. 18:23.

עוֹיָה or עוֹיָה f. Chald. *perversity, sin*. Often occurring in the Targums. In the Old Test. only in plur. עוֹיָה, or (as it is in other copies, and always in the Targums) עוֹיָה Dan. 4:24.

עוֹיָל m.—(I) *evil, ungodly*, Job 16:11, from the root עוֹל.

(II) *a child, infant*, pr. *suckling*, i. q. עוֹלָה Job 21:11; perhaps 19:18, from the root עוֹל.

עוֹיָת (“ruins”), [*Avith*], pr. n. of a town on the borders of Edom, Gen. 36:35.

עוֹל not used in Kal; prop. *TO TURN AWAY, TO DISTORT* (compare עוֹלָה, חָבַל); hence *to be wicked*.

Arab. *عال* Med. Waw quiesc. *to decline, turn aside*, especially from what is just.

PIEL *עלל* *to act wickedly*, Psal. 71:4; Isa. 26:16. (Syr. Aph. id.)

Derived nouns, *עלל*, *עלל*, *עלל*, *עלל* No. I, and *עלל* No. I.

עלל m. *evil, wicked*, Job 18:21; 27:7; 29:17.

עלל ["once in const."], with suff. *עלל*, and *עלל* m. *wickedness, depravity, iniquity*, as of a judge, Lev. 19:15; of a merchant, Eze. 28:18. *עלל עשה* *to act wickedly, to commit iniquity*, Eze. 3:20. LXX. *ἀνομία, ἀνομία*.

עלל or *עלל* TO SUCKLE, TO GIVE MILK, used of animals, 1 Sam. 6:7, 10; Gen. 33:13. Part. *עלל* *those that give milk*; poet. used of ewes ["and cows"], Ps. 78:71; Isa. 40:11. (Arab. *غال* Med. Ye, *to be great with young, and to give suck*.)

Derivatives, *עלל* No. II., and —

עלל m. *an infant, a child, prop. a suckling*, Isa. 49:15; 65:20. (In Arab. *عایل* a boy; Syr. *ܥܝܠ* id.)

עלל f. i. q. *עלל* Job 6:29, 30; 11:14; 13:7. *עלל* the wicked, 2 Sam. 3:34, and without *עלל* abstr. for coner. *עלל* used for wicked persons, Job 24:20; Ps. 107:42. With *ה* parag. *עלל* Ps. 92:16, and contr. *עלל* Job 5:16; transp. *עלל* (which see); pl. *עלל* Ps. 58:3; 64:7.

עלל — (I.) contr. for *עלל* *iniquity*, Isa. 61:8. [This passage may very well be taken with the common meaning. So Thes.]

(II.) *burnt offering*, see *עלל* (from the root *עלל*).

עלל pl. *עלל*, and *עלל* (verbal of Poel of the form *חוקם*, pl. *עלל*, with suff. *עלל*, m. *a boy, a child* (so called in my opinion from the idea of petulance, see *עלל* No. 2), a poet. word, differing from *עלל*, with which it is joined, Jer. 44:7; Lam. 2:11. Used of a boy playing in the street, Jer. 6:11; 9:20; asking bread, Lam. 4:4; led away captive, Lam. 1:5; carried in the bosom, Lam. 2:20; once used of an unborn babe, Job 3:16. The same is *עלל* Isa. 3:12. (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, Origg. Hebr. i. 6, compared Arab. *عل* Conj. II. *to soothe a weaned child* [with sweet things], so that *עלל* prop. would be a

weaned child; but this does not accord with the form, which is active.)

עלל gleanings, see *עלל*.

עלל sometimes *עלל* m. — (A) pr. *what is hidden*; specially *hidden time, long*; the beginning or end of which is either uncertain or else not defined; *eternity, perpetuity*. It is used — (1) of *time long past, antiquity*, in the following phrases and examples, *עלל* Am. 9:11; Mic. 7:14; Isa. 63:9; and *עלל* Deu. 32:7, ancient times. *עלל* of old, from the most ancient times, Gen. 6:4; 1 Sa. 27:8; Isa. 63:16; Jer. 2:20; 5:15; Ps. 25:6; and even of time before the creation of the world [i. e. eternity], Prov. 8:23; with a negation, *not from any time, never*, Isa. 63:19; 64:3; elsewhere *from a long time ago, long*, Isa. 42:14 (where it is referred to the time of the captivity [?]); Isaiah 46:9; 57:11 *עלל* the boundary set by the forefathers, Prov. 22:28; 23:10; *עלל* the ancient gates, Psalm 24:7; *עלל* those who died of old, Psal. 143:3; Lam. 3:6; *עלל* men of old, those who have been long dead, Eze. 26:20. Since true piety and uncorrupted morals are ascribed to men of old, *עלל* Ps. 139:24; *עלל* Job 22:15; *עלל* Jer. 6:16; *עלל* Jerem. 18:15, is the (true) piety of the fathers; compare *עלל* ancient justice or innocence, Dan. 9:24. [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by *עלל* which, in Isa. 58:12; 61:4, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (Jer. 25:9; 49:13, does not belong here; *ע* being applied there to time future).

(2) It more often refers to *future time*, in such a manner, that what is called the *terminus ad quem*, is always defined from the nature of the thing itself. When it is applied to human affairs, and specially — (a) to individual men, it commonly signifies *all the days of life*, as *עלל* a perpetual slave (not to be discharged as long as he lives), Deu. 15:17; Ex. 21:6; 1 Sam. 27:12 (poetically used of a beast, Job 40:28); *עלל* for ever, i. e. all the days of life, 1 Sa. 1:22; 20:15; 2 Sa. 3:28. *עלל* perpetually (whilst they live) secure. Psalm 73:12; 30:13, "Jehovah my God *עלל* "I will praise thee for ever" (while I live); [there is no need to limit this passage]. Ps. 5:12; 31:2; 37:27, 28:

49:9; 52:11; 71:1; 86:12; sometimes also a *very long life*. Ps. 21:5, "(the king) asked life of thee, thou (O God) gavest it him **עוֹלָם וָעֶד** even long, very long;" [lit. *length of days for ever and ever*: eternal life is spoken of, not merely temporal as Gesenius would make it]. The word **עוֹלָם** has a much narrower limit [?] in this passage, Isa. 35:10, **שְׂמֵחָה עוֹלָם עַל רִאשָׁם** "perpetual gladness (shall be) upon their heads;" i. e. joy shall always be conspicuous in their countenances, they shall always be cheerful and joyful (compare Ps. 126:2; Isa. 51:11; 61:7; and 32:14; the term itself of the time is marked; **עַד עוֹלָם** hill and watchtower shall become caverns **עוֹלָם** for a long time...15. **עַד יִשְׁפָּךְ** until the Spirit be poured out," etc. Elsewhere—(b) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction*; 1 Sam. 2:30, "thy family shall serve me **עוֹלָם** while it shall continue;" 1 Sa. 13:13; 2 Sa. 7:16; 1 Ch. 17:12; 22:10; Ps. 18:51, "he will shew mercy to David and to his seed **עוֹלָם**." So the covenant of God with the Israelites is called **עוֹלָם** Gen. 17:7; Lev. 24:8; the laws given to them, **חֻק עוֹלָם**, **חֻקַּת עוֹלָם**, Ex. 12:14, 17; 27:21; 28:43; 30:21; Lev. 3:17; 6:11; the possession of the holy land **עוֹלָם** Gen. 17:8; 48:4.—(c) *the metaphysical idea of eternity*, at least that which has no end, is more nearly approached by the examples in which **עוֹלָם** is applied to the earth and the whole nature of things. Ecc. 1:4, "but the earth stands, or remains **עוֹלָם** for ever;" Ps. 104:5, "it (the earth) is not moved for ever;" Ps. 78:69; **הַגְּבוּעוֹת עַד** the eternal hills, created many ages ago, and which shall last for ever. Gen. 49:26; Deut. 33:15, **בְּמִוְתָּ עַד** the eternal high places, Eze. 36:2; and also when used of the future state of man after death, e. g. **שְׁנַת עוֹלָם** an eternal sleep, used of death, Jer. 51:39, 57; **בֵּית עוֹלָמוֹ** his eternal house, i. e. the grave, Eccles. 12:5; **חַי עוֹלָם** eternal life after resurrection, Dan. 12:2.—(d) The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called **אֵל עוֹלָם** the eternal God, Gen. 21:33; Isa. 40:28; **חַי הָעוֹלָם** who liveth for ever, Dan. 12:7 (compare **חַי הָעוֹלָם** to live for ever, to be immortal, like gods [rather like God himself], Gen. 3:22; Job 7:16), to whom are ascribed **זְרַעוֹת עוֹלָם** everlasting arms, Deut. 33:27; and of whom it is said, Ps. 90:2, **מֵעוֹלָם וָעֶד עוֹלָם אַתָּה אֵל** "from everlasting to everlasting thou art God;" 103:17; compare Ps. 9:8; 10:16; 29:10; 93:2. Also a peculiar class is formed of those places—(e) in which the Hebrews use the metaphysical notion of eternity

by hyperbole, in speaking of human things, especially in the expression of good wishes. Here belongs the customary form of salutation addressed to kings, **יְיָ אֱדוֹנִי הַמֶּלֶךְ לְעוֹלָם** "let my Lord the king live for ever;" 1 Ki. 1:31; Neh. 2:3 (compare Dan. 2:4; 3:9; Judith 12:4; Ælian. Var. Hist., i. 32); also the wishes of poets for kings and royal families [these passages are really *prophecies*, not wishes; and the eternity spoken of, instead of being at all hyperbole, is the literal truth which God has vouchsafed to reveal], as Ps. 61:8, "let (the king) sit on his throne before God for ever" (compare verse 7, "(let) his years be **עוֹלָם** like many generations"). Ps. 45:7, "thy throne established by God [really "thy throne, O God"] **לְעוֹלָם וָעֶד** (shall stand) for ever." Psalm 89:37, "his (David's) seed shall endure for ever." How much these expressions imply, may be understood from the words which immediately follow, "his throne (shall stand) as the sun before me." Verse 38, "like the moon it shall be established for ever;" and, Ps. 72:5, "they shall fear thee (O King) so long as the sun and moon endure throughout all generations;" *ibid.*, 17, "his name shall be **לְעוֹלָם** for ever; so long as the sun shall his name flourish." That is, by the figure of hyperbole there is invoked for the king, and particularly for David and his royal posterity, an empire not less enduring than the universe itself. [These are prophecies, not hyperbolical wishes.] Also, Ps. 48:9, "God shall establish her (Jerusalem) for ever." Jerem. 7:7, "the land which I gave unto your fathers **עוֹלָם** לְמִן יְעֶד עוֹלָם;" 25:5.

(B) *the world*, from the Chaldee and Rabbinic usage, like the Gr. *αἰών*, hence *the desire or pursuit of worldly things* (Βελτίσιν), more fully called *ἀγάπη τοῦ κόσμου*, 1 John 2:15; *αἰὼν τοῦ κόσμου* *τοῦτου*, Eph. 2:2; and Arab. **دُنْيَا** the world, worldly things, and the love of them as destructive to the knowledge of divine things, Ecc. 3:11, "(God) has made every thing beautiful in its time, **אֶת-הָעוֹלָם** נָתַן בְּלִבָּם מִבְּלִי אִשָּׁר לֹא יִמְצָא הָאָדָם וְנֹו" although he hath set the love of worldly things in their hearts, so that man does not understand the works of God," etc. **נָתַן** for **קִי**, see **נָתַן** No. 4. As to the sense, compare Ecc. 8:17. Another form is **עֵלֹם**.

עוֹן an unused root, *to rest, to dwell* (compare Arab. **عَوْنٌ** convenience, rest, **عَوْنٌ** to live tranquilly), whence **מְעוֹן**, **מְעוֹנָה** dwelling, and—

עוֹנָה *f. conjugal cohabitation*, Exodus 21:10. (Talmud. id.).—Hos. 10:12, in **קִרִּי** there is **עוֹנָה**

which the Targ. renders furrows (compare מְעֻנָּה), but the context almost requires [the pointing to be] עֲנוֹת as.

עֵין i. e. עֵין, see the root עֵין.

עֵין Ex. 28:43; 34:~; more rarely עֵין 2 Ki. 7:9; Ps. 51:7; const. עֵין, עֵין 1 Chron. 21:8, pl. absol. and const. עֵינוֹת with suff. עֵינוֹנוּ, עֵינוֹךָ, more often עֵנִי, עֵנִי etc.; m. pr. *perversity, depravity* (from the root עֵנָה); hence—(1) *a depraved action, a crime, a sin*, Genesis 4:13; 44:16. Job 31:11, עֵין פְּלִילִים “a crime to be punished by the judges,” comp. Job 31:28; 19:29, עֲנוֹת חֶרֶב “crimes to be punished by the sword.” Eze. 21:30, עֵין לֵן “crime of end,” i. e. which brings an end or destruction. Eze. 21:34; 35:5. It is often *guilt contracted by sinning*, as עֵין אֲבוֹת “the guilt of the fathers,” Ex. 20:5; 34:7; עֵין הָאֲמֹרִי “the guilt of the Amorites,” Gen. 15:16. עֵין חַטָּאתִי “the guilt of my sin,” Ps. 32:5; also *any thing unjustly acquired*, Hos. 12:9, “they shall not find in my possession עֵין אִשָּׁר חַטָּא any thing unjustly acquired which (would be) sin,” (fein Unrecht, das Sünde wäre). In speaking of pardon and expiation of sin, the words מָלַח, הִעֲבִיר, כָּפַר, נִשָּׂא No. 2, c, are used; of punishing it, the verb פָּקַד is used; of bearing or suffering its penalty, the verb נִשָּׂא No. 2, b.

(2) Sometimes it is *the penalty of sin*, Isaiah 5:18; *calamity, misery*, Ps. 31:11. [The common meaning does very well in this place.]

עֵינִים m. pl. *depravities, perversities*, Isaiah 19:14; for עֵינוֹת, from the root עֵנָה. Vulg. *vertigo*, which is not unsuitable.

עֵרֶךְ (1) i. q. עֵרֶךְ (from which perhaps this root has been formed by softening the letters; compare עֵרֶךְ, עֵרֶךְ, עֵרֶךְ, אֵרֶךְ, אֵרֶךְ and others; see the roots עֵרֶךְ, עֵרֶךְ etc.), to *cover*; especially *with feathers, wings*. Isa. 31:5, עֵרֶךְ עֲפֹת “as birds which cover (their young) with their wings עֵרֶךְ יְרֵשָׁלַם so will Jehovah of hosts protect Jerusalem.” From the idea of covering is עֵרֶךְ prop. i. q. עֵרֶךְ a wing; whence—

(2) *to fly, to fly away, to fly unto*; used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also *to vanish quickly* (verfliegen); used of a dream, Job 20:8; human life, Psa. 90:10. Once transit. like Hiph., Pro. 23:5 כָּחִיב (Arab. عاف, Med. Waw, and Ye, to hang in the air, and hover over something (used of a bird); followed by عَلִי flight; a secondary word is עֵינָף an augur; עֵינָף augury). From the idea of covering (No. 1) it is—

(3) *to cover with darkness* (Syr. حَفَّ to wrap round); and intrans. *to be covered with darkness*. Job 11:17, תִּפְקַח פְּרָדֶיךָ חֹשֶׁךְ “(although now) covered with darkness,” i. e. pressed down by calamity, “(soon) shalt thou be as the morning;” (unless it be preferred to read with three MSS. חֹשֶׁךְ darkness shall be as the morning). And—

(4) *to faint, to faint away*, so that the eyes are involved in darkness (see עֵרֶךְ and the Arab. غشى; Syr. حَفَّ to fail in strength; Ethp. to faint away. Cognate are עֵרֶךְ and עֵרֶךְ to fail in strength). Fut. תִּפְקַח (for distinction from עֵרֶךְ to fly), 1 Sa. 14:28; Jud. 4:21.

עֵרֶךְ — (1) i. q. Kal No. 2, *to fly*, Gen. 1:20; Isa. 6:2.

(2) *to brandish*, as to make to fly (a sword), Eze. 32:10.

Hiphil, *to make to fly*, Prov. 23:5 קָרִי.

Hithpalel, *to fly away*, i. e. to vanish, Hos. 9:11.

Nouns derived from signif. 1, 2 are עֵרֶךְ, signifi. 3 מְעֻנָּה, מְעֻנָּה, מְעֻנָּה.

עֵרֶךְ prop. *a wing* (see the root No. 1); hence collect. *birds, fowl* (Vögel), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

עֵרֶךְ Chald. i. q. Hebr., Dan. 2:38; 7:6.

I. עֵינָף TO CONSULT, i. q. עֵינָף; only found in imp. עֵינָף Jud. 19:30; Isa. 8:10. Hence עֵינָף pr. n.

II. עֵינָף i. q. עֵינָף, غاص, غاط, to immerse oneself, e. g. the foot into sand; whence عِوطة soft ground, sandy and fruitful. Hence—

עֵינָף (“soft and sandy earth”), [Uz], pr. n. *Ausitis, Ausita* (LXX. Αἰσιτίς, Αἰσιτίς), pr. n. of a region and tribe in the northern part of the Arabian desert (بديّة الشام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, Αἰσιτίς (unless this should be corrected to Αἰσιτίς), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Ausitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i. p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaelis in Spicileg. ii. 26; Ilgen, De Johi Natura et Indole, p. 95:96; Rosenm. Scholii in Job Prolegom. § 5; Eichhorn, Einleit. in Es A. T. § 639. [See also Forster's Arabia.]

עיר not used in Kal. Syriac and Chald. TO BE PRESSED, STRAITENED, i. q. Hebr. צָוַק.

HIPHAL, to press; followed by פָּחַח (prop. to press down; καταβιβάζω), Am. 2:13.

Derived nouns, עֲקָה, מוֹעֲקָה.

עור not used in Kal. Aeth. ሀፋር: TO BE BLIND. Aram. عور and عار to be blind of an eye.

PILAL **עור** to blind, to make blind. (Syr. ܥܘܪܐ. In its origin perhaps **עור** is the same as **עפר** to cast dust, sand, chaff into the eye; compare Chald. **עור**.) 2 Ki. 25:7; Jer. 39:7. Metaph. to blind a judge (with gifts), Ex. 23:8; Dent. 16:19. [In Thes. this Piel form is deduced from **עור** III.]

Derived nouns (**עור**), **עורו**, **עורו**, **עורו**.

עור adj. blind, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

I. **עור** prop. TO BE HOT, ARDENT (cogn. with **עיר**, which see); hence to be alert, watchful (in opposition both to sleep and to idleness). Specially — (1) to wake, to be awake, Cant. 5:2; Mal. 2:12, **עור וְעִנָּה** "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like **עֲצוּר וְעוֹבֵד**), perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, *magister et discipulus*.

(2) to awake, to arouse from sleep. Only in imp. Ps. 44:24, **עוֹרָה לִמָּוֶה תִּישָׁן אֲדֹנָי** "awake! why sleepest thou, O Lord?" Ps. 7:7; Isa. 51:9.

(3) causat. to cause to awake, i. q. Hiphil, Job 41:2, fut. **עוֹרֵר** קרי.

NIPHAL **עוֹרֵר**, fut. **עוֹרֵר** pass. of Piel and Hiphil. — (1) to be aroused, awakened (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, to arise, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see **עור** No. II.

PILAL **עוֹרֵר** (compare Gr. ὄρω=ὄρυσμι, pret. ὄρωσα). (1) to awake, to arouse from sleep, Cant. 2:7; 3:5; 8:4 (5?); to arouse a serpent, and call forth from his hiding place, Job 3:8; figuratively, to excite a brawl, Prov. 10:12; to rouse up one's strength (feine Kraft aufbieten), Ps. 80:3.

(2) to raise up (and brandish) a spear, 2 Sam. 23:18; a scourge, Isa. 10:26. — But for Isa. 23:13, see under the root **עור** Piel.

HIPHAL **עוֹרֵר** (ἐγείρω) i. q. Piel. — (1) to arouse, to awake, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; to incite any one to any thing, Isa. 45:13; Jer. 50:9, and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; to provoke, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deu. 32:11, **עוֹרֵר עַל נְוִלָיו**, "as the eagle stirs up her nest (i. e. her young ones, to fly, ad volandum, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm. (2) to watch (prop. Wache halten), Ps. 35:23; followed by **על** to watch over any one, Job 8:6.

HITHPALEL — (1) to arouse oneself, to rise up, Isa. 51:17; 64:6; followed by **על** against any one, Job 17:8.

(2) to rejoice, to be glad (Germ. aufgeweckt sein used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. **עור** watcher, and the pr. n. **עור**, **עור**, **עור**.

II. **עור** i. q. **ערה** and **עור** TO BE NAKED, TO BE MADE NAKED; whence the Arab. عورة, عار nudity, verenda. Hebr. **מעורר**.

NIPHAL, Hab. 3:9, **עוֹרֵרָה תְּעוֹרֵר מִשְׁתָּרָה** "with nakedness was thy bow made naked."

PILAL **עוֹרֵר**, see the root **עור**.

III. **עור** an unused root, cogn. חור to dig, to bore; whence **עור**, Hebr. **מְעוֹרָה** a cavern. [In Thes. Piel **עור** is referred to this root with the idea of blinding by boring out the eyes.]

עור (Ch. chaff, Dan. 2:35. Syr. ܥܘܪܐ id.; Arab. عوار a bit of chaff, or the lil e, which hurts the eye. Said to be so called from blinding (root **עור**); but may not rather be **עור** be the same as **עפר** dust, a particle of dust; whence **עור** i. q. **עור** to throw dust into the eye; (Sand in die Augen streuen, täuben)? [This conjectural derivation is rejected in Thes.]

עור m. — (1) the skin of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. **עור שִׁנָּיִם** skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root **עור**). As to the words Job 19:26, see under the root **עור**. Poet. used of the body, the life, Job 2:4, **עור בְּעוֹר**, "skin for skin," i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.

(2) *the hide of animals*, Gen. 3:21; pl. עורות Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

עורים (read עורים), Isaiah 30:6 כחב, for עורים asses.

עורון m. *blindness*, Deu 28:28; Zec. 12:4. See the root ער.

ערת f. id. Lev. 22:22.

עיש ἄπ. λεγόμε. Joel 4:11, rendered by the LXX., Targ., Syr., to GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots עזש, עז, and עש III. to hasten, to accelerate a work. Compare also ענת.

Derived pr. n. יעיש, יעיש.

ענת not used in Kal; to be bent, inflected, i. q. the kindred verbs עבה, עבט, עבט.

PIEL ענת TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, to bend or pervert the cause of any one, Lam. 3:36; Job 19:6; Psa. 119:78. 'ענת דבר to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

PUAL, part. *crooked*, Ecc. 1:15.

HITHPAEL, to bow oneself, Ecc. 12:3.

Derivative, ענתה.

עית a root, ἄπ. λεγόμε. of the same origin and signification as עיש, pr. TO HASTEN TO, especially to give help; hence to succour (Germ. beifpringen), to aid. Arab. غاث Conj. IV. to aid, to succour, to assist. Const. with two accus. (like פלפל Gen. 47:12; 1 Ki. 18:4, 13). Isaiah 50:4, לעות את יעף דבר "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. υποστηρίσαι. Vulg. sustentare. Hence—

עית (for עיתיה, עיתיה "whom Jehovah succours"), [Uthai], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

עית pr. Aram. inf. Piel, from the root ענת (with Kametz impure), f. the bending of any one, i. e. his expression, Lam. 3:59; comp. the verb, verse 36.

עז f. עזה, pl. עזים—(A) adj.—(1) *strong, vehement*, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.

(2) *strong, fortified*, Nu. 21:24.

(3) *harsh, cruel, hard*, of a king, Isa. 19:4. עז

hard of face, i. e. impudent, shameless, Deut 28:50; Dan. 8:23.

(B) subst. *strength, might*, Gen. 49:3. Root עז

עז pl. עזים f.—(1) *a she-goat*. (Syr. عَزَا; Arab. عَزَا; Phœnic. āza, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sansc. adsha, a he-goat; adshā, a she-goat; Goth. gātisa; Anglo-Sax. gāt; Germ. Geis, with a harder form, Gēme, chamois; Gr. αἴξ, αἰγός; also the Turkish giek, ghieizi; comp. Grimm, Deutsche Gram. iii. 328.) עזי a kid of goats, Gen. 27:9. עז a goat, i. e. the goat (cin Étud Ziegenvieh), [an individual for the species], Deu. 14:4.

(2) pl. עזים goats' hair, Ex. 26:7; 36:14; 1 Sa. 19:13.

עז Ch. i. q. Heb. No. 1, Ezr. 6:17.

עז sometimes עז (Prov. 31:17, 25); followed by Makk. עז, with suff. עזי and עזי, עז and עז, עז (from the root עז)—(1) *strength, might, power*, used of God, Job 12:16; 26:2; of men, Ps. 29:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11 עז with all (one's) might, 2 Sa. 6:14. Conc. the strong, heroes, Jud. 5:21.

(2) *firmness*. עז a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. *defence, refuge, protection*. Psalm 28:8, יהוה עז, "Jehovah (is a) protection for them." Psalm 46:2; 62:8. In a bad sense עז strength of countenance, i. e. impudence, Eccl. 8:1.—With the idea of power are joined those of *majesty, splendour, glory*. Hence it is—

(3) *splendour, majesty*, i. q. עבוד with which it is often joined, Hab. 3:4. Psalm 96:6, עז ותפארת, "splendour and majesty." Ps. 132:8, עז עז, "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere יהוה עבוד 2 Ch. 6:41); called post. עז alone, Ps. 78:61; compare 1 Samuel 4:21, 22.

(4) *glory, praise*, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, עז "instruments of praise," employed in praising God. (Arab. عَزَا power, victory, glory.)

עז ("strength"), [Uzza], pr. n. m.—(1) 2 Sa. 6:3; for which there is, verses 6, 7, עז.—(2) 1 Ch. 8:7.—(3) Ezr. 2:49; Neh. 7:51.

עזאיל only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many

conjectures have been made. I have no doubt that it should be rendered *avert*, ἀλεξικάκος (עֲזַבְלִי for עֲזַבְלִי, from the root עֲזַב, עֲזַל to remove, to separate; comp. Lehrs. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see מִלְכִּי, [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* עֲזַזִּיל (in Golius, p. 317, incorrectly עֲזַזִּיל) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There עֲזַבְלִי is rendered in verse 8, τῷ Ἀποπομπαίῳ (i. e. Ἀποτροπαίῳ, Ἀλεξικάκῳ, *Averrunco*); verse 10, εἰς τὴν ἀποπομπήν (*ad averrunandum*); verse 26, εἰς ἄφεσιν, compare the remarks on the use of the Greek word ἀποπομπαῖος given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποπομπαῖος as applying to the goat, although it is clear in verse 8 that עֲזַבְלִי and עֲזַבְלִי stand in opposition to each other. So however the Vulg. *capre emissarius*, Symm. ἀπερχόμενος, ἀπολυμνέος (as if it were compounded of עֲזַב a goat, and עֲזַב to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עֲזַזִּיל was the *pluralis fractus*, from the sing. עֲזַל, עֲזַל, pr. separations; hence *desert places*; but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word עֲזַבְלִי verses 10, 21, and עֲזַבְלִי verse 22.

עֲזַב, fut. יַעֲזֹב.—(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. (As to this use of the Arabic verb عَزَب see Sympkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, "if thou see the ass of thy enemy lying down under its burden, thou leave him not, but that thou loose his (the

ass's) bonds with him." There is a play of the words in the double use of the verb עֲזַב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עֲזַב וְעֲזַב shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp. عَزَب an unmarried man, and اَعْمَرَ a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, "I will let loose my complaint," I will let loose as it were the reins, I will not restrain it. Hence—

(2) to leave a person, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, to desert, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and vice versa, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(a) to leave any one any where, Gen. 50:8; followed by עֲזַב in any one's hand (of one departing), ib. 39:12, 13; sometimes said for to commit to any one, leave in his charge (überlassen, anvertrauen), Gen. 39:6; sometimes for to leave to any one's will, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by עֲזַב Job 39:11; and עֲזַב Ps. 10:14 (intrans.), עֲזַבְלִי "the poor committeth himself to thee."—(b) of a person dying; to leave anything to heirs; followed by עֲזַב Ps. 49:11.—(c) to leave anything to any one, so as not to take it away; followed by עֲזַב Mal. 3:19. Part. pass. עֲזוּבָה left, deserted, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. ruins, Isa. 6:12; 17:9, עֲזוּבֹת, "like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites;" compare Isa. 17:2; Jer. 4:29.

(3) to leave off, to cease from any thing; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; to remit, cease from, wrath, Psalm 37:8; "if thou see the ass of thy enemy lying down under its burden, thou leave him not, but that thou loose his (the

NIPHAL, to be left, forsaken, Neh. 13:11; often used of a country which has been forsaken by it.

inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by *ל* to be left to any one, i. e. committed to him, Isa. 18:6.

Pual עזב i. q. Niph. Isa. 32:14.

Derived nouns, עזובה and —

עזב only in plur. עזבונים m. a word only used with regard to merchandize, having almost the same signification as *מַעֲרֵב*, *traffic, commerce* (from the root עזב to let go for a price, to commit to another, i. e. to sell); hence — (1) *fair, market, marketplace*; Eze. 27:19, "Dan and Javan *בְּעִזְבוֹתָיִךְ* set forth spun work in thy fairs." In the similar passages, verses 12, 14, 22, with the same sense *פ* is prefixed to the wares to be sold (*with silver, iron, etc. they set forth thy fairs*); and verse 16 *פ* is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet. Thes.]

(2) *gain made by traffic*, Eze. 27:27, 33; compare *פֶּחֶר*.

עזובה (perhaps "altogether desolated," from *עזב* and *בזק*) [*Azbuk*], pr. n. m. Neh. 3:16.

עזב ("strong in fortune"), [*Azgad*], pr. n. m. Ezr. 2:12; 8:12; Neh. 7:17; 10:16.

עזרה, an unused root. Arab. *عزى* to comfort, whence the pr. n. *عزير, يعزى, يعزى*.

עזה ("strong," "fortified," as if *Valentia*) pr. n. [*Gaza, Azzah*] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16:1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the *greatest* city of Syria; Arrian calls it a *great* city, situated on a lofty place, and well fortified. It even now retains its ancient name

(عزة). Its history is given at considerable length by Reland, in *Palæstina*, p. 788—800. Gent. n. עזי Jud. 16:2.

עזה see *עזא* No. 1.

עזובה f. — (1) *ruins, heaps of ruins*, see the root No. 2.

(2) [*Azubah*], pr. n. fem. — (a) of the mother of Jehoshaphat, 1 Ki. 22:42. — (b) of the wife of Caleb, 1 Ch. 2:18, 19.

עז m. *strong, powerful*, (used of God), Ps. 24:8; collect. *strong ones*, i. e. soldiers, Isaiah 43:17.

עז masc. *strength*, as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root עז.

עז see *עז*.

עז fut. *עז* inf. *עז* — (1) TO STRENGTHEN, TO MAKE STRONG. (Arab. *عز* fut. O). Followed by *ל*. to make secure. Ecc. 7:19, *חֵכְמָה תַּעֲזֶנּוּ לְחַכְמָם וְנֹרָא* "wisdom makes the wise man stronger than ten leaders," i. e. protects him more than ten leaders could. (Compare *עז* No. 2, and *מַעֲזָה*). See also this active signification in the name *עזריה*.

(2) to become strong, to be made strong. Jud. 3:10, *וַיִּקְצֶנּוּ יָדוֹ עַל-כּוּשִׁיטָן* "and his hand became stronger than Cushan," i. e. he conquered him; Jud. 6:2. Dan. 11:12, *וְלֹא יַעֲזֶה* "and he shall not conquer." Ps. 9:20; Prov. 8:28, *עֵינֹת תְּהוֹם בְּעֹז* "when the fountains of the sea were strong," i. e. flowed forth violently; compare *עֵינֹת מַיִם עֲזִים* Neh. 9:11;

Isa. 43:16. (Syr. *ܥܙܐ* Ethpa. to boil forth).

(3) to be strong, robust, powerful, Ps. 89:14. to show oneself such, 68:29; 52:9.

HIPHIL *עָזָה* followed by *פָּנִים* to strengthen one's countenance, i. e. to put on a shameless look, Pro. 7:13; followed by *פ* 21:29. Compare *עז* No. 2, *עז* No. 2.

The derived nouns are, *עֹז, עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה*, and those which immediately follow *עז* — *עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה*.

עז ("strong"), [*Azaz*], pr. n. m. 1 Chr. 5:9.

עזריה ("whom Jehovah strengthened"), [*Azaziah*], pr. n. masc. — (1) 1 Chr. 27:20. — (2) 15:21. — (3) 2 Chr. 31:13.

עזי (abbreviated from *עזריה*) [*Uzzi*], pr. n. m. — (1) 1 Chr. 5:31; 6:36; Ezr. 7:4. — (2) 1 Chr. 7:2. — (3) 9:8. — (4) 7:7. — (5) Neh. 11:22. — (6) 12:19, 42.

עזיאל see *עזיאל*.

עזיאל ("power of God"), [*Uzziah*], pr. n. m. — (1) Exod. 6:18; Nu. 3:19. — (2) 1 Ch. 4:12. — (3) 7:7. — (4) 25:4. — (5) 2 Ch. 29:14. — (6) Neh 3:8. Patron. of No. 1, is —

עזיאל Nu. 3:2

עזיה & עזרה ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13, 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also **עזריה** and **עזריהו**; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as **עזיה** and **עזריה** are alike), or to an interchange of the names as spoken by the common people (ss being pronounced for sr). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 **עזריה**.—(4) Ezr. 10:21.—(5) Neh. 11:4. LXX. *Oziās*.

עזיזא ("strong"), [*Aziza*], pr. n. m. Ezra 10:27.

עזמבת ("strong to death"), [*Azmaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31.—(2) 1 Ch. 27:25. See **בית עזמבת** p. cxviii, A.

עזל an unused root. Arab. **عزل** to remove, to take away; see the cognate root **עזל** No. 2. Hence **עזאל**.

[**עזא** *Azzan*, pr. n. m. Num. 34:26.]

עזן an unused root, perhaps i. q. **עזן** to be sharp [in Thes. this is rejected as a root]; whence—

עזניה f. Lev. 11:13; Deut. 14:12, a species of eagle, so called from the acuteness of its vision (see Job 39:29; Il. p. 674), unless perhaps **עזניה** be for **עזיה** (fem. from **עזי** strong, powerful), according to that custom of the language which has been explained above, page cc, B., compare especially in this same root **עזניה** Isa. 23:11, for **עזניה**. LXX. *ἀλκίαιερος*. Vulg. *aquila marina*. I formerly compared Arab.

العز, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamûs (page 1786) it stands, **العز** (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

עזק only in PIEL **עזק** TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5:2. (Arab. **عزق** id.; whence **معزق** a spade, a mattock.) From the kindred signification of engraving is—

עזקא f. Ch. a signet ring, Dan. 6:18. (Syriac **ܥܙܩܐ** id.)

עזקה ("a field dug over," "broken up"),

[*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; Jer. 34:7; see Relandi Palæst. p. 603.

עזר fut. **יעזר**, pl. **יעזרו** TO HELP, TO AID. (Arab. **عزر**, Syriac **ܥܙܪ**, not **ܥܙܪ**, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots. **עצר**, **עצר** No. I, and **עזרה** i. q. **עזר**.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by ? 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 18:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by **עם** (Germ. *beistehen*) 1 Ch. 12:21; followed by **אחרי** 1 Ki. 1:7, **ויעזרו אחרי אדונייהם** "they aided, having followed the side of Adonijah."—Part. **עזר** helper, Job 9:13; used of an ally in war, 1 Ki. 20:16.

NIḤAL, to be helped, Ps. 28:7, especially by God, 2 Chr. 26:15. 1 Chr. 5:20, **ויעזרו עליהם** "and they were helped against them," i. e. God gave them the victory. Dan. 11:34. Similarly in Arabic, **انتصر** to be helped (by God), i. e. to conquer.

HIPHIL, i. q. Kal. Part. (of the Aramaean form) pl. **מעזרים** 2 Ch. 28:23; inf. **לעזיר** 2 Sa. 18:3, **כחייב**.

Derived and compounded nouns, **עזר**—**עזריקם**, also **יעזר**.

עזר m. with suff. **עזרי**—(1) aid, help; often concr. a helper, aider, Ps. 33:20; 70:6; 115:9; a female helper, Gen. 2:18, 20.

(2) [*Ezer*], pr. n. m.—(a) 1 Ch. 4:4; for which there is **עזרה** verse 17.—(b) 1 Chr. 12:9.—(c) Neh. 3:19.

עזר ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12:42.—(2) 1 Ch. 7:21.

עזר & עזיר ("helper"), [*Azur, Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Eze. 11:1.—(3) Neh. 10:18.

עזרא ("help"), pr. n. *Ezra*—(1) the priest, and γραμματεὺς, who in the seventh year of Artaxerxes Longimanus (458 B. C.) led a colony of Jews from Babylon to Jerusalem, Ezr. chap. 7—10; Neh. chap. 8; his pedigree is given, Ezr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2.

עזראל ("whom God helps;" Germ. *Gotthelf*), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 1:13; 12:36.—(5) Ezr. 10:41.

עזרה f.—(1) help, aid, Psalm 22:20; also **עזרת**

like (זקרה), *Psa.* 60:13; 108:13; with *Ile* parag. *P's.* 44:27.

(2) [*Ezra*], pr. n.; see עזר 2, a.

עזרה f.—(1) a word of the later Hebrew, for the older חצר a *court* (of the temple), 2 *Ch.* 4:9; 6:13; from עזר in the signification of surrounding, i. q. עזר.

קצה. (Often in the Targ.; Arab. عرسه id.).

(2) a *ledge* (of the altar), אבזץ, *Terrasse*, *Eze.* 43:14, 17, 20.

עזרי ("ready to help;" [for עזריה "the help of Jehovah"], [*Ezri*], pr. n. m., 1 *Ch.* 27:26.

עזריאל ("the help of God;" compare the Punic pr. name *Hasdrubal*; i. e. עזרו בעל "the help of Baal"), [*Azriel*], pr. n. m.—(1) 1 *Ch.* 5:24.—(2) 1 *Ch.* 27:19.—(3) *Jer.* 36:26.

עזריה ("whom Jehovah aids"), and עזריהו [*Azariah*], pr. name—(1) of a king of Judah; also called עזיה which see.—(2) see עזיה No. 3; also of other men. See *Simonis Onomast.* p. 541.

עזריקם ("help against an enemy"), [*Azri-kam*], pr. n. m.—(1) 1 *Ch.* 3:23.—(2) 1 *Ch.* 8:38; 9:44.—(3) 1 *Ch.* 9:14.—(4) 2 *Ch.* 28:7.

עזרת see עזרה.

עזתי see עזה.

עט m. (from the root עוט, which see).—(1) a *style* made of iron, with which letters were engraven on a rock, *Job* 19:24; *Jer.* 17:1.

(2) a writer's *pen*, *Jer.* 8:8; *Psa.* 45:2.

עטא Ch. (from the root יעט i. q. Heb. עצה *counsel*, *prudence*. *Daniel* 2:14, וְהָיָה עֲטָא וְיָעֵט לְאַרְיֹה "he answered to Arioch *prudence* and understanding;" i. e. replied *prudently* and *wisely*. Compare *Prov.* 26:16.

עטה —(1) TO COVER, TO COVER OVER. (Arab. غط [Syr. حط]. Cognate roots are עטף, from which this seems to be formed by softening the last labial, and פקח as pronounced with a sibilant). Const. followed by על (like פקח and other verbs of covering), *Lev.* 13:45; *Eze.* 24:17, 22; *Mic.* 3:7.

(2) to cover, to clothe oneself with any thing, to put on any thing, followed by an acc. Part. עטה מְעֵל clothed with a mantle, 1 *Sa.* 28:14; *Metaph.* *Psa.* 104:2, עטה אור בְּשִׁלְמָה "clothing himself with light as with a garment." *Psa.* 109:19, 29; 71:13.

(3) to wrap up, roll up. *Isai.* 22:17, עטה עטך "rolling, he will roll thee up;" also to wrap one-

self up. *Jer.* 43:12, "and he (*Nebuchadnezzar*) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak," i. e. he will destroy the whole face of the land of Egypt; compare the metaphor of the heavens being rolled together, *Isaiah* 34:4. In this passage of *Jeremiah* is found the origin of the signification of *destroying*, *blotting out*, an idea which the Syr. حط has as well as that of covering; see *Castelli Lex.* ed. *Mich.* p. 646.

(4) to become *languid*, to faint, to faint away (from the mind and eyes being involved in darkness, like the synonymys ענה Nos. 3, 4, עטף No. 3, ענה No. 2). I thus interpret with *Alb. Schultens* (in *Opp. Min.* p. 241), *Cant.* 1:7, "lest I be פְּעִטָּה as one who faints by the flocks of thy companions," lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat. *Caph* in פְּעִטָּה may be explained, languid as one about to faint, wie ohnmächtig; or else from that use of the preposition פ which has been stated above, p. CCCLXXIX, א, quam languidissima, as faint as possible. Others regard פְּעִטָּה h. l. to be one veiled, i. e. a harlot (comp. *Genesis* 38:14); others one weeping, others unknown, all of which are more remote from the context.

חִפְחִל עֲטָה, to cover, followed by two acc. *Psa.* 84:7, נִמְצְרָכֹחַ יְעֲטָה מוֹרָה "moreover, the autumnal rain covers (it) with blessings;" and followed by על of the thing to be covered, *Psa.* 89:46.—As to the forms יעט, ויעט, 1 *Sam.* 14:32; 15:19, see the root עט.

Derivative, מַעֲטָה.

עטין m. (from the root עטן), a place where cattle lie down, *Job* 21:24, חֶלֶב מְלֵאֵי חֶלֶב "the resting places of his cattle abound with milk." So indeed *Abulwalid*, *Aben Ezra*, and many more recent writers. But I prefer to take עטין for the Ch

עטמא, Syr. حَصْل thigh, side (m and n being interchanged, see p. CCCXLIII), Ch. and Zab. אטמא with this sense, his sides are full of fat (חלב for חלב). So *LXX.* ἔγκαρα; *Vulg.* viscera; *Syr.* sides.

עטישה m. sneezing, *Job* 41:10, from the root עטש.

עטלה m. a bat, *Lev.* 11:19, *Isa.* 2:20, comp. of עטל, compared with the Arab. غطل to be dark, and עף flying, ע being elided.

עטן an unused root. Arab. عطن to lie down around the water (as cattle); whence مِعْطَن and

^אעטף a place by the water, where cattle lie down; עטף.

עטף fut. עטף. — (1) TO COVER, TO COVER OVER, i. q. עטף, for which this verb is often used in the Targums. (Arab. عطف IV. to be on, Syr. حَفَّ to be clothed. Cognate and synonymous roots are עטף, עוף, עטה.) Followed by עטף-שׁוֹרֵי, Psal. 73:6, "a garment of violence covers them;" they are altogether covered over with iniquity, as with a garment. Compare לכשׁ.

(2) to be covered, to be clothed. Followed by an acc. Ps. 65:14, עטפים עטפוּרָה "the valleys are covered over with corn." Absol. to hide, or cover over oneself. Job 23:9, יטוף ימיו "if he cover himself over (i. e. hide) in the south." Hence מעטפות garments.

(3) to be wrapped in darkness, to languish, to faint (comp. the synonyms עוף Nos. 3, 4, עטף, עטף). Used of the heart or soul, Psal. 61:3; 102:1; Isa. 57:16. Part. pass. עטוף fainting, Lam. 2:19; weak (used of lambs), Gen. 30:42.

NIPHAL, i. q. Kal No. 3, Lam. 2:11.

HIPHAL, id. intrans. to languish, to be feeble, Gen. 30:42.

HITHPAEL, to languish, to faint, used of the soul, or spirit, Psalm 77:4; 107:5; 142:4; 143:4; Jon. 2:8.

Derived noun מעטפה.

עטף (cognate to the verb עטף which see), TO SURROUND, whether in a hostile manner (followed by אל), 1 Sa. 23:26; or for protection, followed by two acc. Ps. 5:13.

PIEL, עטף to surround with a crown, to crown, followed by two acc. Ps. 8:6; 65:12; 103:4 (metaph.); followed by a dat. of pers. Cant. 3:11.

HIPHAL, i. q. Piel; Isa. 23:8, צר המעטרה "Tyre, the crowning," i. e. distributing crowns, or diadems, from the royal dignity in the Phœnician colonies resting on the authority of the senate of Tyre. Hence—

עטרה constr. עטרת, plur. עטרות f. — (1) a crown. — (a) convivial, Isa. 28:1. — (b) royal, a diadem, 2 Sam. 12:30; Ps. 21:4; Cant. 3:11; Ezek. 21:31. Whatever is an ornament, or dignity, to any one, is figuratively designated a crown; Job 19:9, "he hath pulled down the crown from my head;" Pro. 12:4, "a virtuous woman is a crown to her husband," Pro. 14:24; 16:31; 17:6.

(2) [Atarah], pr. n. f. 1 Ch. 2:26.

עטרות ("crowns"), [Ataroth], pr. n. — (1) o. a town in the tribe of Gad, Num. 32:3, 34. — (2) o. another in the tribe of Ephraim, Josh. 16:7; also called עטרות-אדר ("crowns of Addar"), Josh. 16:5; 18:13. — (3) עטרות בית יואב ("crowns of the house of Joab"), a town in the tribe of Judah, 1 Ch. 2:54. — (4) עטרות שוקן a town in the tribe of Gad, Num. 32:35.

עטש an unused root; Arab. عطس to sneeze, עטישה.

עי (for עי, i. q. עי, "a heap of ruins"), with the art. הַעִי [Ai, Hai], pr. n. of a royal city of the Canaanites, situated east of Bethel, in the northern part of the territory of the tribe of Benjamin, Gen. 12:8; 13:3; Josh. 7:2, seqq.; 8:1, seq.; Ezr. 2:28. LXX. 'Ayyai. Vulg. Hai. Other forms of the same name which are fem. are עֵי Neh. 11:31; עֵי 1 Chron. 7:28 [but this is עֵי]; and עֵי Isa. 10:28.

עי (for עי, from the root ענה, to overturn, to destroy), pl. עֵי m.

(1) ruins, ruinous heaps, Mic. 1:6; Jer. 26:18. Mic. 3:12; Ps. 79:1; comp. קֵי.

(2) עֵי Num. 33:45, and more fully עֵי הָעֲבָרִים verse 44; 21:11 ("the ruinous heaps of mount Abarim"), [Ije-abarim], a part of mount Abarim.

(3) עֵי [Im], a town of the tribe of Judah, Josh. 15:29.

עֵי see עֵי.

עֵי see עֵי.

עֵי ("void of leaves," see עֵי: ["stone"]), [Ebal], pr. n. — (1) of a mountain or rock in the northern part of mount Ephraim, opposite mount Gerizim (גֵּרִיזִים), Deut. 11:29; Josh. 8:30. LXX. Γαββαλ. Vulg. Hebal.

עֵי see עֵי.

עֵי ("ruin"), [Ijon], pr. n. of a fortified city in the tribe of Naphtali, 1 Ki. 15:20; 2 Ch. 16:4.

עֵי f. 1 Ch. 1:46 for עֵי, which see.

עֵי (or עֵי Hiphil), TO PRESS UPON, TO RUSH VIOLENTLY UPON any person or thing. (Kindred to the roots עוּשׁ, עוּשׁ Syr. [أَحْبَى] to be indignant, to rush upon any one; عِظ indignant, wrath. Arab. عَظ to be indignant, عِظ rage, anger.) Const. followed by 1 Sa. 25:14, וַיִּעַל עָלָיו "he flew upon

them," i.e. stormed at them; followed by אֵל 1 Sam. 15:10. וַתַּעַט אֵל הַשָּׁלַל " (wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 in קרי (which alone is the true reading), וַתַּעַט הָעָם אֵל הַשָּׁלַל "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that וַתַּעַט is the same as וַתַּעַשׂ 1 Sa. 25:14, just like וַתַּחַשׁ Job 31:5, for וַתַּחַשׁ and he hastened; and וַתַּחַר Prov. 27:17, for וַתַּחַר; perhaps in these forms there is Dag. forte occultum (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root עָטָה (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. عَطَا, in which however the only notion is that of *taking, receiving*. Hence—

עֵיט m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12:9; especially—

(2) *a rapacious bird* (ἀετός), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Eze. 39:4.

עֵיטָם ("a place of ravenous creatures"), [Etam], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

עֵי עֵי הַעֲבָרִים, עֵי see עֵי No. 2, 3.

עֵי־לֹם m. i. q. עוֹלָם eternity, 2 Ch. 33:7.

עֵלִי (i. q. Chald. עֲלִי "most high"), [Ilati], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 13:28, עֲלִימֹן.

עֵלַיִם Elymais, [Elam], pr. n. of a province of Persia, in which stood the capital city, Susa (Ezr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persia, which is called by later writers פָּרַס Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Eze. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

[עֵלַמִּיָּהּ Ch. plur. Elamites, Ezr. 4:9.]

עֵי an unused root; perhaps, i. q. kindred עֵיִם Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) ἀπ. λεγόμεν.—

עֵיִם Isa. 11:15, בְּעֵיִם רָחוּ "in the terror of his wrath," i.e. in his terrible wrath; or, as I prefer, "with

his terrible wind," i.e. most vehement wind. Rightly therefore, given by the LXX. ἐν πνεύματι βλαίῃ; Vulg. in fortitudine spiritus sui.

עֵי—(1) i. q. Arab. عَان Med. Ye, to FLOW, to FLOW OUT, as water, tears; whence עֵי the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from עֵי Part. עֵיִן looking askance, envious, 1 Sam. 18:9 כְּחֵיב; Arab. عَيْن id.

עֵי f. (once m. Cant. 4:9 כְּחֵיב ["also perhaps Ps. 73:7; dual Zec. 3:9."]), constr. עֵי with suff. עֵינִי, עֵינֶיךָ etc.; dual עֵינִים (which is also used for the plur., Zec. 3:9); constr. עֵינִי; once defectively עֵינִי Isa. 3:8; plur. עֵינֹת constr. עֵינֹת (only in signif. 3).

(1) an eye (Arab., Syr., Æth., id.). עֵי to see with (one's) eyes, Eze. 12:12; עֵינִים beautiful of eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1.—עֵיִן עֵיִן אֶדָם, "Jehovah's is the eye of man;" i.e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).—Specially these phrases are to be noticed—(a) עֵינִי לְפָנֶיךָ before the eyes of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(b) עֵינִי בְּעֵינִי in my eyes, i.e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem, videri*, is expressed by a circumlocution. Gen. 19:14, וַיְהִי כְּמַצְחָה בְּעֵינֵי, i.e. according to my eyes as one jesting;" i.e. he seemed to his sons-in-law to be jesting. Gen. 29:20. 2 Samuel 10:3, בְּעֵינֶיךָ אֶבִידָה בְּעֵינֶיךָ "thinkest thou that David wished to honour thy father?" Hence עֵינִי טוֹב it seems good to me, i.e. it pleases me (see טוב, טוֹב), עֵינִי רָע it displeases me (see רָע, רָע), compare under the root יָשַׁר.—חָכָם עֵינִי one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(c) מֵעֵינֵי (far) from any one's eyes, i.e. unknown to him, Num. 15:24.—(d) בֵּין עֵינֵים between the eyes, i.e. on the forehead, Ex. 13:9, 16; Deu. 6:8; 11:18; on the front of the head, Deut. 14:1.—(e) עֵינִי עָלַי to set one's eye on any one, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic وضع عينا على فلان (on the other hand עֵי is always taken in a bad sense), e.g. Genesis 44:21, אֶשְׁכְּחָה עֵינִי עָלָיו "I will look to his good;" LXX. ἐπιμελοῦμαι αὐτοῦ. Jer. 39:12; 40:4; Job 24:23; Ezr. 5:5; [Chald.]: followed by עֵיִן Psalms 33:18; 34:16; followed by עֵיִן Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a

bad sense of the angry countenance of Jehovah (elsewhere עֵינִים), Am. 9:4, 8; and also verse 4 with the addition of the word לָרְעָה. Comp. in New Test. 1 Pet. 3:12.—(f) לְעֵינַיִם לְהִיָּה to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(g) לְהִישָׂא עֵינַיִם to lift up the eyes, see שָׂא No. 1, letter d.—(h) עֵינַיִם עֲקָרָה see עָקָר.—As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the eyes, e. g. עֵינִי רָעָה my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, *μη φθορησάτω σου ὁ ὀφθαλμός*. See also the remarks under the roots עָקָר, רָעָה, עֵינִים *proud eyes*, i. e. pride, haughtiness, Prov. 6:17; Ps. 18:28.—Poet. *the eye* of wine is the bubbling when it sparkles as poured out (Germ. *Perle*), Prov. 23:31. By meton. it is used of a *look*, or *glance* of the eyes, Cant. 4:9, בְּהִיב, לִבְרִיתִי בְּאַחַד מַעְיְנֶיךָ “thou hast wounded my heart by one of thy eyes;” i. e. by one glance of thy eyes (in this one instance עֵינִי is joined to a masculine, but the קָרִי has בְּאַחַת).

(2) *face*, i. q. פָּנִים, so called from the eyes, as being a principal part of it (compare Germ. *Geficht*, French *visage*, and Lat. *os*, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8: there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see בָּרָךְ); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(a) *surface*, Ex. 10:5, עֵינִי הָאָרֶץ “surface of the earth;” verse 15; Num. 22:5, 11.—(b) *face*, i. e. *appearance*, *form*, Num. 11:7; Levit. 13:5, 55; Eze. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) *a fountain*, so called from its resemblance to an eye (compare Pers. چشم *eye*, چشمه *a fountain*; Chinese, *ü*m, eye and fountain; and *vice versa* Gr. *πηγή*, fountain, corner of the eye), Gen. 16:7; 24:29; 30:41; pl. f. עֵינֹת, constr. עֵינֹת Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, Lehrs. p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

(a) עֵינִי הָרִי (“the fountain of the kid”), [*Engedi*], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; *Engadda* of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam.

24:1; Eze. 47:10; Cant. 1:14; more anciently called הַצֵּיִן הַקָּדִים (which see). [Now called 'Ain Jidy, Rob. ii. 209.]

(b) עֵיִן גַּנִּים (“the fountain of gardens”), [*Engannim*], a town—(a) in the plain country of Judah, Josh. 15:34.—(β) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

(c) עֵיִן דֹּר Ps. 83:11, and עֵיִן דֹּר (“the fountain of habitation”), [*En-dor*], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

(d) עֵיִן חֲדָה (“fountain of sharpness,” i. e. swift), [*En-haddah*], a town in the tribe of Issachar, Josh. 19:21.

(e) עֵיִן חֲצֹר [*En-hazor*], a town in the tribe of Naphtali, Josh. 19:37.

(f) עֵיִן חֲרוֹד, see חֲרוֹד.

(g) עֵיִן מִשְׁפָּט (“fountain of judgment”), [*En-mishpat*], i. q. שָׁפָט, which see, Gen. 14:7.

(h) עֵיִן שְׁנֵי (“fountain of two calves,” unless perhaps ע is written for אֶגְלַיִם “two pools”), [*En-eglain*], a town on the northern shore of the Dead Sea.

(i) עֵיִן שֶׁמֶשׁ (“the fountain of the sun”), [*En-shemesh*], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

(k) עֵיִן [*Ain*] simply—(a) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(β) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(aa) עֵיִן רֶגֶל (“fountain of the spy,” or, according to the Targ. “fuller’s fountain”), [*En-rogel*], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

(bb) עֵיִן תַּנִּיכִי (“fountain of the jackals,” commonly “dragon-fountain”), a fountain near Jerusalem, Neh. 2:13.

(cc) עֵיִן תַּפּוּחַ [*En-tappuah*], a fountain of the town תַּפּוּחַ Josh. 17:7; compare verse 8.

Denominative is טַפּוּחַ, which see.

[עֵיִן] Chald. f. plur. עֵינִין, constr. עֵינִי id. q. Heb. No. 1, Dan. 4:31; 7:8, 20. No. 1, e. Ezr. 5:5.]

עֵיִן see עֵיִן No. 2.

עֵינִים (“two fountains”), Gen. 38:21, and—

עֵינִים (comp. as to this form of the dual number, Gesch. der Heb. Sprache, page 49, 51; Lehrs. page 536), [*Enam*], pr. name of a town in the tribe of Judah, Josh. 15:34.

עֵינִן ("having eyes"), [Enan], pr. n. m. Nu. 1:15; 2:29; comp. נִצָּר עֵינִן under the word נִצָּר.

עֵיף TO LANGUISH, TO FAINT; comp. the cognate roots עָיַף (עָלַף, עָלַף), עָיַף. Once found as a verb, Jer. 4:31. Hence—

עֵיף f. עֵיפָה, adj. *languishing*, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25:29, 30; Job 22:7 (in the other hemist. נִעַף); Ps. 63:2. Pro. 25:25, "cold waters to a languishing (i. e. thirsty) soul." Jer. 31:25, "I will give drink to the thirsty." It is used also of cattle when wearied, Isa. 46:1 (where עֵיפָה is neutr. wearied, *fessum*, i. e. wearied beasts, i. q. נִחָה עֵיפָה); used of a thirsty land, Ps. 143:6; Isa. 32:2.

עֵיפָה fem. (from the root עָיַף No. 3)—(1) *darkness*. Amos 4:13, עֵשָׂה שָׁחַר עֵיפָה "he makes the dawn darkness." With ה parag. עֵפְתָה Job 10:22.

(2) [*Ephah*], pr. n.—(a) of a country and tribe of the Midianites; Arab. غَيْفَة Gen. 25:4; Isa. 60:6; 1 Ch. 1:33.—(b) m. 1 Ch. 2:47.—(c) f. 1 Ch. 2:46.

עֵיפִי ("wearied out," "languishing"), [*Ephai*], pr. n. m. Jer. 40:8 קרי, where the כתיב has עֵיפִי.

עֵיר m. with suff. עֵירוֹ Gen. 49:11, plur. עֵירִים, a young ass, the foal of an ass, Zec. 9:9. Job 11:12, עֵיר פָּרָא "a wild ass's colt." Sometimes used also of a full grown ass, used for riding on (Jud. 10:4; 12:14), for carrying loads (Isa. 30:6), for plowing (Isa. 30:24). Compare Gen. 32:16. (Arabic عَير signifies any ass, whether wild or domestic. It appears properly to signify a wild ass, and a young ass, so called from its swift, ardent running; see the root עֵיר No. 1, like פָּרָא a wild ass, from פָּרָא to run.)

עֵיר pr. i. q. עָר TO BE HOT, ARDENT (heiß, hitzig feyn); Arabic حَار Med. Waw, to be hot (as the day), and causat. (for הָעֵיר) to make hot, to heat (heizen). Hos. 7:4, of a baker, יָשַׁבַּת מֵעֵיר וְגו' "he leaves off heating (his oven) after the kneading until it be leavened." The notion of being hot is applied in various ways:—

(1) to an ardent rapid course, or running (Arab. حَار IV. to run swiftly, of a horse; حَار Med. Ye, to run away, breaking the reins, as a horse, compare דָּלַק No. 2); whence עֵיר a wild ass, so called from its rapid unrestrained running.

(2) it is applied to the heat of anger, an ardent attack upon the enemies (comp. حَار Conj. I. III. IV. to rush upon enemies, and حَار Med. Ye, to be incensed with jealousy). See עֵיר No. 2, and עֵר an enemy.

(3) to heat of mind, terror (compare דָּלַק No. 3). See subst. עֵיר No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schröder, Or. Heb. page 26); comp.

حَار a crowd of men, حَار an army. Hence several (as Schröder, loc. cit.) derive—

עֵיר [In Thes. from עָר I.], f. (Josh. 10:2), plur. once עֵירִים Jud. 10:4 (on account of the paronomasia, see עֵיר), elsewhere עֵרִים (from the sing. עֵר)—

(1) a city, a town, said to be so called from being frequented by people (see the root No. 4); I would rather take עֵיר as being nearly the same as עֵר No. 2, and the Gr. τεῖχος a place fortified with a wall. For this word also included camps, and also small fortified places, as towers, watch-towers. What the extent of its signification is, may be learned from the following places. Num. 13:19, "and what the cities are in which they (the people) dwell, הַמְּבִצָּרִים עֵיר אִם בְּמִבְצָרִים" whether (they dwell) in camps, or in fenced cities?" 2 Kings 17:9, "and they built for themselves high places in all the cities נְצִירִים מִמְּקַדְלָה עַד עֵיר מִבְצָר from the tower of the watchmen unto the fenced city."—Jerusalem is called עֵיר אֱלֹהִים the city of God, Ps. 46:5; 87:3; Isa. 60:14; עֵיר הַקֹּדֶשׁ the holy city, Neh. 11:1; Isaiah 52:1; Daniel 9:24 (πόλις ἁγία, Matthew 27:53); עֵיר יְהוּדָה the (capital) city of Judah, 2 Chron. 25:28; also κατ' ἐξουσίαν, עֵיר Eze. 7:23, and עֵיר Isaiah 66:6 (this latter in another context is also used of Nineveh, the enemies' metropolis, Isaiah 32:19).—Followed by a genit. of pers. the city of any one is his native city, or the one in which he dwells, Gen. 24:10, עֵיר נָחַר "the city of Nahor," i. e. Haran, in which Nahor dwelt; 1 Sam. 20:6, compare in New Test. πόλις Δαβὶδ, i. e. Bethlehem, Luke 2:4, and πόλις ἀνδρῶν (of the parents of Jesus) Ναζαρέτ, Luke 2:39, and also a similar idiom is noticed under the words נָחַר, עֵר, followed by a genit. of another city, it is used of the circumjacent towns or villages (elsewhere called עֵיר הַבְּנוֹת, as עֵיר הַשְּׁבוֹן the towns and villages near Heshbon, Josh. 13:17; עֵיר עֵיר Isa. 17:2.—Sometimes also parts of cities are called cities (comp. Germ. Altstadt, Neustadt, and πόλις, in Passow). Thus עֵיר הַמִּים 2 Sa. 12:27, the city of waters, part of the city of Rabbah, 2 Ki. 10:25, עֵיר בֵּית הַפֶּעַל a part of Samaria, so called from

עָבַר an unused root, Arab. عَكَ prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare נָכָה No. 3, and عَرَب), whence pr. n. עֶבֶר.

עָבַר an unused root, prob. i. q. עָבַר (comp. Josh. 7:1, seqq.), whence pr. n. עֶבֶר and —

עָבַר pr. n. ("troubling," i. q. עָבַר, as this name is actually written, 1 Ch. 2:7), [Achan], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

עָבַר not used in Kal. Arab. عَكَس to bind back, whence عָكَس a rope which is fastened from the mouth of a camel to its forefoot. Hence עָבַר a fetter, an anklet, from which —

PIEL, denom. to adorn oneself with anklets, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

עָבַר m. an anklet (see the root) — (a) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that עָבַר can be rendered as in fetters, although it is not necessary to assume the ellipsis of the particle עַל; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after עַל, must be regarded as in the accusative, and designates state or condition in which any one is: עָבַר as in a dream, Isa. 29:7; עָבַר as in a splendid garment, Job 38:14. Or in this passage עָבַר may be for עָבַר "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. wie ein armer Sünder zur Strafe der Thorheit. — (b) as an ornament of women loving display, periscelis, περισκέλιον. Plur. עָבָרִים Isa. 3:18. Compare עָבַר.

עָבָר ("unklet"), [Achsah], pr. n. of a daughter of Caleb, Josh. 15:16, 17; Jud. 1:12.

עָבַר — (1) pr. i. q. Arab. عَكَر to DISTURB or TROUBLE water; figuratively —

(2) to afflict any one, Jud. 11:35; often more strongly, i. q. to bring evil upon, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, עָבַר אָבִי אֶת-הָאָרֶץ "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, עָבַר שָׂאֲרוֹ אֶת-בָּשָׂרוֹ "the cruel troubleth his own flesh," verse 29.

NIPHAL, to be troubled, stirred up, (as grief),

Ps. 39:3. Part. fem. troubled, i. e. trouble, disturbance (Zerrüttung), Pro. 15:6. Hence —

עָבַר [Achar], see עָבַר.

עָבַר ("troubled"), [Ocran], pr. n. m. Num. 1:13; 2:27.

עָבַר m. quadril. an asp, Ps. 140:4. It is formed apparently from the root עָבַר to bend backwards, by the addition of the letter ב. See Lehrs. p. 865.

עָלָה & **עָלָה** (of the same form as עָלָה, from the root עָלָה) — (1) prop. subst. height, hence as a concr. the Highest, Most High. Used of God, Hosea 11:7, עָלָה "they (the prophets) called them (the people) to the Most High, but no one will exalt (him)." With the negative part. עָלָה לא non-summus, not the Most High, i. q. עָלָה לא אֱלֹהִים non-deus, not god, collect. non-dii, not gods, i. e. idols, or i. q. עָלָה worthless, nothingness. Hos. 7:16, עָלָה "they turn themselves to idols" or "to worthlessness."

(2) Adv. — (a) on high, highly. 2 Sam. 23:1, עָלָה " (who) was raised on high." — (b) on high, above, מֵעַל from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

עָלָה pl. const. עָלָה (a form peculiar to poetry, like עָלָה, עָלָה, עָלָה, עָלָה, עָלָה) with suff. עָלָה, עָלָה, עָלָה, עָלָה, עָלָה poet. עָלָה (Ps 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. ἐπὶ (ἐπὶ) and πρὸς, Germ. auf, über, Lat. super and in, on, upon, over; the various significations of this word may be referred to four classes. It is —

(1) i. q. ἐπὶ, super, auf, upon, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum — (a) used of a state of rest, e. g. to lie in the bed, 2 Sa. 4:7; עָלָה on the path, Job 18:10; עָלָה on a country, Amos 7:17 (compare Isaiah 14:1, 2), and so עָלָה on the territory of Ephraim, Isa. 7:2 (in Germ. auf dem Gebiete, auf ephraimitischem Gebiete). It is correctly used, Psalm 15:3, "he slandereth not on his tongue," (for there speech really springs up); and in like manner עָלָה upon thy mouth, where we should say, upon thy lips. Ex. 23:13, עָלָה "let not (the name of idols) be heard on thy lips." Eccl. 5:1; Ps. 50:16; compare Gr. ἀπὸ στόματι εἶπεν. To the same usage belongs the phrase עָלָה on or in a house; the examples of which however may be judged of separately, Isa. 32:13, "briers and thorns grow up in all the houses"

19; 2 Sam. 4:12; and also the phrase *על לב* to *come up upon the heart*, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—(a) it denotes something *super-added* (compare Gr. *μῆλος ἐπὶ μῆλω*, Od. vii. 120, *ἐπὶ τοῖσι*, Germ. *über dieß*, Lat. *vulnus super vulnus*), as *על דם* to add to any thing (see *דם*); *על נחשבים* to be reckoned to any thing, 2 Sam. 4:2; *על שבר* ruin upon ruin, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, *ימים על שבר* “(add) days to a year,” i.e. after a year and more; Gen. 28:9, “he took Mahalath... *נשים על שבר* unto his wives,” besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10:7, *על דעתך* “although thou knowest.” See below, B, No. 1.

(2) The second class comprehends those significations and phrases in which there is the idea of *impending, being high, being suspended over* anything, without, however, touching it; Gr. *ὑπέρ*; Germ. *über, above, over*. It is used of rest in a place, e.g. Job 29:3, “when his light shined *על ראשי* over my head.” Ps. 29:3, “the voice of the Lord (is heard) over the waters;” also after verbs of motion, Gen. 19:23, “the sun was risen *על הארץ* over the earth;” Gen. 1:20; Job 31:21. Specially—(a) it is used of rule *over* men, as *מלך על*, *מנצל על* to set over; *המלך על הבית* he who is over (the ruler of) the palace; (see *בית* No. 2).—(b) It is put after verbs of *covering, protecting* (prop. to cover over anything); see *נזן*, *בסך*, *עטה* and Lehrs. 818; even though the covering or vail be not *above* the thing, but *around*, or *before* it. Ex. 27:21, “the curtain which was above the testimony;” i.e. before the testimony. 1 Sam. 25:16, *חומה היתה עלינו* “they were a wall above us,” i.e. before us; they protected us; Eze. 13:5. After verbs which convey the idea of protecting, and also those which imply defending or interceding, it may be rendered in Latin, by *pro, for* (compare Gr. *ἀμύνειν ὑπέρ, θύειν ὑπέρ*); as *על לחם* to fight for any one, Jud. 9:17; *על פטר* id.; Dan. 12:1; *על כפר* to make atonement for any one; *על התפלה* to intercede for any one, to avert penalty. Often—(c) it has the signification of *surpassing, going beyond* (compare Lat. *super omnes, supra modum*). Ps. 89:8, “terrible above all that are round about him.” Job 23:2, *ידי כבדה על אונתי* “my hand (i.e. the hand of God punishing me) is heavier than my groaning;” Eccl. 1:16; Ps. 137:6; Gen. 49:26. In these examples the particle *על* is nearly the same as *ל* comparative (also Gen. 48:22, “I give to thee

one portion of land *על אחיך* above thy brethren,” (i.e. greater than to thy brethren); and even—(d) it is often *besides, over and above*. Ps. 16:2, *מבתי עליו*; and of time, *beyond*; Lev. 15:25, “if the flux continue *על דתה* beyond the time of her uncleanness;” Job 21:32. Figuratively—(e) it is used of *the cause, on account of* which (Gr. *ἐνπρὸς*) any thing is done. Ps. 44:23, “for thy sake (*עלך*) we are killed;” Job 34:36; Ruth 1:19. Hence *על* Lam. 5:17; *על זאת* Jer. 4:28, and (see *בן*) on this account; *על דבר* (*propter rem*); *על אודות* (*propter causas*), on account of; *על מה* on what account? i.e. wherefore. Followed by an inf. *על אברהם* because thou sayest, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see *שכח*, *התענג*, *שפר*, *דקדק*; of laughing and weeping (see *שחק*, *בכה*; of anger (Job 19:11); of pity (Ps. 103:13) etc.; also—(f) of the object of discourse (see *דבר*, *ספר*, also Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Ki. 22:8; Isa. 1:1); of strife (Gen. 26:31), etc.; and—(g) of the price for which any thing is done (compare Latin *ob decem minas = pro decem minis*); Job 13:14, *על-מה* “at what price,” prop. “on account of what.”

(3) The third class comprehends those examples in which *על* (after verbs of *rest*) has the sense of *neighbourhood and contiguity*; Lat. *ad, apud*, Germ. *an, bey, at, by, near*; this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. *an* from *an*, Lat. *apud*, ant. *apud, apor*, i.e. *ἐνπρὸς*, Sanscr. *upari*.) So especially—(a) when a thing really impends over another, e.g. when one stands *at a fountain* (*על עין*), over which one really leans. Gen. 16:7; *על מים* by the water (as that is lower than the surface of the ground), Num. 24:6; *על הים* by the sea, Ex. 14:2, 9; *על פה* on the shore of the Nile, Isai. 19:7 (compare Gr. *ἐπὶ ποταμῷ*, Lat. *super fluvium*, Liv. i.e. *ad fluvium*, Engl. *upon the river*, Dutch *Keulen op den Rhyn*, Russian *pomorab maritime*, pr. *supermarinus*); *על הגמלים* by the camels (while they were lying down, so that a man standing was above them), Gen. 24:30; *על הדין* Prov. 23:30; *על המיזפם* in judgment, pr. at the judicial board (compare *super cœnam, ἐπὶ ἐγγυ*), Isai. 28:6; *על אבוס* at the manger, Job 39:9;—(b) or when one inclines oneself, or leans upon any thing. Isai. 60:14, “they shall bow down *על כפות רגליך* at the soles of thy feet.” *על דוכן* at the door (i.e. leaning against it), Job 31:9. Hence—(c) like the Lat. *ad latus, ad dexterum*, Germ. *auf der Seite, auf bei*

αὐτὴν Seite (compare ἐπὶ δεξιᾷ, ἐπὶ ἀριστερᾷ, II. vii. 238; xii. 240); at, on, the side or hand, e. g. על צד at the side (see צד), על יד at the hand (see יד), על ימינו at his right hand, Zec. 3:1; על פני at the front, i. e. before (see פנים), על ידי by the hedge (as in Germ. they say, unter dem Zaune), Job 30:4; על קרוב near the city, Job 29:7; and even with another preposition following על אחרי at the hinder part, i. q. אחרי behind, Ez. 41:15; על לפני Ez. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:14; 2:1 (compare Gr. παραστήναι and לְמַעַן Isai. 6:2); also על סניר Exodus 14:3; על פרישו עליו עננו Job 26:9; and Job 26:9, "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(d) the signification of accompanying, with. Exod. 35:22, "men with (על) women." Job 38:32; Am. 3:15; also used of things (von begleitenden Umständen), e. g. על־יִבֹחַ with sacrifices, Ps. 50:5; על־נֶבֶל to the sound of the psalter, Psalm 92:4; על־אור with the light (of the sun), Isa. 18:4; compare על־הָדָם to eat (flesh) with the blood.—Like other particles of accompanying (עם, אִתָּהּ), it is applied—(e) to the signification of holding, possessing. Ps. 7:11, מִנִּי עַל אֱלֹהִים "my shield (is) with God," i. e. God holds it. Also—(f) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as על־שֶׁקֶר with falsehood, i. e. falsely, in a lying manner, Levit. 5:22; על־יָהֳרִי liberally, Psal. 31:24; על־נֶחֱלָה lightly, Jerem. 6:14; 8:11; על־רִצּוֹן with approbation (of God), Isa. 60:7, i. q. לְרִצּוֹן Isaiah 56:7; Jer. 6:20; compare ἐπ' ἰσα, i. q. ἰσως, ἐπὶ μέγα, ἐπὶ πολὺ, Arab. على بيان evidently.

(4) the fourth class includes those significations and examples in which על denotes *motion* (especially when rapid), unto or towards any place, nearly approaching in signification to the particle אֶל, for which ־עַל is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter *b* (rushing being more swift and rapid when downwards), and this is expressed in Greek, either by the particle ἐπὶ, or else by κατὰ (down upon any thing); especially in compound words (καθήμεν) Lat. in, ad, Germ. auf (ἐνωσ) hin, auf (ἐνωσ) loß, upon, to, towards. Thus על־פָּנָיו to his face (elsewhere פָּנָיו see פנים), Job 21:31; על־מְקוֹמוֹ to his own place, Ex. 18:23; על־יְמִינוֹ to the right hand, Gen. 24:49; על־קִרְבּוֹ for קִרְבּוֹ אֶל into his inwards, i. e. into him, 1 Ki. 17:21. Hence על־יָד, שָׁלַח יָדָהּ to stretch out

the hand to, or towards any thing (Isaiah 11:8; see שָׁלַח), נָפַל עַל (also נָפַל אֶל) to fall away to any one, עָרַב עַל (also עָרַב אֶל) to write to any one, 2 Chron. 30:1; שִׁים לִבְּךָ עַל to turn the heart to any thing (see שים); הִשְׁתַּחֲוֶה עַל to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Eze. 44:13; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see עֲנֵה) and desire, Cant. 7:11. Also, 2 Sa. 14:1, לִבְ הַמֶּלֶךְ עַל אַבְשָׁלוֹם "the heart of the king (inclined) to Absalom," i. e. he loved him. Specially it is—(a) in a hostile sense, against, upon, auf (ἐνωσ) loß, über (ἐνωσ) her. Judges 16:12, פְּלִשְׁתִּים עָלָיְךָ "the Philistines (are) upon thee," i. e. they rise against thee. Eze. 5:8, הִנֵּנִי עָלֶיךָ "behold I am against thee," i. e. I invade thee, attack thee (elsewhere אֶל־הָיָה, Job 16:4, 9, 10; 19:12; 21:27; 30:12; 33:10; Isaiah 9:20; 29:3; also, עַל כּוֹס to rise against any one; עַל עִיר to besiege a city; עַל סָבִיב to surround any one (in a hostile manner); עַל חֹשֶׁב to take counsel against any one, etc. More rarely—(b) in a good sense; towards, e. g. חֶסֶד עֲלֶיךָ 1 Sa. 20:8.—(c) By writers of the silver age (see the Chald.), it is not unfrequently so put for אֶל and לְ, that it is rendered in Latin by a dative. Est. 3:9, אִם עַל הַמֶּלֶךְ טוֹב "if it seem good to the king," i. e. pleases him (compare Eze. 5:17); and so also not unfrequently in the book of Job, as, 33:23; אִם אֶל־י עָלָיו i. q. לֹא אִם אֶל־י "if there be to him," if he have. Job 22:2, כִּי יִסְכּוֹן עָלָיו "if he be profitable to himself;" 6:27; 19:5; 30:2; 33:27; 38:10; compare Eze. 27:5; Prov. 29:5. Less correctly to this class some have referred הַשָּׁמַיִם עַל towards heaven; Ex. 9:22; עַל יְהוָה Isa. 17:7; (הָרָה) עַל Mic. 4:1; and others of this kind, which belong to No. 1, *b*, latter part.

(B) Conj. for אֲשֶׁר—(1) although (compare letter A, 1, *b*, *β*). Job 16:17, אֲשֶׁר לֹא חָמַס בְּיָדַי "although there be no violence in my hands;" 34:6; Isaiah 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) because that, because, followed by a pret. Gen. 31:20; Ps. 119:136; Ezr. 3:11; more fully אֲשֶׁר Dent. 29:24; 2 Sam. 3:30; אֲשֶׁר Dent. 31:17; Ps. 139:14.

It is compounded with other particles—(A) בעל pr. as according to, wie es angemessen (ist), comp. על A, No. 1, *ζ*; Isa. 59:18; 63:7. By far the most frequent compound is—

(B) מֵעַל (Arab. من على, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).

(1) *pr. from upon, from above*, used of things which go away *from* the place, *in* or *upon* which they had been; Germ. *von oben weg*, e. g. Gen. 24:64. "she alighted *from off* the camel." Gen. 48:17, "he took the hand *from off* his head," on which it was placed. *נָשָׂא רֹאשׁ מֵעַל פֶּה* to behead any one, Gen. 40:19. *קָרָא מֵעַל סֵפֶר* to read of that which is written *upon* the book, (compare *עַל* פָּתַח), Jer. 36:11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed *from above* him," (the Spirit of God having rested *upon* him). Specially — (a) it is used of those who *lay aside* a garment, (see *עַל* A, No. 1, a), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deut. 8:4; 29:4; whence it is used of the skin, Job 30:30, *עוֹרִי שָׁחַר מֵעָלַי* "my skin has become black (and falls) off from me;" verse 17. Figuratively, Jud. 16:19, "strength departed *from off* him," (as he had been clothed with it, see *לְבָשׁ*). — (b) it is used of those who remove something troubling, which had been a burden to them (see *עַל* No. 1, letter a, β). Exod. 10:28, *לֵךְ מֵעָלַי* "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 25:6. 2 Sam. 19:10, "(David) fled out of the land *from* Abimelech," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. *עַל* No. 3), as if *de...juxta, prope*. Gen. 17:22, "and Jehovah went up *from by* Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 2:5; Hos. 9:1.

(3) *עַל* nearly i. q. *עַל* (comp. *מִפְּתָח* i. q. *מִפְּתָח*), *above*, Neh. 12:37; *upon* anything, Gen. 1:7; Eze. 1:25; *over* anything Jon. 4:6; 2 Chron. 13:4; Neh.

12:31; *near, by*, 2 Ch. 26:19. (Aram. *ܥܠܐ* id. Matt. 2:9.) Also, without *ל* (like *מִפְּתָח* for *מִפְּתָח ל*) *above*, Neh. 3:28. Eccl. 5:7, *כִּי גְבוּהָ מֵעַל* "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; *near, by*, Jer. 36:21.

עַל Chald. with suff. *עֲלֵיהִי*, *עֲלֵינָא*, *עֲלֵיהֶן* i. q. Heb.

(1) *upon* (auf), Dan. 2:10, 29, 46, 48, 49; 3:12, etc.

(2) i. q. Heb. No. 2, *ὑπέρ*; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of*, used of cause; whence *עַל דִּנְהָ* therefore, Ezr. 4:15.

(3) often i. q. *אֶל* to some person or thing, after

verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Ezr. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. *ל* the mark of the dative, Dan. 6:19, "sleep fled *to* him" (i. e. his sleep); hence *עַל* Ezr. 5:17, and *עַל* Dan. 4:24, to *sem* good to some one, i. e. to please him.

עַל more rarely *עוֹל*, with suff. *עָלָי* m. a yoke, a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity,

Lam. 3:27. Arab. *عَل* id., from the root *عَلَل*, *عَلَّ* No. II, 2.

עָלָא Ch. followed by *מֵן* over, Dan. 6:3.

עָלָא ("yoke"), [Ulla], pr. n. m. 1 Ch. 7:39.

[*עָלָב* an unused root, i. q. *غلب* to be strong. Hence the pr. n. *עֲבִיבֹן* (see under *עָבַב*).]

עָלַג an unused root, i. q. *לָעַג* to stammer; whence—

עָלַג m. adj. *stammering*, Isa. 32:4. (Arabic *عَلَج* barbarian.)

עָלָה fut. *יַעֲלֶה*. — (1) TO GO UP. (Arab. *عَلَا* to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (aufziehen); whence *alesco* (wachsen), *altus*, *altare*, and, with the breathing at the beginning of the word hardened, *cello*; whence *celsus*, *excellō*, *collis*. As to the German roots, see Fulda, Germ. Wurzelwörter, § cex. 2.) Constr. followed by *עַל* of place to which one ascends, Isa. 14:14; *עָלָה* Ex. 24:13, 15, 18; 34:4; Isa. 22:1; *עָלָה* Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, *כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ* "because thou wentest up thy father's couch;" Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judæa from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (*ܥܠܐ*), compare under the word *עָלָה* No. 3, 4), who go to the city (cities having, in

HIPHIL הִעָלָה (rarely הָעָלָה Hab. 1:15)—(1) *to cause* (any one, or any thing) *to go up*, e.g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; *to lead up, to take up*, 1 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; (2) *to put up* הִעָלָה *he put lamps on the candlestick*, Ex. 25:37. Constr. followed by an acc., once followed by ל Eze. 26:3. Specially *to put a sacrifice on the*

עליון ("unrighteous" ["i. q. **عليان** thick,

heavy"], [*Alvan*], pr. n. of an Edomite, Gen. 36:23, which is written עלון 1 Ch. 1:40.

עלוקה f. ἀπαξ λεγόμεν. Pro. 30:15, pr. *a leech*, as rightly rendered by the LXX., Vulg., Gr. Venet. (Arab. علقه, Syr. حَكَم id. from the root עלץ and غلت to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as الغول, the goul in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampyre of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So العلق in the Kamûs is rendered by

the very word الغول, which Bochart (Hieroz. ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fute*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

עלז i. q. עלם and עלץ TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like ἀλαλάζω, [לז], not of leaping, dancing, like the syn. זיל), 2 Sa. 1:20; Ps. 68:5; followed by ז, concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun, עלז, and—

עלז m. *exulting, rejoicing*, Isa. 5:14.

עלט an unused root; Arab. غلط to be thick, dense, with the letters transposed غطل to be dark; whence—

עלטה f. *thick darkness*, Gen. 15:17; Eze. 12:6, 7, 12.

עלי ("going up," perhaps "height;" from the root עלה), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg. 'Heli, *Heli*.

עלי m. *a pestle*, Prov. 27:22; from the root עלה to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root עלל; Arabic عل Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

עלי adj. only in f. עלית *higher, upper*, Josh. 15:19; Jud. 1:15; from the root עלה; of the form קפלל.

עלי Chald. *most high, supreme*. עלה Dan. 3:26, 32; 5:18, 21; and simply עלה Dan. 4:14, 21; 7:25; used of the only and most high God. In כתיב always עליא; according to the Syrian form דחלן.

עליה and עליון see עליה and עליון.

עליה f.—(1) *an upper chamber, a loft* on the roof of a house; ὑπερφῶν, Ödler, Grter. (Arabic علية, علية.) Jud. 3:23, 25; 1 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps, by which one went up* to the temple, 2 Chron. 9:4.

עליון m. עליונה f. adj.—(1) *high, higher* (opp. to תחתון), Gen. 40:17. יהיה העליונה the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek παραδειγματισθεσθαι. 1 Ki. 9:8; יהיה העליונה והבית הזה Vulg. *et domus hæc erit in exemplum*.

(2) *Supreme, Most High*, used of God, as עליון Gen. 14:18; יהיה עליון Ps. 7:18; יהיה עליון Psalm 57:3; and simply עליון Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἐλειούρ, i. q. ἑψιστος, Philo Bybl. in Euseb. Præp. Evang. i. 10; and Alonim valonuth (עליונים ועליונות) the gods and goddesses, pr. those who are above, both male and female. Plant. Pæn. v. 1, 1; also pr. n. *Abdalonimus*, i. e. עבד עליונים the servant, i. e. worshipper of the gods.)

עליון Ch. id., only in plur. (majest.) עליונים used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ἑψιστος in the New Test.? *highest places*.]

עליו m. *exulting, joyful*, Isa. 24:8; sometimes (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 2:15; Isa. 13:3, עליו נענה [but the second word really is נענה: rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

עליל m. ἀπ. λεγόμεν. Ps. 12:7; *workshop*, from the root עלל No. I, 3.

עלילה (from the root עלל I, 3), Ps. 14:1; 66:5 plur. עלילות f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense

Deut. 22:14, 17 (comp. **עָלַל** I, 2). Zephaniah 3:7, **וְהִשְׁחִיתוּ כָּל עֲמָלוֹתָם** "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; **141:4**; Ezek. 14:22.

עֲלִילָה f. i. q. the preceding No. 1, *a deed* (of God), Jer. 32:19.

עֲלִיצוֹת f. (from the root עֲלַץ), *exultation, rejoicing*, Hab. 3:14.

עֲלִית f. Chald. *the higher part of a house*, i. q.
 Heb. עֲלִיָּה Dan. 6:11.

I. **לָלַץ** i. q. Arab. **عَلَّ** pr. TO DRINK AGAIN, after a former draught (for which they use the verb **نَهَلَ**), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleanings, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Orig. Hebr. i. c. 6, who treats on this root at considerable length. In Hebrew it is —

(1) *to glean, to make a gleaning*, like על Conj. II.; see Po. No. 1, and עללול.

(2) to *quench thirst*, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often to *gratify one's desire* (ben Muth fühlen) in *vexing* any one, petulantly making sport of him, hence to be *petulant* (mutterilich sein), עוֹלֵל, מְעוֹלֵל, עוֹלֵל a petulant (boy), abstr. מְעוֹלֵל.

(3) *to perform* (a work), *to accomplish* (etwas vollbringen, vollführen), see עָלִיל, hence *to do a deed*, see Po. No. 3, and the nouns מַעֲלֵל, עֲלִיָּה.

POEL — (1) to *glean*, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) *to be petulant*. Part. מְעוֹלָל a petulant (boy), Isa. 3:12, i. q. עוֹלָל, עוֹלָל which see.

(3) *to vex, to illtreat* any one, followed by לְ of pers. Lam. 1:22; 2:20, לְמִי עוֹלָלָתָּהּ "whom hast thou thus vexed?" Lam. 3:51, עֵינַי עוֹלָלָה לְפָנַי "my eye vexes me," i. e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow אֲשֶׁר עוֹלָלָה לִּי which has been brought upon me." Job 16:15, עוֹלָלִי בְּעָפָר מְרִנִּי "I have ill-treated my head in the dust," i. e. I have made it dirty, altogether covered with dust.

HITHPAEL הִתְעַלֵּל—(1) pr. *to satisfy thirst*, used

of lust, followed by β on any one, Judges 19:25; *to satisfy the mind* in vexing any one, and making sport of him (well rendered by the LXX. ἐμπαίζειν, Vulg. *illudo*), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) *to put forth all one's power, to expend*
it in destroying any one, followed by ? Exod. 10:2;
1 Sa. 6:6.

HITHPOEL, *to complete, to do a deed*, Ps. 141:4.
Derived nouns, עֲלִילָה, עֲלִיל, עֲלִילוֹת, עֲלִילָה, עֲלִילָה, עֲלִילָה.
מעלל, חפצול, Chald. עֲלִיל.

II. **עלל** an unused root. Arab. **عَلَّ** — (1) to put in, to thrust in, and intrans. to enter, like the Ch.

עלל.—(2) *to bind on, to bind fast*, whence **על** ^ענל
a yoke (like the Lat. *jugum a jungendo*, Gr. ζυγόν
from ζευγνύω).

עָלָל Chald. i. q. Hebr. No. II.—(1) *to enter* (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan 2:16, 24. Pret. עָלָל Dan. loc. cit.; fem. עָלָלָה כְּחַיִּב, 5:10. Part. plur. עָלִילִין 4:4; 5:8 כְּחַיִּב, עָלִילִין. (2) *to set* (used of the sun [the subst. מַעַל], Dan. 6:15. Comp. Hebr. בָּוֵא.

APHIEL, to bring in any one, followed by 3 of pers., pret. הִנְעֵל (the letter נ being inserted) Dan. 2:25; 6:19: Imp. הִעֵל 2:24; inf. הִעֵלָה 5:7; and הִנְעֵלָה 4:3.

HOPHAL הִעֵל *to be introduced*, 5:13, 15.

Derived noun, **מַעַל**.

עֲלִלוֹת const. עֲלִלוֹת plur. fem. *gleanings*, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root עֲלָל I, 1.

I. **עָלַם** TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. **עָלְמִים**, hidden (sins), Ps. 90:8.

NIPHAL נִפְחַל *to be hidden, to lie hid*, Nah. 3:11; followed by מִי of person *from whom* any thing is hid, Lev. 5:2; and מַעֲשֵׂי 4:13; Num. 5:13. Part. נִפְחָלִים secret men, crafty, Ps. 26:4.

חָפַץ **הָעַיִן** — (1) *to hide*, followed by **מִן** *from* any one, 2 Kings 4:27. Specially — (a) **הָעַיִן** followed by **מִן** *to hide the eyes*, i.e. *to turn them away from any one*, implying neglect, Eze. 22:26; and refusing aid, Isa. 1:15; compare Prov. 28:27, sometimes connivance, Lev. 20:4; 1 Sam. 12:3 (followed by **בְּ**). Without **מִן** Psal. 10:1. — (b) **הָעַיִן** **לְ** *to hide the ear*, not to choose to hear, Lam. 3:56.

(2) *to hide, to cover over* with words, i.e. to rebuke, to rebuke (opp. to *throw light on*, i.e. to praise), Job 42:3.

HITHPAEL, to *hide one's self*. Job 6:16; used of rivers, עֲלִימוֹ יְהֻעֲלִם-שֶׁלָּן "in which the snow hideth itself," i.e. the snow water in the spring (על here having the signification of approach, see No. 1, b, a). Followed by כִּן to *turn oneself away* from any thing, to withdraw from it; Deut. 22:1, 3, 4. Psa. 55:2, אֲלִיחַתָּעֲלִם מִתַּחֲנָחִי "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, עֲלִימוֹ, עֲלִימוֹת, תַּעֲלִמָה [also עֲלִמָה, see note on that word].

II. **עֲלִם** or **עֲלִם** an unused root, Arab. غَلِمَ *gubes fuit et coëundi cupidus*, used both of persons when young, and of animals; Syriac ܥܠܡܐ id. Hence עֲלִם and עֲלִמָה [but see note], עֲלִימִים.

עֲלִם emph. עֲלִמָה Ch. m. i. q. Hebr. עֲלִימוֹ *remote time* (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, מִן-עֲלִמָה וְעַד-עֲלִמָה "from eternity and unto eternity."

עֲלִם m. a *youth, a young man* of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is נַעַר); Arab. غليم from the root **עֲלִם** No. II.

עֲלִמָה f. of the preceding, a *girl* of marriageable age, like the Arab. غلامه; Syr. ܥܠܡܐ;

Ch. עֲלִמָה, i. q. נַעֲרָה, and Gr. νεῆνις (by which word the Hebrew עֲלִמָה is rendered by the LXX. Ps. 68:26; and Aqu., Synm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. עֲלִמֹת Ps. 68:26; Cant. 1:3; 6:8. Used of a *youthful spouse recently married*, Isa. 7:14 (compare בְּתוּלָה Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is בְּתוּלָה (see Cant. 6:8, and Prov. loc. cit; so that in Isa. loc. cit. the LXX. have incorrectly rendered it παρθένος); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—עַל עֲלִמֹת in the manner of virgins, nach Jungfrauen Weise (see על No. 1, a, ζ), i.e. with the virgin voice, sharp, *Germ. soprano*, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root נָצַח No. 1 Piel); Ps. 46:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare *Germ. Jungfrauenweis*), but this does not suit the context, in 1 Ch. loc. cit.

[Note. The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been state^d does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

עֲלִמון ("hidden"), [Almon], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 עֲלִמָת. But—(2) עֲלִמון־דִּבְלָתִימָה Nu. 33:46, is a station of the Israelites in the desert of Sinai.

עֲלִמֹת a word δις λεγόμεν. but of uncertain authority.—(1) Ps. 9:1, seems to be the same as עֲלִמֹת Ps. 46:1 (see under the word עֲלִמָה), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. עֲלִימוֹ *eternity, for ever*, LXX. εἰς τοὺς αἰῶνας, Vulg. in sæcula (as if they had pronounced it עֲלִימֹת). Many copies, both MSS. and printed, have, עֲלִימֹת, (better עֲלִימָת, unto death, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle על, compare Isa. 10:25; Ps. 19:7.

עֲלִמִי Ch. Gentile noun, from עֲלִם (which see), an *Elamite*, pl. עֲלִימִיִּם *Elamites*, Ezr. 4:9.

עֲלִמָת ("covering"), [Alemeth], pr. n. m.—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; q:42.

עֲלִמָת see עֲלִמון.

עֲלִם i. q. עָלוּ and עָרָז TO REJOICE, TO BE MERRY, Job 20:18.

NIPHAL, Job 39:13, כִּנְהַרְרָנִים וְעֲלָסָה "the wing of the ostriches exults;" i.e. moves itself briskly: comp. Il. ii. 462, ἀγαλλόμεναι περὶ πύγεσσι.

HITHPAEL, to *rejoice*, Pro. 7:18.

עֲלַע a root of very doubtful authority, which has been regarded as the same as לָעַע to swallow down, to suck in; and hence has been derived fut. Piel יִעֲלַע they will suck in, Job 39:30. But I suspect the true reading may be לַעֲלַע (י being changed into

ג, a letter of the same form only larger), i. e. **לָעָלָע** (cr **לָעָלָע**) they sip up eagerly, pret. Pilel (a form frequently used to indicate rapid motion).

עָלָע Chald. f. i. q. Heb. **עָלָע** a rib, pl. **עָלָעִין** Dan. 7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

עָלָ not used in Kal; pr. TO COVER, TO WRAP

U.P. (Arab. **عَلَفَ**, Gr. **καλύπτω**. Comp. **עָלָ** No. 1.)

Pual—(1) to be covered, Cant. 5:14.

(2) to languish, to faint (pr. to be covered with darkness, see synn. **עָטָה**, **עָטָה**), Isa. 51:20.

HITHPAEL—(1) to veil oneself, Gen. 38:14.

(2) i. q. Pual No. 2, to faint, to languish with heat, Jon. 4:8; with thirst, Am. 8:13.

עָלָה m. (verbal of Pual with **הָ** parag.), languishing, lamenting, Eze. 31:15. [In Thes. this is said to be for **עָלָה**, and it is referred to the Pret. Pual of the root.]

עָלָ fut. **עָלָלָ**, i. q. **עָלָ** and **עָלָם** TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. **עָלָלָ** **עָלָלָה** to rejoice in Jehovah, Psa. 5:12; 9:3; 1 Sam. 2:1. Followed by ? to exult over any one, Psal. 95:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, **עָלָלָוּת**.

עָלָ a root not used as a verb. Arab. **عَلَقَ**, **عَلَقَ** to adhere; hence **עָלָקָה** a leech, which see.

עָם (with conjunctive accents) and **עָם** (with distinctives, or with the art.) with suff. **עָמִי**, comm. (but rarely f. Ex. 5:16; Jud. 18:7), a people, so called from their being collected together, see the root **עָמַם**

No. 1 (Arab. **عامة** the common people). It is very often used of Israel, as being the *people of God*, **עָם** **יְהוָה** Exod. 15:13; Deut. 32:36; **עָם** **קָדוֹשׁ** the holy people, Deu. 7:6; **עָם** **נִחְלָה** the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to **גוֹיִם** (see **גוֹי**); but the pl. **עָמִים** Isa. 8:9; Psal. 33:10, and **עָמִי** **הָאָרֶץ** Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of single races or tribes, e. g. **עָם** **וְבִלְוִן** Jud. 5:18; pl. often of the tribes of Israel (comp. the *ἔθνη* of the Athenians), Gen. 49:10; Deut. 32:8; 33:3, 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the race or family of any one, especially in the plural **עָמִי** the kindred, relatives of any one, i. q. **עָמִי** (see **אִישׁ** No. 1, h) Lev. 21:1, 4; 19:16. **עָמִי** **לָקָח** to be gathered to one's people, i. q.

elsewhere is called, to be gathered to one's fathers (see **אָסַף** Niphal). (Hence has arisen its use in the

singular of single relatives; whence Arab. **عم** an uncle, and the pr. n. **עָמִי** kinsman of God, **עָמִי** to whom God is kinsman.) Poet. used of any peculiar race of men, as **עָם** the afflicted people, Ps. 18:28; comp. **נָוִי** **צַדִּיק** just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes the citizens, the common people (compare **λαός** opp. to leaders, Il. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Eze. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. the companions, or servants of a leader or lord; i. q. **אֲנָשֵׁי** (see **אִישׁ** No. 1, h); **עָמִי** **עָמִי** **נָדִיב** (see **נָדִיב**) "the chariot of the companions of the prince;" die Wagen des fürstlichen Gefolges: (—being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Eccl. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; Isaiah 53:8 [?]; Ruth 1:16; whence **עָמִי** **בְּנֵי** the sons of my people; i. e. my countrymen, Gen. 23:11; poet. **עָמִי** **בֵּית** id. (see **בֵּית** No. 5), Lam. 2:11; 3:14; 4:3, 6. With the art. it is used—

(4) also of the whole human race, i. q. **הָאָדָם** Isa. 40:7; 42:5; 44:7; and to this may also be referred the words spoken in bitter irony, Job 12:2, **עָם** **אֵתְּכֶם** **כִּי** **אֵתְּכֶם** "surely ye are the whole human race, and with you wisdom will die," (ihr seyd alle Welt, und habt aller Welt Weisheit).

(5) Poet. used of a troop, herd of animals, Prov. 30:25, 26; Ps. 74:14; compare **גוֹי** No. 2; also Gr. **ἔθνος**.

Plur. **עָמִים** constr. **עָמִי** (more rarely in the Aramæan manner **עָמִי** constr. **עָמִי** Neh. 9:22, 24; Jud. 5:14); peoples, nations; also the tribes of Israel; see above No. 1, the kindred, relatives of any one; see above No. 2.

עָם Chald. id. Plur. **עָמִין**, emph. **עָמִי** Dan. 3:4, 7, 31; 5:19; 6:26; 7:14. Syriac **ܥܡܐ**; plur. **ܥܡܡܐ**.

עָם prop. conjunction, communion; from the root **עָמַם**; always used as a participle. It is—

(A) adv. together, moreover, at the same time

Gr. **σύν**, **μετά**; Arab. **معاً**. 1 Sam. 17:42, "he was ruddy **עָם** **יָפָה** **כְּרָאָה** and at the same time (and

habet) of a handsome countenance," 1 Sam. 16:12. It is far more frequently—

(B) prep. with suff. עִמִּי (for which also עִמִּי is used; see עִמִּי); עִמִּי in pause and fem. עִמִּי, עִמִּי, עִמִּי, עִמִּי and עִמִּי (Syr. ܥܡܝ, Arab. transp. عَم).

(1) *with, cum* (which is of the same origin; see under the root עִמִּי); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמּוֹ "and Lot with him;" Gen. 18:16; 1 Sam. 9:24. Hence—(a) used of aid. Gen. 21:22, אֱלֹהִים עִמָּךְ "God is with thee," i. e. aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as עָזַר (Germ. beistehen), 1 Ch. 12:21; הִתְחַזַּק (which see), etc.

(b) Of fellowship in action, as עָמַלְתָּ עִמִּי to share *with* any one, Pro. 29:24; to inherit *with* any one, Gen. 21:10; to make a covenant *with* any one (see עָמַל); עָמַלְתָּ עִמִּי (see עָמַל), to converse *with* any one; hence עָמַלְתָּ עִמִּי the word which I speak *with* any one, Job 15:11; 2 Chron. 1:9; עָמַלְתָּ עִמִּי to lie *with* any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is—

(c) *with for against*, as נִלָּחַם עִמִּי to fight, to wage war *with* any one; עָמַלְתָּ עִמִּי to struggle with, עָמַלְתָּ עִמִּי to strive with, also Psalm 55:19, בִּי בָרָבִים הָיִי עָמַלְתָּ עִמִּי "for they come with many (they have many allies in battle) against me." Ps. 94:16, "who will aid me עָמַלְתָּ עִמִּי (in fighting) with the wicked." Job 9:14; 10:17; 16:21; 17:3.

(d) With verbs of doing; to do *with* any one (well or ill), to treat him (well or ill), as עָשָׂה טוֹב עִמִּי, עָשָׂה רָעָה עִמִּי Josh. 2:12; Psal. 119:65; עָשָׂה טוֹב עִמִּי to do good to any one, Genesis 32:10; עָשָׂה רָעָה עִמִּי to act friendly *with* any one, Ps. 50:18; also עָשָׂה טוֹב עִמִּי Ps. 18:24; עָשָׂה רָעָה עִמִּי (see that word); עָשָׂה טוֹב עִמִּי Ps. 78:37. —From the notion of association springs that of—

(e) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i. e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:8; Psalm 73:5. Ecc. 2:16, "the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(f) It is used of any equality or similitude; Job 40:15, "behold the hippopotamus which I have created עָמַלְתָּ עִמָּךְ equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)... עָמַלְתָּ עִמִּי לִי כִּי עָמַלְתָּ עִמִּי like coals of broom" [Ruten], i. e. it pierces and burns like coals. It is used with verbs of likeness, עָמַלְתָּ עִמִּי to be compared with any thing, i. e. to be like a thing, Ps. 143:7.

(g) It is used of equality as to time; Psalm 72:5,

יִירָאוּךָ עִם שֶׁשֶׁשׁ "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, Amor. i. 15, 16, *cum sol et luna semper Aratus erit*.

(2) *at, by, near*, used of nearness and vicinity. עָמַלְתָּ עִמִּי at, or by the fountain, Gen. 25:11; עָמַלְתָּ עִמִּי near Shechem, Gen. 35:4; עָמַלְתָּ עִמִּי by Jehovah (i. e. at his sanctuary), 1 Sam. 2:21; עָמַלְתָּ עִמִּי at the face of any one, Job 1:12. Hence it is said, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve *by* (or *with*) one, i. e. to be his servant, Gen. 29:25, 30. *By any one*, specially is used—(a) for, *in* any one's house, *chez quelqu'un*, see the examples already cited, and also Gen. 24:25, "there is plenty of straw and fodder עָמַלְתָּ עִמִּי by (or with) us," i. e. in our house. In the later Hebrew it is more fully said, עָמַלְתָּ עִמִּי 1 Ch. 13:14.—(b) *in* any one's body, Job 6:4, "the darts of the Almighty (are) עָמַלְתָּ עִמִּי," LXX. ἐν τῷ σώματι μου. More often—(c) *in* any one's mind, Job 27:11, אֲשֶׁר עָמַלְתָּ עִמִּי לֹא אֶכְחָד "I will not conceal what are with the Almighty," i. e. what his thoughts are, what his mind is; Job 9:35, עָמַלְתָּ עִמִּי "not so (am) I with myself," i. e. my mind is not such within me, sc. that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, עָמַלְתָּ עִמִּי "I know that such things have been in thy mind," that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, "the beasts of the field (are) with me," or in my mind, i. e. I know them all, (in the other hemistich, וְיָדַעְתִּי); Job 15:9; used of the opinion of any one (compare *apud me multum valet hec opinio*, Arab. عندی with me, i. e. in my

opinion), e. g. עָמַלְתָּ עִמִּי to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers), עָמַלְתָּ עִמִּי, like the Gr. μετὰ φησιν, Lat. *apud animum* (to maintain, to propose), Ecc. 1:16, וְיָדַעְתִּי עִמִּי "I spoke with my heart;" Deut. 8:5; Psal. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 22:7, 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:1.—(d) *by* (or *with*) men is often used for *amongst* them, *in* their midst, like the Gr. μεθ' ἑταίρων, μετ' ἀνδράσι, Lat. *apud exercitum*, for *in exercitu* (compare Germ. mit, which is of the same stock as *mitte* and the Gr. μερά), Isa. 38:11, עָמַלְתָּ עִמִּי "amongst the inhabitants of the world;" 2 Sam. 13:23, עָמַלְתָּ עִמִּי "amongst the Ephraimites."—(e) *Metaph* it is notwithstanding, in spite of (compare *à letter*

3, No. 3, Arab. مع De Sacy, Gram. Arabe i. § 1094, ed. 2) עמד in spite of this, nevertheless, Neh. 5:18.

In many of its significations עמד agrees with עמד (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608 (עמד, contr. עת, changed into עמד); but the different origin and primary signification have been already shewn above.

With the prefix מן (Arab. من عند) used of those that go from any person or thing by, with, or near whom they were. Specially—(a) from the vicinity of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:12, etc. מן העד from the altar, Ex. 21:14; Deu. 23:16; Jud. 9:37; Job 28:4.—(b) from any one's house, de chez quelqu'un (compare עם No. 2, letter b). מן פרעה out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(c) out of the power of any one (from any one), after verbs of receiving, 2 Sa. 3:15; asking, Ex. 22:13; buying, 2 Sam. 24:21; often used of God, from whom as the author and cause anything springs. Psalm 121:2, "my help cometh יהוה מן from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel יהוה מן from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:15. (Arabic من عند from the command, will of any one.)—(d) from the mind of any one. 1 Sa. 16:14, "the Spirit went away מן שכל from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute מעפך according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(e) from among (comp. עם No. 2, letter d). מן העם Ruth 4:10.—Similar to this is מנח page xciv, A.

עם Ch. i. q. Heb. with, by, near, used of fellowship, Dan. 2:18, 43; 6:22; 7:13, 21, "a (form) like the Son of man came עם ענני שמים with the clouds of heaven;" compare μετὰ πνοῆς ἀνέμοιο, Od. ii. 148. Used of time during which anything is done (comp. Heb. No. 1, letter g). עם ללויא Germ. bey Adyt, Dan. 7:2. עם דר ודר with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

I. עמד fut. יעמד.—(1) TO STAND. (Arab. عמד Conj. I. II. IV. transit. to set firmly, to sustain, to prop.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deu. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(a) followed by לפני to stand before a king, i. e. to serve, to minister to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8;

Dan. 1:5 (comp. עמד בהיכל המלך Dan. 1:4); לפני to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 15:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עמד לפני is used of coition.—(b) followed by על—(a) to be set over any one, Num. 7:2.—(β) to confide in anything (Syr. ܥܡܕܐ, Eze. 33:26.—(γ) to stand by any one, to defend him (comp. על No. 2, b), Dan. 12:1; Est. 8:11; 9:16 (comp. קום).

(2) to stand, for to stand firm, to remain, to endure (opp. to fall, to perish), stehen bleiben, bestehn. Ps. 33:11, "the decree of Jehovah standeth (for ever)." Ps. 102:27, "the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עמד במלחמה to stand firm in battle; Eze. 13:5 Followed by לפני to stand firm before any one, to resist him, Ps. 76:8; 130:3; 147:17; Nah. 1:6; more rarely followed by לפני Josh. 21:44; 23:9; עמד נגד Eccl. 4:12; מן Dan. 11:8; simply, Dan. 11:15, 25; followed by פ to persist, to persevere, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Eze. 17:14, "to keep the covenant (and) to stand to it (לעמדה)." Hence to remain in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 32:14; 48:11; Dan. 10:17; 11:6; specially to remain amongst the living, Ex. 21:21.

(3) to stand still, to stop, (stillstehn), as opp. to go on one's way, to proceed. 1 Sam. 20:38, "make haste אל תעמד do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare 2 Ki. 4:6. Followed by מן to desist from any thing, to leave off. Gen. 29:35, ותעמד מלדת "she ceased from bearing children;" 30:9.

(4) to stand up, arise (aufstehn), i. q. קום, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by על to rise up against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. to be constituted, set, appointed. Ezr. 10:14, יעמדו נא שרינו "let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

HIPHI'ל העמיד—(1) causat. of Kal No. 1, to cause to stand, to set, Ps. 31:9; Lev. 14:11; used figuratively, to constitute, to decree, 2 Chron. 30:5; followed by ל to destine (to promise) to any one, 33:8; followed by על to impose (a law) on any one, Neh. 10:33; also to constitute, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Kal' No. 2, to cause to stand firm, as

endure, i. e. to establish, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; to confirm, i. q. קים 2 Ch. 35:2; Dan. 11:14, "to confirm the vision," i. e. by the event.

(3) i. q. Kal No. 3, intrans. to stand still, 2 Ch. 18:34.

(4) to raise, to set up, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, to arouse, to stir up, Neh. 6:7; Dan. 11:11, 13.

HOPHAL, to be set, placed, Lev. 16:10; to remain, 1 Ki. 22:35.

Derived nouns, עמדה, עמיר, עמוד, מעמד, מעמד.

II. עמד *ḥ. λεγόμεν.* of uncertain authority; Eze. 9:7. עמד להם פלמחנים which clearly stands for וְהָעֵמֶד לָהֶם פְּלִמְחָנִים "and thou hast made all their loins to shake;" compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

עמד prep. i. q. עם, only found with the suffix of the first pers. עמדי i. q. עמי with me, Gen. 21:23; 31:5; by me, Gen. 29:19, 27; see other examples under עם. This word is not at all connected with the root עמד to stand, but it rather belongs to an unused root עמד = ענר to tie, to bind together, answering to the Arabic عند. Compare עמם.

עמד m.—(1) a place where one stands, a platform, 2 Chron. 34:31.

(2) a place, Dan. 8:17, 18.

עמדה f. a place where any one stops, lodging, Mic. 1:11.

עמה an unused root, having the signification of association and fellowship, i. q. עמם No. 1. Derivative עמית.

עמה f.—(1) prop. subst. conjunction, communion (from the root עמם No. 1). It is only found in const. state עמה (once Ecc. 5:15); elsewhere לעמה; with suff. לעמתי, once לעמות Ezek. 45:7; prep. i. q. עם.—(a) at, by, near, Exod. 25:27; 28:27.—(b) against, Eze. 3:8.—(c) over against, 1 Ch. 26:16.—(d) equally with, even as (i. q. עם No. 1, e), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, עמהם "altogether in the same way, as" (compare עמוד Job 27:3). With two prefixes מעמה near, 1 Kings 7:20.

(2) [Ummah], pr. n. of a town in the tribe of Asher; only found Josh. 19:30.

עמוד m.—(1) a column, a pillar (Arab. عمود), Jud. 16:25, 26; 1 Ki. 7:2, seq. עמוד הענן the pillar of cloud, Exod. 33:9, 10; and עמוד האש the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, ibid. 9:6.

(2) a platform, scaffold, 2 Ki. 11:14; 23:3.

עמון (i. q. בן-עמי, as is stated, Gen. 19:38, that is, son of my relative, or kindred, i. e. born from incest; from the noun עם which see No. 1; with the addition of the syllable הן, like עמון from עמ (ראש) Ammon, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:30, seqq.; hence of the nation of Ammonites, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called בני עמון Num. 21:24; Deut. 2:37; 3:16. Eze. 25:2—5 בני-עמון is used for בני עמון, as in Lat. in Bruttios, Samnites profectus est, i. e. into their territories. See Relandi Palestina, p. 103; and my article in Ersch and Gruber's Encycl. voc. Ammon, iii. 371. Gent. n. is עמוני, fem. עמונית 1 Ki. 11:1; Neh. 13:23; plur. עמוניות 1 Ki. 11:1.

עמום ("burden") Amos, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2.

עמוק ("deep"), [Amok], pr. n. masc., Nehem. 12:7, 20.

עמיהל ("one of the family of God," i. e. servant or worshipper of God; comp. עם No. 1), [Ammiel], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4, 5; 17:27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, אלהים.

עמיהוד ("one of the people of Judah," i. e. a citizen of Judah; for עמי יהודי, [Ammihud], pr. n. m.—(1) 2 Sam. 13:37 קרי.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) ibid. verse 28.—(5) 1 Ch. 9:4.

עמיהוד ("kindred of the bountiful giver, i. e. of Jehovah; comp. עמיהל, [Ammizabad], pr. n. m., 1 Ch. 27:6.

עמיהוד ("one of the family," i. e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כחיה; for עמיהוד No. 1.

עמירב ("kindred of the prince") pr. n. m.—

(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10.
--(2) 1 Ch. 15:10, 11.—(3) 1 Ch. 6:7.

עמיק Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22.

עמיר m. *a sheaf*, i. q. עמר ["a bundle of corn before it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root עמר No. 1.

עמי־שד ("servant of the Almighty," comp. עמיאל, [Ammishaddai], pr. n. m. Numbers 1:12; 2:25.

עמית (from the root עמם = עמ No. 1) m. (Levit. 19:17)—(1) *fellowship*. Zech. 13:7, עמיתי, "the man of my fellowship," i. e. my fellow, companion.

(2) abstr. for concr. i. q. ὁ πλησίον (der Nächste, Mitmench), *a neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

עמל fut. יַעֲמַל TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by ל to labour upon any thing, Jonah 4:10; Ecc. 2:21.—Ecc. 1:3, בְּכָל-עֲמָלוֹ "of all the toil with which he toils." Ecc. 2:20; 5:17. (Arab.

עמל to labour, to make). Hence—

עמל m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. κάματος, πόνος, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, מְצַחֲקֵי עֲמָל "troublesome comforters." Isa. 53:11, מְצַחֲקֵי נַפְשִׁי "of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. אָוֶן), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places.

(4) [Ama], pr. n. m. 1 Ch. 7:35.

עמל m. verbal adj.—(1) *labouring*, especially with weariness and exhaustion, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence *an artizan*, Jud. 5:26.

(2) *sorrowful, wretched*, Job 3:20; 20:22.

עמלק pr. n.—(1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 13:29; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 6:3, 33); they seem also to have settled here and there

in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14.—In the Arabian genealogies عَمَلِيق is mentioned amongst the aboriginal Arabians. See Relandi Palæstina, p. 78—82; J. D. Michaëlis, Spicileg. Geogr. Hebr. Ext. tom. i. p. 170—177; ejusd. Supplem. p. 1927; Vater, Comment. über den Pentat. vol. i. p. 140; and my remarks in Ersch and Gruber's Encycl. iii. 301, under the word Amalek.—Gent. noun עַמְלִיק, with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

עמים—(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence עַם a people, עם with, by, עַם conjunction. (Arab. عَم is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare עָם to collect, whence עָצַם, מְעַצֵּם, כָּוֵם to cumulate, and retaining the guttural, אָמַם, עָזָה, אָמָה kinsman, father-in-law; amongst the latter, compare Latin *cum, con, cumulus, cunctus* (from *cungo = jungo*), Gr. κοινός (κυνός), γάμος, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. *sam*, Persic هم, Gr. ἄμα, ὁμός, ὁμοῦ (with an added third radical *d* and *l*, ὁμιλος, ὁμιλος, comp. Hebr. עָמַד, Lat. *simul*), σύν, ξυνός, Mæso Goth. *sama, saman*, Anglo-Sax. *samo*, with French *ensemble*, Dan. *san*, Germ. *sammt, zusammen, sammeln*; comp. also as to the Slavonic languages, *Dorn üb. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes*, p. 183.)

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Eze. 28:3, עֲמִיטָה לֹא עָלְמָהּ

"no secret is hid from thee." (Arab. عَم to be hidden, covered with clouds, used of the sky. Syr.

حَم Ethpe. to be covered, as the sky.)

HOPHAL, הָיָעַם to become dim (used of the brightness of gold), Lam. 4:1.

עממים, and Chaldee עַמְמִין *peoples, nations*, see עם.

עמנואל ("God with us"), [Immanuel], a symbolic and prophetic name of a son of Isaiah the

prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:14; 8:8.

עָמַם (once **עָמַשׁ** Neh. 4:11), fut. **יַעְמֹם** TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; *to carry, to bear*, Isa. 46:3; specially *to lift up* a load and *put it on* a beast. Constr. absol., Isa. 46:1; followed by **עַל** of the beast (but without the accusative). Gen. 44:13; **יַעְמֹם אִישׁ עַל-חֲמֹרוֹ** "each one lifted up (his load) on his ass," Neh. 13:15. Figuratively, Psa. 68:20; **יַעְמֹם לָנוּ** "if they lay (a burden) upon us." **הִיָּמַם הָעָמִים** *to lay (a burden) upon any one*, followed by **עַל** 1 Ki. 12:11; 2 Ch. 10:11.

עָמָה ("whom Jehovah carries in his bosom," compare Isa. 46:3) [*Amasiah*], pr. n. m. 2 Ch. 17:16.

עָמֶד ("eternal people"), [*Amad*], pr. n. of a town in the tribe of Asher, Josh. 19:26.

עֵמֶק TO BE DEEP, metaph. *to be unsearchable*, Ps. 92:6; compare Greek *βαθύφρων, βάθος...σοφίας* καὶ γνῶσεως Θεοῦ, Rom. 11:33. (Arab. **عَمَقَ**, more rarely with the letters transposed **عَمَقَ**, Aram. **ܥܡܩܐ**, id.)

HIPIIL, *to make deep, to deepen*, often followed by a finite verb. Isa. 7:11; **הָעֵמֶק שִׁעָלָה** "deepen, ask," i. e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, **הָעֵמֶק יִשְׁכְּנוּ** "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, **הַמְעִמְקִים לְסִתִּיר** "those who hide deeply." Things are also called *deep* which extend to a great length before the eye of the beholder, like the Gr. *βαθὺς τόπος*, a long extended region, *βαθεία αὐλή*, Il. v. 142; just as we call the space from the front to the back of a house, *the depth* (die Tiefe des Hauses), comp. **עֵמֶק**. Isa. 30:33; **הָעֵמֶק הָרָחִיב מִדְּרָתָהּ** "he hath made the burning pile long and broad;" and metaph. **הָעֵמֶק יִשְׁכְּנוּ** "they have gone far aside," sic entfernen sich weit, Isa. 31:6; Hos. 5:2.

Derived nouns, **עֵמֶק...עֵמֶק**, and also **עֵמִיק**, **מַעְמִיקִים**, pr. n. **עֵמֶק**.

עֵמֶק adj. *deep*, only found in pl. const. **עֵמֶקִי יִשְׁפָּה** (men) deep of lip, i. e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; Eze. 3:5, 6.

עֵמֶק f. **עֵמֶקָה** adj.—(1) *deep*, Lev. 13:3, seqq.

(2) metaph. *what cannot be sought out*, Psalm 64:7; Ecc. 7:24.

עֵמֶק with suff. **עֵמֶקִי** a valley, a low tract of land of wide extent (*βαθὺς τόπος*, see the root **HIPIIL**), fit for corn land (Job 39:10; Psal. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. **עֵמֶקִים** appears to be once used for *the inhabitants* of valleys, 1 Ch. 12:15, "they put to flight **בְּלִי-הָעֵמֶקִים** all the inhabitants of the valleys;" but perhaps it should be read **בְּלִי-הָעֵמֶקִים** "all the Anakim," just as in Jer. 47:5, for **שְׂאִירֵי עֵמֶקִים**, I have not any hesitation in reading **שְׂאִירֵי עֵמֶקִים** "Ascalon" the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, **בְּקָעָה**, **נָחַל**, **יַם**, each of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(a) **עֵמֶק הָאֵלֶּה** ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(b) **עֵמֶק בְּרָכָה** ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(c) **עֵמֶק הַמֶּלֶךְ** ("the king's valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(d) **עֵמֶק רִפְאִים** ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(e) **עֵמֶק יְבִדִים**, see **יְבִדִים**. But **עֵמֶק קִצִּיץ** Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other valleys take their names from neighbouring towns (see **יִזְרְעֵאל**) or from men (see **יְהוֹשָׁפָט**).

עֵמֶק m. *depth*, Pro. 25:3.

עָמַר not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel, **עָמַר** No. 1, and **עָמִיר**). Arabic **عَمَرَ** to press, to squeeze, to bind together closely (Castell.) [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: *to heap up* is given as the primary sense of the Hebrew word]; whence **عَمْر** bundles.—From the idea of binding arises—

(2) that of *to subdue* (as in Samaritan), *to make a servant*, see **HIHIPAEL**, and—

(3) *to serve, colere* (Arab. **عَمَرَ** *coluit*, Med. *Damma cultus fuit*).

PIEL, *to bind sheaves together*, Ps. 129:7; see Kal No. 1.

HIHIPAEL, pr. *to act as master*; followed by **בְּ** to treat any one as a servant, or slave, Deu. 21:14; 24:7.

Derived nouns, **עָמִיר**, **עָמִירָה**, **עָמִירִי**, **עָמִירָה** and —

עמר plur. עֲמָרִים.—(1) i. q. עֲמִיר *a sheaf*, Levit.

23:10, seq.; Job 24:10. (Arabic عَمُور *a bundle*).

(2) *a measure* of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure חֶמֶר, which contained ten Ephahs.

עמר Chald. *wool*, i. q. Heb. צֶמֶר Dan. 7:9.

עמרה Gomorrha (LXX. Γομόρρα), pr. n. (perhaps i. q. عَمَارَة "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

עמרי (i. q. עֲמִיר prob. "servant of Jehovah;" compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. عَمْر unskilful"]), [Omri], pr. n.—(1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. Ἀμβρι.—(2) 1 Chron. 7:8.—(3) 1 Ch. 9:4.—(4) 1 Ch. 27:18.

עמרם ("kindred of the Most High," i. e. of God), [Amram], pr. n. m.—(1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. עֲמֶרְמִי Nu. 3:27; 1 Ch. 26:23.—(2) Ezr. 10:34.

עמיש i. q. TO CARRY, TO BEAR, Nehem. 4:11.

עמשא ("burden"), [Amasa], pr. n. m.—(1) 2 Sa. 17:25; 19:14; 1 Chron. 2:17.—(2) 2 Chron. 28:12.

עמשי ("burdensome"), [Amasai], pr. n. m.—(1) 1 Ch. 6:10, 20.—(2) 1 Ch. 15:24.—(3) 2 Ch. 29:12.

עמשם [Amasai], pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms עמשי and עמסי; see נְפִישָׁם and סִיעָה.

ענב an unused root; Chald. *to bind together, to fasten together*, whence may be derived עֲנַב *a cluster*, as if a bundle of grapes, and pr. n. עֲנָב.

ענב (perhaps "a place abounding in grapes"), [Anab]. Josh. 11:21, and עֲנָב Josh. 15:50, pr. n. of a town in the mountains of Judah; [still called 'Anab ענאב, Rob. ii. 195].

ענב pl. עֲנָבִים, constr. עֲנָבִי (Dag. forte eu. hor.),

Lev. 25:5, m. *a cluster of grapes*, Gen. 40:11, 11; Deut. 32:32, etc. (Syr. حَبْل id., Arab. عَنَب collect. clusters. Perhaps also to the same stock belongs ἀμπελος, and even ὄμφαξ.)

ענב TO LIVE SOFTLY AND DELICATELY, i. q. used in Kal. (Arab. عَنَب to allure, to entice, used of the amorous gestures of women, in their looks walk, etc.)

PUAL, part. fem. *to be soft and delicate*, Jer. 6:2. HITHPAEL—(1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad* in any thing, followed by עַל Job 22:26; 27:10; Ps. 37:11; followed by מִן Isa. 66:11.

(3) Hence used in a bad sense, *to deride* any one, followed by עַל Isa. 57:4.

Derived nouns, עֲנָנִי and—

ענב f. עֲנָנָה adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

ענב m. *delights, delicate life*, Isaiah 13:22; 58:13.

ענב TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. מַעְדָּנוֹת. Kindred words are عَنَد at, by, and the Hebr. עָפַר.

I. **ענה**—(1) prop. TO SING, i. q. Arab. عَنَى Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. خواندن to sing, to call, to read; Sansc. *gai*), Ex. 15:21; followed by לְ to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence to *cry out* (compare Lat. *actor canit, cantat*, i. q. *declamat, fdyreit laut*), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who *pronounces* any thing *solemnly and with a loud voice* (compare Lat. *cantare, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat. i. 55); hence—(a) used of God uttering an oracle, 1 Sam. 9:17, וַיְהִי עֲנָה "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(b) of a judge giving sentence, Exod. 23:2; and—(c) of a witness giving evidence, *solemnly affirming* any thing; hence *to testify, with*

an acc. of the thing, Deut. 19:16; followed by א of him for whom (Gen. 30:33; 1 Sa. 12:3) or against whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully אנה ער Ex. 20:16. Hence—

(2) to lift up the voice, to begin to speak (Syr. ܐܢܐ); especially in the later [?] Hebrew, Job 3:2, וַיַּעַן אֵילֹב וַיֹּאמֶר “and Job began to speak, and said;” Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. to speak to any one, Zec. 1:11. Far more frequently—

(3) to answer, to reply. Constr.—(a) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr. ἀμείβεται τινα.—(b) with an acc. of the thing which, אנה ער which one answers, Prov. 18:23; Job 33:13, אנה ער “he does not answer as to any of his things,” i. e. he renders no account. And so—(c) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. To answer to any one is used—(aa) in a bad sense, of those who contradict a master when commanding or blaming, who excuse themselves and contend with him (אנה ער verantworten), Job 9:14, 15, 32; 16:3 (compare Arab. جواب reply, also excuse); or who refute some one, Job 32:12.—(bb) in a good sense, of those who answer the prayers of any one, who hear and answer a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Psa. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, אנה ער “answer (and deliver) me from the horns of the Remim;” hence—(cc) with an acc. of pers. and א of the thing, to answer any one in any thing, i. e. to be bountiful to him, to bestow the thing, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, אנה ער “money answers with all things” (imparts all), gewährt alles, compare Hos. 2:23, 24.

(4) to signify, to imply any thing by one's words (etwas sagen wollen, beabsichtigen), i. q. Arab. عني. Hence אנה ער, אנה ער something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of answering, as has since been done by Winer (p. 732, 733); deriving the notion of singing from that of answering and singing alternately; in such matters every one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important,

and therefore it is often retained in Piel (Lehrj. p. 242), and in Arabic it is expressed by a harder letter (غنى to sing).

NIPHAL—(1) to be answered, i. e. to be refuted, Job 11:2; to be heard and answered, Job 19:7; Prov. 21:13.

(2) i. q. Kal to answer, followed by א Eze. 14:4, 7.

PIEL, i. q. Kal No. 1, to sing, Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 88:1; Isa. 27:2.

HIPHIL, to answer, i. q. Kal No. 3, אנה ער, followed by an acc. and א of the thing; to hear and answer any one in any thing, to bestow the thing upon him, Ecc. 5:19.

Derived nouns, see Kal No. 4.

II. ענה (for עני, a verb אנה ער, compare the derivatives, אנה ער, אנה ער)—(1) TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING, followed by א Ecc. 1:13; 3:10. (Syr. ܐܢܐ, Arab. عني followed by ب id.), specially, as it appears, to till the ground, to bring the earth into cultivation, whence אנה ער, אנה ער, a furrow.

(2) to be afflicted, depressed, oppressed, Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4, אנה ער “and (who) will not be depressed at their multitude,” he will not lose his courage. Isa. 25:5, אנה ער “the song of the tyrants shall be brought low.” (Arab. عني to be depressed, low).

NIPHAL—(1) to be afflicted, Ps. 119:107. Isa. 53:7, אנה ער “and he was afflicted.”

(2) reflect. to submit oneself to any one, followed by א Ex. 10:3 (where for אנה ער there is אנה ער)

PIEL—(1) to oppress, to depress, to afflict, Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24, אנה ער “(Jehovah) depressed (consumed) my strength in the way.” Psalm 88:8, אנה ער “thou hast oppressed (i. e. inundated) (me) with all thy waves.”

(2) אנה ער compressit feminam, generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3) אנה ער to afflict the soul, i. e. to fast, Lev. 16:31; 23:27, 32; Nu. 29:7.

PUAL, to be oppressed, or afflicted, Ps. 119:71; Isa. 53:4. Inf. אנה ער his oppression or sorrow, Psalm 132:1.

HIPHIL, i. q. Pi. No. 1, 1 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to אנה ער No. 1; which see.

HITHPAEL—(1) to submit oneself, Gen. 16:9, especially to God, Dan. 10:13.

and מְלָךְ; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals *الراعى والفم* the stars of the flock, and *الفرق* the shepherd and flock. The former part of this word is found also in the name 'Ερεμείας (Tob. 1:2, 13, 15, 16).

עָנַן not used in Kal, prop. TO COVER, like the kindred verbs עָנַן, עָנַן; whence עָנַן a cloud.

PIEL (denom. from עָנַן) *to gather clouds*, Gen. 9:14.

POEL עָנַן, fut. עָנִין (Lev. 19:26), part. מְעָנִין, once f. עָנִין (for מְעָנִין, although also it may be Kal), *to act covertly*; hence *to use hidden arts*, i. e. *magic*, *to practise sorcery* (compare the roots עָנַן, עָנַן, and Syr. ܥܢܢ mysteries; hence magical arts), Deu. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. κληρονομαί. Vulg. *observans somnia*, elsewhere *augurans*, *divinans*. Syr. *fascinating with the eyes* (as if עָנִין were from עָנַן); but it seems rather to be a general name.

עָנַן constr. state עָנַן m.—(1) *a cloud* (as covering and veiling over the heaven), compare עָנַן a cloud, from the root עָנַן to cover, to veil over, and עָנַן a cloud, from the root עָנַן to cover. (Arab. عَنَان, pl. عَنَان. A very large army is compared to a cloud, Eze. 30:18; 38:9; a morning cloud is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

(2) [Anan], pr. n. m. Neh. 10:27.

עָנַן Ch. a cloud, pl. const. st. עָנִין Dan. 7:13.

עָנַן f. collect. clouds (Grobelf), Job 3:5. Well rendered by Theod. *συννεφία*. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

עָנִין (apoc. for עָנִין), [Anani], pr. n. m. 1 Chr. 3:24.

עָנִין ("whom" or "what Jehovah covers," i. e. guards), [Ananiah], pr. n.—(1) m. Neh. 3:23; Gr. *Avaniag*.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

עָנַן an unused root, which perhaps belonged to the idea of *covering*, like the cognate roots עָנַן (עָנַן), עָנַן. Hence—

עָנַן a branch, Ezek. 17:8, 23, with suff. עָנִין 36:8, as if from the form עָנַן [which is given as an art. in Thes.].

עָנַן Chald. id. Dan. 4:18.

עָנַן m. *full of branches*, Eze. 19:10.

עָנַן TO ADORN WITH A NECK CHAIN OR COLLAR (From the idea of *choking*, or *strangling*, which is that of the kindred roots עָנַן, עָנַן, which see. Arab. عَنَقَ IV. to ornament a dog with a collar. عَنَقَ neck, Germ. *Staden*, Upper-Germ. *bie Antt.*) Once used figuratively, Ps. 73:6, עָנַן מוֹלֵךְ "pride surrounds them like a neck chain," i. e. *clothes their neck*; a stiff neck being used poetically as the seat of pride.

HIPHIL עָנַן prob. *to lay on the neck* (to be carried), Dent. 15:14, used of a slave set at liberty: עָנַן תַּעֲנִיק לוֹ מִצֵּמֶךָ "thou shalt lay upon him of thy flock," etc. LXX., Vulg. *dabis viaticum*. Others apply to the word the signification of *giving*, so that it would properly be *to adorn with a collar*; hence *with gifts*. As to what I formerly compared, on the authority of Castell and Giggeius, "עָנַן followed by עָלִי to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the Kamûs (ii. p. 1318, edit. Calcutt.).

עָנַן m.—(1) *a collar, neckchain, necklace*, Cant. 4:9; pl. עָנִין and עָנִין Pro. 1:9; Jud. 8:26.

(2) i. q. Arab. عَنَقَ *length of neck and stature* (compare عَنَقَ long-necked); hence עָנַן עָנִין Nu. 13:33; עָנִין עָנִין ibid. verses 22, 28; also עָנִין Deut. 1:28; 2:10, 11, 21, and עָנִין Deut. 9:2. The *Anakim* (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

עָנַן (i. q. עָנַן *arip?*), [Aner], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manassch, called elsewhere עָנַן (unless we should here read עָנַן), 1 Ch. 6:55.

עָנַן, fut. יַעֲנֵשׁ TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbinic dialect. The primary idea appears to be that of *imposing*, *laying upon*; compare cogn. עָנַן, עָנַן). Construed followed by ? Pro. 17:26; followed by two acc. to amerce any one in a sum of money, Deu. 22:9; 2 Ch. 36:3 (used of sums of money exacted in war);

in wine, Amos 2:8. Impers. Prov. 21:11, **בְּעִנְשׁ לֵץ**, "when they (the judges) amerce the scoffer."

NIPHAL, to be fined, Ex. 21:22; gener. to be punished, Pro. 22:3; 27:12.

[Hence the following words]—

עֲנֵשׁ m.—(1) *fine, amercement, money exacted* from any one, 2 Ki. 23:33; Pro. 19:19.

עֲנֵשׁ m. Chald. *fine, amercement*, Ezr. 7:26.

עֲנָה ("answer to prayer," from the root ענה, of the form פנה from the root פנה) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

עֲנָה, **בְּעֲנָה** see פנע.

עֲנֹתוֹת ("answers to prayers," the servile letter ת being retained, see Lehrs. p. 528), [*Anathoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Anáta*, ענא. Rob. ii. 109]; Gent. n. עֲנֹתִי 2 Sa. 23:27.—(2) m.—(a) 1 Ch. 7:8.—(b) Neh. 10:20.

עֲנֹתֶיהָ ("prayers answered by Jehovah"), [*Antothjah*], pr. n. m. 1 Ch. 8:24.

עֵסִים masc. *must, new wine*, Joel 1:5; 4:18; Am. 9:13; from the root—

עָסַד TO TREAD DOWN, Mal. 3:21. (Ch. עָסִי id.).

עַעַר a fictitious root, where some derive יַעֲשֶׂרִי Isa. 15:5; see Analyt. Ind.

עָפָה an unused root. Syr. **حَفَا** to flourish. عفا to grow luxuriantly, as a plant, whence עָפָה Hebrew and Chaldee.

עָפָה see עָפָה.

עָפִי m. pl. עָפָאִים (comp. Lehrs. p. 575) *foliage of trees*, Ps. 104:12; from the root עָפָה.

עָפִי Chald. id., Dan. 4:9, 11, 18. (Syriac **حَفَا** branch, top of a tree, **حَفَا** foliage).

עָפַל not used in Kal, prop. TO SWELL UP, TO BE TUMID, whence עָפַל tumulus, a hillock. Arabic **عَفَلَ** to suffer from a tumour or hernia. [Perhaps we may comp. Arab. **عَفَلَ** to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. to be remiss, to draw back, LXX. ὑποστρέλλεται. Vulg. qui incredulus est. Aquila,

νωχελουμέρου (see also Heb. 10:28). This Arabic root also gives a suitable sense in Nu. 14:44.]

PUAL, to be tumid, metaph. to be proud, haughty. Hab. 2:4.

HIPHL, to act tumidly, i. e. proudly, arrogantly. Nu. 14:44, וַיַּעֲפִילוּ לְעֵלּוֹת וְנִי "but they acted arrogantly (i. e. neglecting the monition of God) in going up." In Deuter. 1:43, the same is expressed וַתִּקְרֹא וַתַּעֲלֵה הָהָרָה. Hence —

עֹפֶל m.—(1) *a hill, an acclivity*, Isa. 32:14; Mic. 4:8; with the art. הָעֹפֶל [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare Jos. Bell. Jud., vi. 6, § 3.

(2) *a tumour*, plur. עָפָלִים (read עָפָלִים) Deut. 28:27; 1 Sam. 5:6. seqq. כחויב, used of tumours on the anus. (Arab. **عُفْل** tumor in ano virorum, vel in pudendis mulierum, see Schræderi Orig. Hebr., cap. iv. p. 54, 55. II. Alb. Schultens ad Meidanii Prov., p. 23). In קרי there is instead כחויב, which see.

עָפַן an unused root. Arab. and Syr. to become mouldy, whence —

עָפְנִי [*Ophni*], Gent. n., found once, Josh. 18:24; where עָפְנִי (פָּפְנִי) is a town of the tribe of Benjamin.

עָפַעְפַּם or rather dual. **עָפַעְפַּם** only found in const. **עָפַעְפַּם** eyelids, so called from their volatile motion (bie flatternden), from the root עָפַעַר Pilp. **עָפַעַר** (compare Heb. Gramm. § 54, No. 4). Job 16:16; Ps. 132:4. Poet. **עָפַעְפַּי שֶׁחַר** eyelids of the dawn. used of the rays of the rising sun, Job 3:9; 41:10. Compare **Ἀμέρας βλέφαρον**, Soph. Antig. 103, 104. The Arabian poets compare the sun to an eye (in Kamûs العين amongst other things is explained **الشمس أو شعاعها** the sun or its beam), and they ascribe to it eyebrows **حواجب الشمس**, see Schult. on Job, p. 61.

עָפַר not used in Kal, Arab. I. **عَفَرَ** to be whitish, reddish, like sand, or a gazelle, **عَفَرَ** dust, earth. II. **عَفَرَ** (cogn. to **כָּפַר** to cover), to be rough, hairy.

PIEL (denom. from **עָפַר**), to dust, to throw dust at (bestäuben), 2 Sa. 16:13.

עָפַר m.—(1) *dust, dry earth* (trockene Erde), Gen. 2:7; 25:15; Josh. 7:6; Job 2:12; also used of clay or loam, of which walls are made, Leviticus 14:42, 45; of a heap of rubbish (**Schutt**), Habak

1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. אֶפֶר Psalm 18:43. —(a) in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 22:24; Isaiah 47:1; —(b) in the grave, Job 20:11; 21:26; for which there is also said לָעֶפֶר Job 7:21. יָרַד עֶפֶר to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. שׁוּב אֶל-עֶפֶר to return to dust, Genesis 3:19; Psalm 104:29. עֶפֶר dust and ashes, a proverbial phrase to express the lowliness and fragility of human nature, Gen. 18:27; Ps. 103:14. It is used of multitude, Num. 23:10, עֶפֶר יַעֲקֹב “the dust of Jacob,” i. e. Jacob, who is as numerous as the dust of earth, compare חֹל עֶפֶר to eat dust, used of the serpent, Gen. 3:14; compare Isaiah 65:25; but figuratively used, Lam. 3:29, “to put the mouth in the dust,” i. e. to be silent and wait the aid of God.—Plur. ראש עפרות clods of earth. Prov. 8:26, תְּבִיל “the first of the clods of the world.” Job 28:6, לִמְנוֹת עֶפְרוֹת *lumps of gold* in mines.

עֶפֶר (i. q. غَيْر “calf,” “young animal”), [Epher], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

עֶפְרָא m. *fawn*, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. غَيْر and غَيْر the young of the wild goat).

עֶפְרָה (“fawn”), [Ophrah], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, בֵּית עֶפְרָה (“the fawn’s house”).—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m. 1 Ch. 4:14.

עֶפְרוֹן (“of, or belonging to, a calf”), [Ephron], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is עֶפְרוֹן קרי.—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

עֶפְרוֹן (two calves), see עֶפְרוֹן No. 1.

עֶפְרָת fem. *lead*, so called from its whitish colour (compare נֶחֶם, נֶחֶם, Ex. 15:10. אֶבֶן הָעֶפְרָת leaden weight, Zec. 5:8).

עֵץ plur. עֲצִים, const. עֵץ m.—(1) a *tree* (Arabic عَصَا a staff, a bone; compare the Gr. ὄσος, a branch, and ὄσρεον (Sansc. *asthi*), Lat. *hasta*. For *wood* there is commonly used in Arabic the cognate form عود.

Hebr. עֵץ follows the analogy of the verb עָצָה to be hard, firm. Chald. with the letters softened, has עָצָה wood). עֵץ הַחַיִּים tree of life (see חַיִּים), Gen. 2:9. Often collect. *trees*. עֵץ פֵּרִי fruitbearing trees, Gen. 1:11.

(2) *wood*, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. עֵצִים *wood*, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare עָצָה No. 1.

עָצָב —(1) TO LABOUR, TO FORM, TO FASHION, see Piel No. 1. (The original idea is perhaps that of *cutting*, whether wood or stones, compare חָצַב, חָצַב. There are in the cognate languages secondary significations, as Arabic غَضِب to be angry.) Hence עָצָב and עָצָב a carved image, עָצָב an earthen vessel.

(2) to *toil with pain*, to *suffer*, to *be grieved* (see עָצָב, עָצָב, עָצָב, עָצָב); used also of the mind, and in Kal trans. to *put in pain*, to *afflict*, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

NIPHAL, to be pained—(a) in body, followed by אֵל (with any thing), Ecc. 10:9.—(b) in mind, to be afflicted, grieved, Gen. 45:5; 1 Sam. 20:3; followed by אֵל (1 Sa. 20:34), and אֵל (2 Sa. 19:3).

PIEL—(1) to *form* (comp. Kal No. 1), Job 10:8. (2) to *put to grief*, to *afflict* (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

HIPHAL—(1) i. q. Kal No. 1, to *labour*; hence probably to *serve* (an idol), to *worship* (like the synonym. עָבַד, Jer. 44:19, הָעֹבְדִים “to worship her” (the queen of heaven). Vulg. *ad colendum eam*. Others, to *make her*, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, to *grieve*, i. e. to *provoke* (God) to anger, Ps. 78:40.

HITHPAEL—(1) to *grieve* (oneself), Gen. 6:6.

(2) to *become angry*, Gen. 34:7. See Hiph. No. 2. Derived nouns, עָצָב, עָצָב, and עָצָב.

עָצָב Chald. part. pass. עָצִיב *grieved, afflicted*, Dan. 6:21.

עֲצָב only in plur. עֲצָבִים, constr. עֲצָבִים *images of idols*, 1 Sa. 31:9; 2 Sa. 5:21; Hos. 4:17 (see the root No. 1).

עָצָב m. *workman, servant*. Plur. with suff. עֲצָבִיהֶם (Dag. f. euphon.), Isa. 58:3. [In Thes. referred to the next art., No. 2.]

עָצָב and עָצָב m.—(1) an *earthen vessel*, Jer. 22:28, see Kal No. 1.

(2) *heavy and toilsome labour*, Prov. 10:22. Pl. עֲצָבִים labours, i. e. things done with toil, Prov.

5:10, לֶחֶם הָעֵצִים, "bread obtained by toilsome labour;" Ps. 127:2.

(3) *pain*, such as of parturient women, Gen. 3:16; also *grief of mind, anger*, Prov. 15:1, דָּבַר עֵצִב, "a word pronounced with anger," a bitter, sharp word.

עֵצִב m.—(1) *the image of an idol*, i. q. עֵצִב Isa. 48:5; Ps. 139:24, דָּבַר עֵצִב "worship of idols."

(2) *sorrow*, 1 Ch. 4:9; Isa. 14:3.

עֵצִבֹן constr. עֵצִבֹן, m.—(1) *hard and toilsome labour*, Gen. 3:17; 5:29.

(2) *pain, trouble*, Gen. 3:16, וְהָרְגָה "thy pain and thy conception;" Hendiadys for the pain of thy conception.

עֵצִבָּת f. constr. עֵצִבָּת (as if from עֵצִבָּה), pl. constr. עֵצִבֹת, with suff. עֵצִבֹתִי "wounds of their minds."

(1) *an idol*, Ps. 16:4.

(2) *pain*—(a) of body, Job 9:28.—(b) of mind, Ps. 147:3, מְחַבֵּשׁ לְעֵצִבֹתָם "he binds up their pains," the wounds of their minds; Prov. 10:10; with the addition of לֵב Prov. 15:13.

עֵצָר an unused root. Arab. عَضَد to cut with an axe. Hence מְעַצֵּד.

עֵצָה—(1) TO MAKE FIRM; hence to *shut*, specially the eyes, Prov. 16:30. Arab. غَضَا IV. id. Æth. ጸጸፀ: to shut a door.

(2) i. q. Arab. عَصَا to be *hard, firm* (of a hard neck, contumacious), Conj. VIII. to grow hard; compare עֵצָא staff, Hebr. עֵץ wood, and עֵצָה bone, עֵצִיֹן back-bone.

עֵצָה m. Lev. 3:9, *the back bone* (according to Onk., Arab. Erp.), or, as is preferred by Bochart, in Hieroz. i. p. 497, *os coccygis*, Arab. عَصَص, either of which would be so called from hardness and firmness, see the root. Arab. عَصَا is the thigh bone, pl. the bones of the wings of birds.

I. עֵצָה f. of the noun עֵץ collect. *wood*, i. q. עֵצִים, used of materials [for building], Jer. 6:6; of odorous woods (עֵצֵי נֶפֶשׁ), Prov. 27:9.

II. עֵצָה constr. עֵצָת (from the root עֵץ, to counsel, for עֵצָה), f.

(1) *counsel*—(a) which any one gives or receives, 2 Sam. 16:20; 1 Ki. 1:12; Ps. 119:24, אֲנִישִׁי עֵצָתִי "my counsellors." Used of predictions, Isa. 44:26, compare 41:28 (root No. 4).

(2) *counsel* which any one forms, Isa. 19:3; Hos. 10:6. עֵשָׂה עֵצָה to execute a plan or counsel, Isa. 30:1. Especially used of the counsel or purpose of God, Job 38:2; Isa. 14:26; 46:11, אִישׁ עֵצָתִי "man of my counsel," whom I use as an instrument to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isaiah 11:2; Pro. 8:14; 21:30; Jer. 32:19, גִּבּוֹר הָעֵצָה "of great wisdom;" 1 Ch. 12:19, קִבְּצָה "having taken counsel," having consulted. Plur. עֵצֹת once with suff. עֵצֹתֶיךָ Isa. 47:13, *counsels*, Deu. 32:28; *cares*, Ps. 13:3.

עֵצֹם m. (from the root עָצַם).—(1) *strong, robust, powerful*, used of a people, Gen. 18:18; Nu. 14:12; Deu. 4:38; of kings, Psalm 135:10. Plur. עֵצֹמִים *the strong, the mighty*, i. e. heroes, Prov. 18:18; Isa. 53:12; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10:10, נָפַל בְּעֵצֹמָיו "the wretched fall into his claws;" but others understand *the whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 35:18.

עֵצִיֹן נֶבֶר ("the back bone of a man"), [Ezion-geber], pr. n. of a maritime city in Idumæa, situated on the Ælanitic gulf of the Red Sea, not far from Elath (see אֵילָת); whence Solomon's fleet sailed to Ophir. Called by the Greeks *Berenice*; see Jos. Antt. viii. 6, § 4. In the time of the Arab dominion عَصُون: Nu. 33:35; Deu. 2:8; 1 Ki. 9:26; 22:49; Burckhardt's Travels in Syria, Germ. ed. p. 831.

עֵצִל a root not used in Kal. (Arab. عَطِل to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor; compare عَطِل, حَرَل, دَلَل).

NIPHAL, to be *slothful*, Jud. 18:9.

עֵצִל verbal adj. *slothful*, Prov. 6:6, 9; 13:4; 15:19.

עֵצִלָּה f. Prov. 19:15, and עֵצִלָּוֹת Prov. 31:27, *slothfulness*. Dual עֵצִלָּתִים *double*, i. e. very great *slothfulness*, Ecc. 10:18.

עָצַם—(1) prop. TO BIND, TO BIND FAST, TO TIE UP; as the eyes, Isa. 33:15; see Piel. (Arabic عَصَم IV., to tie up a skin bottle; and more commonly عَصَب to tie. It is kindred to the verbs צָמַם, צָמַד, also צָמַם, צָמַם, צָמַם). From the idea of ty' (see קָשַׁר, קָשַׁר) it is—

(2) intrans. once Med. E. **עָצַמוּ** (Ps. 38:20), *to be strong, powerful*, Gen. 26:16; *to become strong*, Exod. 1:7, 20; Dan. 8:8, 24; 11:23 (Arabic **عظم** *to be great, of great importance*; **عظم** greatness; **عظيم** great).

(3) *to be strong in number, to be numerous*, Ps. 38:20; 40:6, 13 (see **עָצוּם**).

PIEL, **עָצַם**—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from **עָצַם** *to break or to gnaw bones*, Jer. 50:17. Compare **עָצַם**.

HIFIL, *to make strong*, Ps. 105:24.

Derivatives [**עָצוּם**] **עָצָם** and **עָצָמוֹת**.

עָצָם f.—(1) *bone*; so called from its firmness and strength; see the root No. 2. Arab. **عظم**, Gen. 2:23; Ex. 12:46; Num. 9:12, etc. Plur. **עָצָמִים** constr. **עָצָמֵי** Ps. 6:3; 31:11; 32:3; more often also **עָצָמוֹת** Ps. 51:10; Prov. 14:30; often used of the bones of the dead (compare **יְרוֹת**, **כַּפּוֹת**), Exod. 13:19; Josh. 24:32; 2 Samuel 21:12—14; 2 Kings 23:14, 18, 20.

(2) *body, bodily form*, Lam. 4:7.

(3) Followed by a genit.; it is used instead of the pronoun *itself* (compare syn. **נָרַם** No. 3, and Arab. **بَعْضُ** eye, himself); but only used of things, e. g. **בְּעֵצָם** in that very day, Gen. 7:13; 17:23, 26. Exod. 24:10, **בְּעֵצָם הַשָּׁמַיִם** “as the heaven itself.” Job 21:23, **בְּעֵצָם חָמוֹ** “in his uprightness itself.”

(4) [**Ezem, Azem**], pr. n. of a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Ch. 4:29.

עָצָם m.—(1) *strength*, Deut. 8:17; Job 30:21.

(2) *body*, i. q. **עָצָם** No. 2, Ps. 139:15.

עָצָמָה f.—(1) *strength*, Isa. 40:29; 47:9.

(2) *multitude*, Nah. 3:9.

עָצָמוֹן (“robust”), [**Azmon**], pr. n. of a town on the southern boundary of Palestine, Nu. 34:4, 5; Josh. 15:4.

עָצָמוֹת f. *strengths, bulwarks*, used figuratively of arguments, with which disputants defend themselves, an image taken from a battle, Isaiah 41:21 (compare Job 13:12). Talmud. **אֶתְעָם** to dispute, to contend with words; Arab. **عَصَمَة** defence, guard.

עָצָן an unused root, prob. of similar power to **עָצָה**, *to be hard, firm*. Hence—

עָצָן ἄπ. λ. γόμ. 2 Samuel 23:8; prob. *a spear*,

compare Arab. **عَصَنَ** a branch; see as to this passage under the word **עָרִין**.

עָצַר fut. **יַעְצֹר** and **יַעְצֹר**—(1) *TO SHUT*. (The primary idea is that of surrounding, enclosing; see the kindred roots **חָצַר**, **אָצַר**, **אָצַר**, and those which are there compared. Arab. **عَصَرَ** is, to prohibit, to refuse, **عَصَرَ** to hold back, to restrain, like the Heb. No. 2); e. g. *to shut up heaven* (so that it may not rain), Deu. 11:17; 2 Chron. 7:13; *a woman*, (so as not to bear,) Gen. 16:2; 20:18 (where it is construed with **בָּעַר**, see No. 3); comp. Isai. 66:9; also *to shut up* in prison, 2 Kings 17:4; Jer. 33:1; 36:5; 39:15. Followed by **מִפְּנֵי** 1 Ch. 12:1, **עָצַר מִפְּנֵי שָׁאוּל** “shut up from the face of Saul,” so that he might not see the face of Saul, or, “shut up at home for fear of Saul” (compare **عَصَرَ** IV. to keep oneself at home).

(2) *to hold back, to detain* any one any where, 1 Kings 18:44; Jud. 13:16; followed by **ל** 2 Kings 14:26; followed by **בְּ** Job 12:15, **יַעְצֹר בְּמַיִם** “he will withhold the waters.” Job 4:2, **עָצַר בְּכִלְיָו** “to restrain words.” Job 29:9. There is a peculiar phrase only used in the later Hebrew, **עָצַר לְכָח** *to restrain strength, to be strong*, Dan. 10:8, 16; 11:6; 2 Chron. 13:20; followed by **ל** *to have ability to do* any thing, *to be able*, 1 Ch. 29:14; 2 Ch. 2:5; 22:9; and even without **לְכָח** 2 Ch. 20:37; 14:10.

(3) *to restrain by rule, to rule*, followed by **בְּ** 1 Sa. 9:17. See **עָצַר**.

NIPHAL—(1) *to be shut up* (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) *to be restrained, hindered*, Nu. 17:13, 15; 2 Sa. 24:21, 25; Ps. 106:30.

(3) *to be gathered together* (from the idea of restraining, compelling, see **עָצָרָה**), especially to a festival (**עָצָרָה**). 1 Samuel 21:8, **נָעָצַר לִפְנֵי יְהוָה** “gathered [Engl. Ver. detained] before Jehovah.”

Hence are derived the three following nouns, also **מַעְצָר**.

יְהִישׁ עָצָר m. *dominion, rule*, Judges 18:7, **יְהִישׁ עָצָר** “(no one) holding rule,” none of the great ones, rulers of the people. [In Thes. the signification given is *riches*.]

עָצָר m.—(1) *shutting up, restraint*. Prov. 30:16, **עָצָר רֵחַם** “the shutting up of (the) womb,” for a barren woman.

(2) *oppression, vexation*, Ps. 107:39; Isaiah 53:8.

עָצָרָה and more often **עָצָרָת** fem. *an assembly*

(see the root Niph. No. 3), Jerem. 9:1; especially *an assembly of people* for the keeping of festivals, *ἡσῶνυς*, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. *מִקְרָא לַחֹדֶשׁ* Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. *جمعة* an assembly, more fully *يوم الجمعة* the day of the assembly, used for Friday, as being the Mahommedan festival day. The signification of *gathering together*, or *assembly* (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 885, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaëlis in Supplem. h. v., who make the primary idea to be that of *restraint from work*. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

עָקַב fut. יַעֲקֹב. — (1) i. q. *عقب* TO BE BEHIND, TO COME FROM BEHIND, hence *עָקַב* heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap, so that it may be kindred to the roots *קָבַע*, *קָבַח*. Hence *עָקַב* an ascent, and *עָקַב* heel, so called from the form; from the heel may be taken the other ideas of *hindmost*, *last*, etc.).

(2) denom. from *עָקַב* to take hold of any one's heel. Hos. 12:4, *בְּבֶטֶן יָעֹקֵב אֶת-אָחִיו* "in the womb he took his brother by the heel," compare *אָחִיו בְּעֵקֶב* Gen. 25:26. Especially to throw any one down, to trip one up. Hence—

(3) to supplant, to circumvent, to defraud, Gen. 27:36; Jer. 9:3.

PIEL, to hold back, to retard, Job 37:4.

Derivatives, *עָקַב* — *עָקַבְתִּי*, and the pr. n. *יַעֲקֹב*, *יַעֲקֹבָה*, *עָקִיב*.

עָקַב constr. *עָקַב*, plur. constr. *עָקָבִי* (in some printed copies *עָקָבִי* with Dag. euphon.) m.

(1) the heel—(a) of men, Gen. 3:15; Psa. 56:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(b) of horses, the hoof, Gen. 49:17; Jud. 5:22.

(2) metaph. the extreme rear of an army, Josh. 8:13; Gen. 49:19.

(3) plur. *עָקָבוֹת* prints (of the heel or foot), Psa. 77:20; 89:52 (compare Cant. 1:8).

(4) verbal adj. of the root No. 3, a *liar in wait*, Ps. 49:6.

עָקַב m. — (1) a hill, *acclivity*, i. q. Arab. *عقب* Æth. *Q 𐩈-𐩌*: Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1).

(2) adj. *fraudulent*, *deceitful*, Jer. 17:9.

(3) adj. denom. from *עָקַב* No. 3. Hos. 6:8, *עָקַבָּה* פְּדִים "trodden (trampled) in blood," i. e. full of bloody footprints.

עָקַב m. — (1) the end, the latter part of anything (Arab. *عقب*); also as an adv. *unto the end*, *continually*, Ps. 119:33, 112.

(2) wages, reward, as if the end, the result of labour; compare *λοισθηῖα*, reward, from *λοισθος*, last. Ps. 19:12; Pro. 22:4. And so *עָלֵי-עָקֵב* Psal. 40:16; 70:4; and *עָקַב* Isa. 5:23, in reward of, i. e. *on account of*; and as a conj. *because that*, *because*, Num. 14:24; Deu. 7:12; fully *עָקַב אֲשֶׁר* Gen. 26:5, and *עָקַב בִּי* Am. 4:12.

עָקַבְתִּי (ב without Dagesh, for *עָקַבְתִּי*, comp. *סָלַכְתִּי*), f. *fraud*, *wiles*, 2 Ki. 10:19.

עָקַד fut. יַעֲקֹד, Arabic *عقد* TO BIND, Gen. 22:9. (Kindred roots are *אָבַד*, *אָנַד*, which see). Hence—

עָקָד pl. *עָקָדִים*, adj. *striated*, *banded*, pr. marked with stripes (*gestreift*), compare *קָבַר* No. 3, Gen. 30:35, seq.; 31:8, seqq.

עָקָה an unused root, see *מַעֲקָה*.

עָקָה f. *oppression*, Ps. 55:4, from the root *עָקַב*.

עָקִיב ("insidious," i. q. *יעֲקֹב*), [*Akkub*], pr. n. m. — (1) 1 Ch. 3:24.

(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11:19; 12:25.—(3) Ezr. 2:45.

עָקַל not used in Kal; TO TWIST, TO WREST, TO PERVERT (compare as to the primary stock, *kl*, *gl*, page CLXII, B).

PUAL, part. *perverted*, Hab. 1:4. (Syr. *حَمَّ* to pervert, Arab. *عقل* to bind together.) Hence—

עָקָלָק adj. *tortuous*, *crooked*. Judges 5:6, *אֶרְחוֹת עָקָלָלוֹת* "crooked ways," i. e. *devious*, and unfrequented; and without the subst. *עָקָלָלוֹת* Psal. 125:5, id.

עָקָלָחוֹן adj. (from an unused subst. *עָקָלָה*, and with the adj. *termination* (לִּי), *tortuous*, an epith. of the serpent, Isa. 27:1.

עקו an unused root; perhaps i. q. **עקל**, and Aram. **עקם** to twist, to wrest; whence—

עקו [Akan], pr. n. m. Gen. 36:27, for which there is **עקו** Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

עקר—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is קר; compare the kindred roots קור, קיר; also פור, פרה, אפר.) Hence—

(2) i. q. Arab. عقر to be barren, prop. to have the testicles extirpated; compare the remarks on קרם.

NIPHAL, to be overthrown (as a city), Zeph. 2:4.

PIEL, to hamstring or hough a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. LXX. νευροκοπεῖν. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. dem Pferde die Hefsen abhauen. (Arab. عقر id.)

עקר Ch. to root up:—ITHPEAL pass. Dan. 7:8.

עקר m. **עקרה**, **עקרת** f. barren, used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr and Arab. id.)

עקר m.—(1) prop. a root (Arab. عقر, Ch. עקר); hence a shoot (see שרש), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

(2) [Eker], pr. n. m. 1 Ch. 2:27.

עקר constr. עשר m. Chald. stock, trunk, Dan. 4:12, 20.

עקרב pl. **עקרבים** m.—(1) a scorpion, Eze. 2:6. (Arab. عقرب id. To this corresponds the Greek σκόρπιος, the breathing being changed into sibilant; compare **עקל** ακάλιος.) It appears to be blended from **עקר** to wound, and **עקב** the heel. See also **מעלה עקרבים**.

(2) a kind of scourge, furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. scorpio, according to Isidore (Orig. v. 27), is virga nodosa et aculeata.

עקרון ("eradication," compare Zeph. 2:4), [Ekron], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the

land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh. 19:43), Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. LXX. Ἀκαρών, Ἀκαρών [Perhaps now called 'Akir, عاقر, Rob. iii. 22]. Gent noun, **עקרני** Josh. 13:3; 1 Sa. 5:10.

עקש TO TWIST, TO PERVERT. Arab. عكش and عكص id. Metaph. to pervert any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright וְיַעֲקֹשֶׁנִי (God) would pervert my cause" (in the other hemistich וְיִרְשָׁעֵנִי would declare me guilty).

PIEL id. to pervert, Mic. 3:9. To pervert one's ways is i. q. to act perversely, Isa. 59:6; Pro. 10:9.

NIPHAL, pass. to be perverse. Part. **נַעֲשֵׂה דְרָכָיו** whose ways are perverse, Prov. 28:18.

Derivatives, **עקש**, **עקשית**, **מעקשים**.

עקש adj. m.—(1) perverse. לִבְּ עֹשֶׂה a perverse heart, Ps. 101:4, and vice versa **עֹשֶׂה לִבְּ אִישׁ** a man perverse of mind, Prov. 11:20; 17:20. **עֹשֶׂה עִפְתִּי** perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. deceitful, false, Deu. 32:5; Ps. 18:27; Prov. 8:8.

(2) [Ikkes], pr. n. m. 2 Sam. 23:26. Hence—

עקשית f. with the addition of פה perverseness of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1.

ער m.—(1) i. q. **עיר** a city, which see (hence pl. **ערים**). In sing. **ער** Num. 21:15; Deut. 2:9, and fully **עֲרֵמוֹאֵב** (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. Ἀρμόπολις (which those who did not know the true origin, rendered city of Mars); Abulfeda **عرب** and **الربة**, now called **Rabba**. See Relandi Palestina, p. 577; Burckhardt's Reise nach Syrien, p. 640.

(2) an enemy, see the root **ער** No. 2, 1 Sa. 26:16. Plur. Ps. 9:7; 139:20.

ער Ch. i. q. Heb. No. 2, Dan. 4:16.

ער ("watcher"), [Er], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21.

I. **ערב**—(1) pr. TO MIX, like the Ch. and Syr. (kindred to **ערב** to interweave), see Hithp., also **to weave**, whence **ערב** No. I, woof.

(2) to exchange articles of traffic, hence to traffic, to barter, Eze. 27:9, 27; whence **מַעְרַב**.

(3) to become surety for any one, followed by **עב**

acc. of pers. (pr. to interchange with him, to succeed in his place); e. g.—(a) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3, עֲרַבְנִי עִמָּךְ “be surety for me with thee,” i. e. in the cause which I have with thee. Isaiah 38:14, עֲרַבְנִי “be surety for me (O Lord),” i. e. take me under thy protection. Ps. 119:122.—(b) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by לְ Prov. 6:1; and לְפָנַי Prov. 17:18. (Syr. حَت id.; Arab. عَرَب a vessel).

Derivatives, עֲרַבָה, עֲרִיבָה.

(4) to pledge, to give in pledge, followed by an acc. of the thing. (Arab. عَرَب Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. עֲרַב אֶת לְבוֹ to pledge one's life, i. e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, עֲרִיבָה.

(5) Med. E and fut. A, intrans. to be sweet, pleasant (perhaps well mixed, compare No. 1), followed by לְ of pers., e. g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by עַל Ps. 104:34. Eze. 16:37, אֲשֶׁר עֲרַבְתָּ עָלֵיהֶם “whom thou hast pleased.” Compare adj. עֲרִיב sweet.

(6) From the notion of sweetness is perhaps derived the signification of sucking (comp. מִצָּה, מִצֵּץ), whence עֲרַב a dog-fly, from its sucking the blood of men and animals; compare Arab. عَرَب which in the Kamûs (page 125, line 11) is explained اكل to eat.

HITHPAEL—(1) to mingle oneself, followed by בְּ, in any thing, Pro. 14:10.

(2) to intermingle with any one in fellowship (mit jemandem einlassen), specially to be familiar with, followed by בְּ Ps. 106:35; followed by לְ Prov. 20:19; followed by עִם Prov. 24:21; to enter into marriage, followed by בְּ Ezra 9:2; to enter into combat, followed by אֶת with any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

II. עֲרַב to SET, as the sun (Syr. and Æth. ΟΝ: id. Arab. عَرَب to depart far away, to wander). Hence, to draw towards evening, Jud. 19:9. Metaph. Isaiah 24:11, עֲרַבָה כָּל שִׁמְחָה “all joy has set.”

HIPHIL, to do at evening. Inf. הָעֲרִיב doing (so) at evening; adv. at evening (compare הָעֲרִיב in the morning), 1 Sa. 17:16.

Derivatives, עֲרִיב No. II, עֲרִיב No. I, מִעֲרִיב No. II.

III. עֲרַב i. q. עֲרִיב, Æth. (transp.) ΟΝ: to be arid, sterile, dry. Hence עֲרִיבָה, and pr. n. עֲרַב Arabia.

IV. עֲרַב i. q. Arab. عَرَب to be whitish, whitening, whence مَغْرَب whitish, a man with white eyelashes, مَغْرَب whitens of the eyelashes, silver, also willow. Hence Heb. עֲרַב willow, so called from its whitish leaves. [In Thes. this is joined with No. II.]

עֲרַב Ch. to mix, to mingle. PAEL, Dan. 2:43 ITHPAEL, pass. ibid.

עֲרַב sweet, pleasant, Prov. 20:17; Cant. 2:14. See the verb No. I. 5.

עֲרַב m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX κυνόμυια, dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, t. ii. p. 101, ed. Mangeii. Almost all the Hebrew interpreters understand it to be a collection of noxious beasts, as if a miscellaneous swarm (from עֲרַב in the signification of mixing); and so Aqu. πάμμυια; Jerome, omne genus muscarum; Luth. allerlei ungeziefer; but עֲרַב must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands Ulatia orientalis; called in Dutch and German Raferlatte; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17.

עֲרַב f., 2 Chron. 9:14; and עֲרַב Isa. 21:13; Jer. 25:24; Eze. 27:21; pr. name Arabia (عرب); so called from its aridity and sterility (see the root No. III). Gent. noun is עֲרַבִּי an Arabian, Isa. 13:20; Jer. 3:2; also עֲרַבִּי Neh. 2:19; plur. עֲרַבִּים Arabians, 2 Chron. 21:16; 22:1; and עֲרַבִּיָּים 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name Arabia is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, καὶταί ἐπέκεινα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολὰς. Of no wider extent is Arabia in the New Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

עֲרַב—(I) woof, Levit. 13:48—59. See the r. n. No. I. 1.

(II) coll. *strangers, aliens*; from the root ערב No. II.; compare ערב to wander; غريب a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written הערב; see ערב No. I. 2.

ערב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root ערב No. II. בערב Gen. 19:1; 29:23; לעת ערב Gen. 8:11; 24:11; ערב (acc.) Exod. 16:6; poet. לערב Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening*. Plur. ערבות Jerem. 5:6. Dual. ערבין the two evenings; only in the phrase בין הערבין between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinites considered the time when the sun began to descend to be called the

first evening (Arab. مساء little evening; when it begins to draw towards evening; Gr. δειλη πρωτα; and the second evening to be the real sunset (Gr. δειλη οψια). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. שחרים.

(2) i. q. ערב No. II, *foreigners, strangers*; hence הערב *foreign kings*, who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of *auxiliary forces*, Jer. 25:20; 50:37; Eze. 30:5.

(II) only in pl. ערבים, const. ערבי m. *willow* (Arab. غروب), so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the *Salix Babylonica*, Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. Trauerweide, *weeping willow*). Isa. 15:7, נחל הערבים "the brook of willows" (comp. Job 40:22) in Moab, i. e. either وادي الاحسا, on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebal (i. e. Idumaea), see Burckhardt's Travels, page 674; or else the brook נדר (which see), near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, عين صفاف.

ערב pl. ערבים m.—(1) *a raven*. (Arab. غراب) a raven, a crow; compare the Lat. *corvus*. No root is to be sought in the Phœnicio-Shemitic languages

[“thus called from its black colour”], but to this answers the Sanscr. *kāraua*. The letters *b* and *w* are shewn not to belong to the root by the Gr. *κίραξ* and apparently Lat. *cornix*.) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially the *crows*, see Lev. 11:15; Deu. 14:14.

(2) [*Oreb*], pr. n. of a prince of the Midianites, Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

ערבה f. *an arid, sterile region, a desert* (see the root No. IV), Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art. הערבה is that low region into which the valley of the Jordan (الغور) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called ים הערבה *the sea of the desert*, Deut. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or נחל הערבה the stream of the desert, Am. 6:14; comp. 2 Ki. 14:25, also ירחו ערבות the plains of Jericho, Josh. 5:10; 2 Ki. 25:5; and ערבות מואב, see מואב.

(2) pr. n. of a town in the tribe of Benjamin, fully called בית הערבה; see בית, letter *kk*.

ערבה fem.—(1) *surety, security*, Prov. 17:18 (see ערב I, 3).

(2) *a pledge* (see ערב No. I, 4). 1 Sam. 17:18, ואת ערבתם תקח "and bring a pledge from them."

ערבון m. *a pledge*, Gen. 38:17, 18, 20 (see ערב No. I, 4). Arab. عربون id. Hence ἀρραβών, *arrhobo*, a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

ערבי, ערבי *an Arabian*, see ערב.

ערבתי [*Arbathite*], Gent. n. of the word ערבה No. 3, which see; 2 Sa. 23:31.

ערג fut. יערג—(1) *TO ASCEND*, i. q. Arabic عرج, Æthiop. ሰርገ; see ערגה.

(2) followed by אל and אל to *desire* anything, as if נשאו נפש אל. (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word ערג properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places عرج), but this is not

firmed by the use of the cognate languages; although we may compare it with Gr. onomatop. *ῥῶ, ῥῶ, ῥῶ*. But see the derivative *עֲרוּדָה*. More is said on this subject by Bochart, Hieroz. part i. page 883.

עֲרוּד an unused root; Arab. *عرد* Conj. II. *to flee* (comp. the kindred *עָרַד*); Syr. Ethp. *to be untamed*. Hence *עֲרוּד*, Ch. *עֲרוּד* wild ass.

עָרָד [*Arad*], pr. n.—(1) (for *עָרִיד*, a town of the Canaanites, in the southern part of Palestine, Nu. 21:1; 33:40; Josh. 12:14 [situated apparently at Tel 'Arad *تل عراد* Rob. ii. 473].—(2) m. 1 Chr. 8:15.

עֲרוּד m. Ch. i. q. *עֲרוּד* wild ass, Dan. 5:21.

עָרָה TO BE NAKED; not used in Kal. Arabic *عري* id. The primary idea appears to be that of *plucking out* (compare *אָרָה*) plants, hairs, etc.; hence to bare, bald, devoid of plants and trees; compare *מִנְיָה*, *פֶּשַׁר*. Kindred roots are *עָרַם* and perhaps *עָרַף* No. II.

PIEL *עָרָה*, fut. conv. *וַעֲרֵה*—(1) *to make naked, to uncover*, e. g. *pudenda*, Isa. 3:17, a shield (on which there had been a covering), Isa. 22:6; Zeph. 2:14, *אֲרֹה עָרָה* "he uncovers the cedar work," makes the walls naked by removing the cedar wainscoting.

(2) *to lay naked* (the foundation of a house), i. e. *to overthrow* a house, Psal. 137:7. Inf. *עָרוּת* Hab. 3:13. (Compare *נָלָה*, *נָלָה* Ezek. 13:14; Mic. 1:6.) Hence—

(3) *to empty* a vessel, *to pour it out* (in doing which its bottom is laid bare), Gen. 24:20; 2 Chr. 24:11. Ps. 141:8, *אֵל הָאֵשׁ נִפְשִׁי* "pour not out my soul," i. e. pour not out my blood. Compare Hiph. No. 2.

HIPHIL—(1) *to make naked, to uncover*, e. g. *pudenda*, Lev. 20:18, 19.

(2) *to pour out*. Isaiah 53:12, *הָעֶרָה לְמָוֶת נַפְשׁוֹ* "he hath poured out his soul unto death," he delivered himself to death. (Arab. *أسال نفسه* *to pour out*, i. e. to give up one's life or soul; Syr. *مسل* *to pour out*.)

نَحْمَس, Gr. *παράβαλλεσθαι*, whence *parabolanus*).

NIPHAL, pass. of Hiph. No. 2, *to be poured out*, Isa. 32:15.

HITHPAEL—(1) *to make oneself naked, to uncover oneself*, Lam. 4:21.

(2) *to pour oneself out, to spread oneself* (used of a wide spreading tree), Ps. 37:35.

Derived nouns, *עָרָה*, *עָרוּה*, *עָרִיָּה*, *מִעָרָה*, *מִעָרוּה*, and pr. n. *מִעָרָה*.

עָרוּה plur. *עָרוּת* f., Isaiah 1:7; *a naked or bare place*; i. e. destitute of trees (see *מִעָרָה*, *מִעָרוּה*); here used of the grassy places on the banks of the Nile.

עָרוּיָה f. Cant. 5:13; 6:2; Eze. 17:7, 10; *areola, bed* of a garden or vineyard, raised up in the middle (*erhöhtes Gartenbeet*, *Blumenberg*; from the root *עָרַנָה*). So the old interpreters. Others understand it to be *a ladder, trellis*, for training plants against. Compare Arab. *معرج* a ladder; but the former explanation is preferable.

עָרוּד m. *the wild ass*, Job 39:5. Chald. *עָרוּד* id.; in the Targg. for the Hebr. *פָּרָא*. Root *עָרַד*.

עָרוּה f. (from the root *עָרָה*)—(1) *nakedness*, Hos. 2:11; metaph. *עָרוּת הָאָרֶץ* *the nakedness of the land*; i. e. a part of the land unfortified, easy of access; Arabic *عري* (*reîxos éryumwóth*, Hom. II. xii. 399), Gen. 42:9, 12.

(2) *pudenda*; especially *when naked*, Gen. 9:22, 23; 1 Sam. 20:30. *עָרוּת אָבִיו* *the nakedness of one's father*; i. e. the nakedness of one's father's wife, Lev. 20:11; compare Lev. 18:8, 16.

(3) *shame, filthiness*. *עָרוּת דָּבָר* anything unclean (excrement), Deut. 23:15, (any defect found in a woman) Deut. 24:1; also *ignominy, dishonour*. Isa. 20:4, *עָרוּת מִצְרַיִם* "the dishonour of Egypt."

עָרוּה Chald., *emptying*; hence *loss* (of the king), Ezr. 4:14. See the Hebrew root Piel No. 3.

עָרוּם, *עָרוּם* plur. *עָרוּמִים*, f. *עָרוּמָה*, adj. *naked*, Job 1:21. But *naked* is also used for—(a) *ragged, badly clad*, Job 22:6; 24:7, 10; Isa. 58:7; comp. Gr. *γυμνός*, James 2:15; and as to the Lat. *nudus* Seneca, De Benef., 5:13; Arabic *مسلوخ* stripped, ill-clad.—(b) used of one who, having taken off his mantle, goes only clad in his tunic (*פָּחָנֶת*), 1 Sam. 19:24; Isa. 20:2. Compare John 21:7; Virg. Georg. I. 229, and the note of J. H. Voss. Aurel. Vict. cap. 17. Root *עָרַם* No. I. 1.

עָרוּם m.—(1) *crafty*, Gen. 3:1; Job 5:12; 15:5.

(2) in a good sense, *prudent, cautious*, Prov. 12:16, 23; from the root *עָרַם* No. I. 2.

עָרוּם see *עָרוּם*.

עָרוּרָה and **עָרוּרָה** (from the root *עָרַר*; like *עָרוּרָה* from the root *עָרַר*; like *עָרוּרָה* from the root *עָרַר*; like *עָרוּרָה* from the root *עָרַר*).

(1) probab. i. q. עֵרֶר prop. *naked*; hence *needy*, *outcast*, Jer. 48:6 (compare Jer. 17:6). LXX. ὄρος

ἄγριος (עֵרֶר); Vulgate *myrica* (compare Arab. عرعر juniper, *Echthorber*).

(2) [*Arœr*], pr. n.—(a) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is עֵרֶר Jud. 11:26. Its ruins still bear the ancient name (عرعر); see Burekhardt's *Travels in Syria*, p. 633. Different from this is—(b) another farther north, over against Rabbath Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(c) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. עֵרֶר 1 Ch. 11:44.

עֵרֶר, in other copies עֵרֶר something *horrid*, *horror* (from the root עֵרַץ No. I). Job 30:6, עֵרֶר, "in the horror of the valleys," i. e. in the horrid valleys.

עֵרֶר (for עֵרֶר "guarding," i. e. "worshipping Jehovah"), [*Eri*], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

עֵרֶר i. q. עֵרֶר f. *nakedness*, *want*. Eze. 16:7, וְאַתָּה עֵרֶר וְעָרִיתָ "and thou (wast) naked and want," i. e. in want. Hab. 3:9, עֵרֶר תֵּעָרֶר "shall be made naked with nakedness."

עֵרֶר only in plur. זֶרֶם—Num. 15:20, 21; Neh. 10:38; Ezek. 44:30; *coarse meal*, *polenta* (Griech. *Grûde*) comp. Talmud עֵרֶר polenta made from barley, pearl barley. Syriac *ܥܪܝܪ* id. [see *Thes.*], also a drink made of it. Root עֵרַם which see. LXX., Vulg., Num., *φύραμα*, *pulmentum*. Neh., Eze. *σῖτος*, *cibus*.

עֵרֶר, masc. pl. *clouds*, *heaven* (from the root עֵרַר to drop down), Isa. 5:30; Syr. and Vulg. *caligo*. Compare the quadrilitt. עֵרֶר.

עֵרֶר (with Kametz impure for עֵרֶר) adj. and subst. pr. *terrifying*, *causing fear*; hence—(1) *very powerful*, used of God, Jerem. 20:11; of powerful nations, Isa. 25:3.

(2) in a bad sense, *violent*, *fierce*, Ps. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Eze. 28:7, עֵרֶר גִּבּוֹר "violent nations;" 30:11; 31:12; 32:12.

עֵרֶר plur. עֵרֶר adj. *solitary*, *desolate*, hence

void of offspring, Gen. 15:2; Levit. 20:20, 21 Jer. 22:30; from the root עֵרַר No. 2.

עֵרַר, fut. יַעֲרֵר TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. *reihen*, *richten*, Gr. *τάσσω*, *τάττω* (kindred to עֵרַר to stretch out in a straight line, to extend, and in the Indo-Germanic languages, *Reihe* (*Reige*, *Riege*), *reihen*, intens. *reihen* (*regio* (not for *reago*, as some suppose), *regula*, *rectus*, also *rigeo*, *starr* *seyn*, *rigor*, *getate* *linie*), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare עֵרֶר No. 2); also to lay out, to set in order (*zurichten*), a table for a meal, Prov. 9:2; Isa. 21:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(a) עֵרַר מִלְחָמָה to put the battle in array, Jud. 20:20, 22; followed by אֶת and לְקָרָא against any one, 1 Sa. 17:2; Gen. 14:8. Part. עֵרֶר מִלְחָמָה 1 Chr. 12:33, 35; and עֵרֶר מִלְחָמָה Joel 3:5, set in array for battle. Without the word עֵרֶר id., Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed by לְקָרָא against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. עֵרֶר set in array (for battle), Jer. 6:23; 50:42. Job 6:4, יַעֲרֵר לִי "they set (the battle) in array against me;" Job 33:5.—(b) עֵרַר מִלֵּים to arrange words, to utter them, followed by אֶל against any one, Job 32:14; also without מִלֵּים Job 37:19, לֹא נִעֲרַר מִפְּנֵי חֹשֶׁךְ "we cannot set in order by reason of darkness," i. e. ignorance. Followed by לְ to direct words to any one Isa. 44:7; and ellipt. Psal. 5:4, בֹּקֶר אֶעֱדֶרְךָ "in the morning I will direct (my words) to thee."—(c) עֵרַר מִשְׁפָּט to set in order a cause in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by לְ to place together (*zusammenstellen mit etwas*), to compare (*vergleichen*). Isa. 40:18, מַה יִּדְמוֹת תַּעֲבֹדָה "what likeness will ye compare unto him?" Ps. 89:7; 40:6, אֵין עֵרֶר אֵלֶיךָ "there is nothing to be compared with thee." Job 28:17, 19 (in each of these places עֵרֶר is the dative for לְ).

(3) to estimate (i. e. to compare the value of any thing with money); especially to value (comp. עֵרַר). Job 36:19, הֲיִעֲרַר שְׂעָרָה "will he value (i. e. regard) thy riches?"

IIIPHIL, i. q. Kal No. 3, to estimate, Levit. 27:8 seq.; 2 Ki. 23:35.

Derivatives, מֵעֵרֶר, מֵעֵרֶר, and—

עֵרֶר m. with suff. עֵרֶר—(1) *row*, *pile*, of the shewbread, Ex. 40:23.

(2) *preparation*, *a putting in order*, specially

of clothes, arms. Jud. 17:10, עָרָה בְּנָדִים "an equipment of garments" (Ausrüstung mit Kleibern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. *στολή ἱματίων*, for *στολή* is the word appropriated to this idea (compare Lat. *stola*); Alex. *ζεύγος ἱματίων*, whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. De Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) *estimation, assessment, taxation*. עָרָה according to thy estimation, Lev. 5:15, 18, 25; 27:12, עָרָה הַכֹּהֵן "according to thy estimation," the priest's, I mean, for so we must take the phrase. Verse 2, עָרָה נְפִשׁוֹת לַיהוָה "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettinger, in Theol. Studien und Kritiken, 1831, page 303; 1832, page 395, 396.) Hence used of the *price* at which anything is estimated. Job 28:13. Ps. 55:14, אָתָּה אֶנֶשׁ אֶנֶשׁ כְּעָרָכִי "thou a man, whom I reckon equal with myself."

עָרָה—(1) TO BE UNCIRCUMCISED, see the adj. עָרָה. Arab. *عَرِلَ* id.

(2) denom. from עָרָה, to regard as uncircumcised, i.e. *profane, impure*, Lev. 19:23.

NIPHAL, to be seen to be uncircumcised, Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

עָרָה m. const. עָרָה Ezek. 44:9, and עָרָה Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; Ex. 12:48; often used opprobriously of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used עָרָה שְׂפָתַי uncircumcised of lips, i.e. slow of speech (יָשִׁיר מִמֶּלֶךְ Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, עָרָה אָזְנוֹם "their ear is closed with a foreskin;" and עָרָה לִבָּם their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Eze. 44:9.

עָרָה f.—(1) *foreskin*, ἀποφύττῃα. (Arabic غَرَّة) 1 Sa. 18:25. 2 Sa. 3:14, עָרָה הָעָרְלָה membrum præputiatum, Genesis 17:11, 24; Levit. 12:3. Metaph. עָרָה לֵב the foreskin of the heart, see above, Deut. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 82; iv. 154).

(2) *foreskin of a tree*, i.e. the fruit of the first three years, which according to the law was accounted unclean, Levit. 19:23. Compare the root No. 2.—

Pl. עָרָלוֹת pr. n. (hill) of foreskins, near Gilgal, Josh 5:3.

I. עָרָה—(1) i. q. عَرِم TO MAKE NAKED, ["TO BE NAKED"], TO UNCOVER, whence עָרָה, עָרָה which see. Intrans. عَرِم to be impudent, spiteful (manifesting one's malevolent mind).

(2) to be crafty. (Syr. Ethpe. id. عَرِمًا crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHAL—(1) to make crafty, Ps. 83:4, עָרְמוֹ סוֹד "they make their counsel crafty," they take crafty counsels.

(2) to act craftily, 1 Sam. 23:22, and, in a good sense, to act prudently, Prov. 15:5; 19:25.

Derivatives עָרָה, עָרָה, עָרָה [עָרָה, עָרָה].

II. עָרָה not used in Kal, cognate to the verbs, עָרָה, עָרָה, עָרָה, עָרָה, TO BE HIGH. (Syr. Pa. to heap up; Arab. عَرِم to be heaped up. Saad. Ex.

15:8; عَرِمَة a heap of grain on the threshing floor.)

NIPHAL, to be heaped up, Ex. 15:8.

Derivatives, עָרָה, עָרָה.

עָרָה naked; see עָרָה.

עָרָה m. *craftiness*, Job 5:13, from the root עָרָה No. I.

עָרָה f. id.—(1) *craftiness, guile*, Ex. 21:14.

(2) *prudence*, Prov. 1:4; 8:5.

עָרָה f. (with Tzere impure), pl. עָרָה, once יָרָה Jer. 50:26, a heap, e. g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root עָרָה No. II.

עָרָה m. a *plane tree* (so called from its height, see עָרָה No. II.), Gen. 30:37; Eze. 31:8. See Celsii Hierobot. t. i. p. 513.

עָרָה (as if *Vigilantius*, i. q. עָרָה, with the addition of the adj. termination), [Eran], pr. n. m. Nu. 26:36. Patron. עָרָה ibid.

עָרָה an unused root, i. q. עָרָה to break to pieces, to pound, especially into larchish pieces; whence the Talmud עָרָה נִירָה, pounded beans, bean-meal (Grise, Grúse). See the derived noun עָרָה.

עָרָה Jud. 11:26; see עָרָה No. 2, a.

עָרָה adj. prop. *naked*; hence *poor, helpless*, from the root עָרָה, which see; compare עָרָה No. 1, Ps. 102:18; Jer. 17:6.

עדר-עדר and עדר-עדר see עדר-עדר.

I. עדר i. q. עדר TO DROP DOWN (tropfen, to drop; compare עדר, עדר, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:5.

Derivative, עדרים.

II. עדר—(1) originally, as I suppose, TO PLUCK, TO SEIZE, TO PULL; Germ. raufen, a sense which is found in the primary syllable עדר, עדר, compare עדר, עדר, and, with a palatal or guttural letter added at the beginning, עדר, עדר, עדר. Hence עדר the mane of a horse (so called from its being pulled), עדר to pull out the forelock of a horse, and Hebr. עדר neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, *rapio, carpo, raffen, raufen*. The signification of mane and top are found in the Gr. *λόφος*, mane; hence, neck, back, *κορυφή, κόρυμβος, κορύμβη*, top.)

(2) denom. from עדר to break the neck of an animal, Ex. 13:13; 34:20; Deut. 21:4, 6; Isa. 66:3. Figuratively, to overthrow, to destroy altars, Hos. 10:2.

עדר m. the neck of an animal, Lev. 5:8 (Arabic עדר mane), of a man, Job 16:12, and so frequently. Observe the phrases—(a) עדר to give the neck, i. e. to turn back, 2 Chron. 29:6; and עדר-עדר to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(b) עדר Josh. 7:12, and עדר Josh. 7:8, to turn the back, i. e. to flee, Syriac *ܐܬܝܬ ܕܥܕܪܐ*, and Pers. *داش داند*. Here belongs Ex. 23:27, עדר-עדר, "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Psal. 18:41.—(c) עדר hard of neck, i. e. obstinate, see עדר, compare the Lat. *tantis cervicibus est*, Cic. Verr. iii. 95.

עדר ("mane," "forelock," or according to Sim. i. q. עדר "hind"), [Orpah], pr. n. f. Ruth 1:4, 14.

עדר m. quadrilitt. darkness of clouds, thick clouds, Ex. 20:21; Deut. 4:11; 1 Ki. 8:12; Psalm 18:10. Syr. *ܕܠܝܬܐ* id., *ܕܠܝܬܐ* to make dark. Blended apparently from the trilaterals עדר a cloud, and עדר to be dark. To this corresponds the Greek *ἄσπερος*, obscure, dark, *ὑπέρη*, darkness, especially of the night.

עדר fut. עדר—(1) TO TERRIFY, TO CAUSE TREMBOR OR TREMBLING. (Arab. *عرس* Conj. VIII. to

tremble (as the skin). *عراس* a trembling spear. Gr. perhaps *ἀράσσω*). Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, *אולי תערצי* "perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. *عرس* is to resist, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)

(2) intrans. to tremble, to fear, Deu. 1:29; followed by עדר at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.

NIPHAL, part. עדר terrible, dreadful, i. q. עדר Ps. 89:8.

HIPHAL—(1) causat. to put in fear, Isa. 8:13.

(2) to fear, followed by an acc. Isa. 8:12; 29:33.

Derivatives, עדר, עדר, עדר.

עדר TO FLEE ["TO GNAW"]. (Syr. and Arab *عرق* id. Kindred is *عرق*.) Job 30:3, עדר "they flee into the desert." But Vulg. *rodébant in solitudine*, compare Arab. *عرق*, Syr. *ܕܠܝܬܐ* to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, *עדר לא ישכבון* "those that gnaw me (i. e. pains) are not quiet;" where others interpret, "my arteries (the pulsations of the arteries) are not quiet;" compare *عرق* a vein, an artery. [In Thes. to gnaw, is given as the meaning of this verb in both its occurrences.]

עדר Gent. n., an *Arkite*, inhabitant of Arca, or Arce (Gr. *Ἀρκη*; Arab. *عرقا*), a town of Phœnicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called *Tel Arka*, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 520.

עדר i. q. עדר No. II., and עדר—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with ה purag. עדר make thyself naked, Isaiah 32:11.

(2) to be helpless, void of aid; whence עדר, עדר.

POEL עדר to make naked or bare, sc the founda-

tion of a house; i. e. to overthrow it from the foundation, Isa. 23:13.

PILPEL עֶרֶשׁ and HITHPALPEL הִתְעַרְשׁ Jer. 51:58. to be nude naked; i. e. utterly overthrown. Comp. עֶרַח Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

עֶרֶשׁ an unused root; Arab. عَرَشَ to erect a house or tent. II. to cover with a roof, to arch; whence عَرِش roof, vault, throne with a canopy (compare عَرِشَة). Hence—

עֶרֶשׁ f. (Cant. 1:16), plur. עֶרְשֹׁת a bed, couch (prop. covered with a hanging curtain, Himmelbett; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab. عَرَس consort; see عَرَس).

עֶרֶשׁ an unused root. See pr. n. עֶרְשֵׁה.

עֶשֶׂה a root not used as a verb. Arab. عَشَب I. IV., to produce herbs and provender (said of the earth).

עֶשֶׂה with suff. עֶשְׂהָ plur. constr. עֶשְׂבוֹת (with Dag. euphon.) Pro. 27:25; green herb, full grown and in seed (in which it differs from עֶשְׂבָּה); herbs for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex. 10:12, 15; Ps. 104:14 (Arab. عَشَب id. From the same stock are, perhaps, herba, φορβή, r and s being interchanged).

עֶשֶׂה emphat. עֶשְׂהָ Chald. id., Dan. 4:22, 29, 30.

I. עֶשֶׂה fut. יַעֲשֶׂה apoc. יַעֲשֶׂה (1) prop. to LABOUR, TO WORK ABOUT ANY THING; followed by עֶשׂ Exod. 5:9; Neh. 4:15; to work upon any thing; Ex. 31:4; וַיַּעֲשֶׂה בַּזָּהָב וּבַכֶּסֶּף "to work in gold and silver;" German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

(2) to make, to produce by labour (compare Germ. machen, with the Gr. μόγις, μόχος and μηχανή, μηχανή, machina). Specially—(a) i. q. to manufacture, to fabricate (verfertigen), e. g. a ship, Gen. 8:6; an altar, Gen. 13:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עֹשֵׂי מְלָאכָה doers of work, i. e. workmen, 2 Ki. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(b) used of God, i. q. to produce, to create, as heaven, earth, Gen. 1:7, 10; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:19. Hence

עֹשֶׂה subst. creator, with suff. עֹשֵׂי my creator, Job 35:10; עֹשֵׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עֹשֶׂה נִפְלְאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(c) to make any thing, i. e. to produce it from oneself, is an expression used of living creatures; e. g. to make milk, i. e. to produce it (used of a cow), Isa. 7:22; to make fat on the loins, said of a man growing fat, Job 15:27 (comp. corpus facere, Justin.; Ital. far corpo; Gr. μεγάλην ἐπιγουνίδα θέσθαι, Od. xvii. 225; τρίχας γεννᾶν, sobolem facere, i. e. procreate, Plin.); and in like manner trees are said to make fruit (compare ποιεῖν κάρπον, Lat. caulem facere, Colum. einen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 113.—Those are said to make anything—(d) who acquire it by labour, as in Lat. pecuniam facere, Greek ποιεῖν βίον to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עֹשֵׂי שָׂכָר "those who make wages," i. e. hired servants. It is—(e) to prepare, to make ready, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. facere barbam, Lamprid., French, faire la barbe), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(f) to make or prepare a victim to be offered to God, hence to offer. Exod. 29:36, וְהָיָה לְךָ הַחֵטָאת תַעֲשֶׂה "thou shalt offer a bullock for sin;" verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Jud. 6:19; 1 Ki. 18:23; Hosea 2:10, וְהָיָה לְךָ הַזָּהָב (which) they offered to Baal;" 2 Ch. 24:7. Without the accusative of the sacrifice לַיהוָה עֹשֶׂה is to sacrifice to Jehovah, Exod. 10:25. Compare 2 Ki. 17:32, וַיִּהְיוּ עֹשִׂים לָהֶם "and they sacrificed for them." (Comp. Gr. ἱερὰ ἔρδειν, ἱερὰ μέζειν, and without the acc. ῥίζειν θεῶ, Il. ii. 400; viii. 250; Od. xiv. 151).—(g) to make, i. e. to keep a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also to pass, spend time (ποιεῖν χρόνον, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for to abide, to stay. Ruth 2:19; אָנָּה עָשִׂית "where hast thou made?" i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb עֹשֶׂה טוֹב to spend life well, εὖ πράττειν (German gut machen), Ecc. 3:12.—(h) to appoint any one to an office, to constitute any one, 1 Ki. 12:31. 1 Sam. 12:8,

"Jehovah אֱלֹהֵי מֹשֶׁה who constituted Moses." Followed by לְ of a thing to which any one is appointed, Jer. 37:15.—(i) מִלְחָמָה *to wage war with* (Gr. πόλεμον ποιεῖσθαι τινι, French, *faire la guerre*), Gen. 14:2; Deut. 20:12; Josh. 11:18; and לְ שָׁלוֹם *to give or grant peace to any one* (εἰρήνην ποιεῖσθαι τινι), Isa. 27:5 (where Schnurrer's view is apparently to be preferred; see my Comment.). It is said—(k) *to do the laws, commandments, or will of God*, Levit. 20:22; Deut. 15:5; Ps. 103:20, 21; also *to do* (to practise) right, justice, Genesis 18:19, 25; Ps. 9:16; Isa. 58:2; virtue, Nu. 24:18; kindness (followed by עַם and אֶת), Genesis 24:12; 40:14; and on the contrary, injustice, Isa. 53:9; iniquity, Gen. 34:7 (Job 42:8); Ps. 37:1. Sometimes—(l) it is emphat. *to effect, to complete, to execute* anything; hence עָשָׂה עֲצָה *to execute counsel*, Isa. 30:1 (comp. Ecc. 8:11; and עָשָׂה נְדָרִים *to execute*, i. e. to perform vows, Judges 11:39). Dan. 8:24, וְהִצְלִיחַ וְעָשָׂה "and he will prosper and effect (what is proposed)," 11:7, 17, 28, 30; more often used of God, Ps. 22:32; 37:5; 52:11. Ecc. 2:2, "(and of mirth I said מַה זֶה עֲשָׂה what doth it effect?" i. e. profit? Also not unfrequently—(m) *to make, to do* is so used, that it gives the simple idea of a verb of action, which has to be defined from the context, or from what has preceded. Gen. 6:25; וַיַּעַשׂ נֹחַ כֹּכֵל "and Noah did all that God had commanded him." Gen. 21:26, "I do not know who did this." Ps. 115:3, "he doth whatever he will." Isa. 46:4, וְאֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא "I have done (i. e. I have borne) and I will bear;" (compare the Attic use of the Gr. ποιεῖν, see Passow, h. v. No. 2. f). It is sometimes pleonastically prefixed to another verb, by which weight is added to the discourse. Gen. 31:26, "why hast thou done (this) and deceived me?" (Mark 11:5, τί ποιεῖτε λύοντες). Gen. 41:34, וַיַּעַשׂ פָּרֹעֶה כְּדֹבָר "let Pharaoh do this (let him follow my counsel) and appoint," etc.; 1 Ki. 8:32. As to its use in an immodest sense, see Piel.

When the material is indicated, *of which* any thing is made, two accusatives are generally used (compare נתן No. 3, and שָׁוִם), Ex. 30:25, וַיַּעַשׂ אֹתוֹ שֶׁמֶן מִסִּחָה קֹדֶשׁ "and thou shalt make them (sc. the spices, out of those spices) an holy anointing oil;" Isa. 46:6; Hos. 2:10; 8:4; and even with what may seem more peculiar, with the accusative of the material put last (compare בָּנָה יָצַר Lehrs. 813), Ex. 38:3, כָּל-בְּרִיּוֹת עֲשָׂה נְחֹשֶׁת "he made all the vessels of brass;" Ex. 25:39; 30:25; 36:14; 37:24. Elsewhere the thing made out of any material is sometimes put last, with לְ prefixed, Isa. 44:17, וְשִׁירְתִּי

לְאֵל עֲשָׂה "of the remainder he makes an idol;" Gen. 12:2, אֶעֱשֶׂךָ לְנוֹי גָּדוֹל "I will make thee a great people;" Ex. 32:10; so also in Ex. 27:3, לְכָל בְּרִיּוֹת תַּעֲשֶׂה נְחֹשֶׁת "thou shalt make all the vessels of brass;" verse 19.

Followed by לְ of pers. it is *to do any thing with* or *to any one*, whether good, Ex. 13:8; Deut. 11:5; or evil, Gen. 27:45; Ex. 14:11; but absol. it is taken in a bad sense (icm. etwas thun), for to injure, Gen. 22:12; 19:8; Ps. 56:5. Here belongs the phrase, כֹּה יַעֲשֶׂה לִּי אֱלֹהִים וְכֹה יִסְבֶּה, "so let God do to me, and so let him add if," etc. 1 Sa. 3:17; 2 Sa. 3:35. More rarely with two acc. Jer. 33:9; Isa. 42:16 (Gr. κατὰ ποιεῖν τινα and τινα), and followed by אֶ of pers. Job 35:6 (compare Isa. 5:4).

NIPHAL עָשָׂה pass. *to be made*, Lev. 7:24. Used impers. עָשָׂה לֹא it is not done, it is not customary or usual, Gen. 29:26; it ought not to be done, Gen. 34:7, compare 20:9. With an acc. of object, Isa. 26:18, יִשְׁעוֹת בָּרֶךְ בְּנֵי עֲמֹרָה "the land is not made deliverances," is not delivered. Followed by לְ of pers. Exod. 2:4, "that he might know לֹא מִדֵּי-יַעֲשֶׂה לוֹ what would be done to him," i. e. what would happen. Specially pass. of No. 2, letter e, Neh. 5:18; g, 2 Ki. 23:23; i, Lev. 18:30; Est. 9:1.

PIEL, *to work*, or to press immodestly the breasts of a woman, i. q. מָעַד Eze. 23:3, 8, and in Kal verse 21. Ch. עָשָׂה id. So Gr. ποιεῖν, and Lat. *facere, perficere, conficere mulierem*, as a euphemism for sexual intercourse, see Fessellii Advers. Sacra, lib. ii. cap. 23.

PUAL, *to be made* (created), Ps. 139:15.

Derivatives, מַעֲשֵׂה, and the pr. names בְּעֵשִׂיָּה, עֵשִׂי, עֵשָׂה, עֵשִׂיָּה, מַעֲשֵׂה, מַעֲשֵׂה, מַעֲשֵׂה, מַעֲשֵׂה.

II. עָשָׂה an unused root, *to be covered with hairs, hairy*. Arabic عَشَى hairy, عَشَا hairiness. Hence pr. n. עֵשָׂו.

עֲשָׂהֶל ("whom God created," i. e. constituted, appointed), [Asahel], pr. n. m.—(1) 2 Sam. 2:18; 23:24; 1 Ch. 27:7; and, with the words separated, 1 Ch. 2:16.—(2) 2 Ch. 17:8; 31:13.—(3) Ezr. 10:15. As to the letter ה quiescing in the middle of a word, see Lehrs. p. 48.

עֵשָׂו pr. n. (i. e. "hairy," "rough," Gen. 25:25), Esau, the son of Isaac, the twin brother of Jacob, called also אֶדֶם, which is, however, more used with regard to his posterity than of the man himself. Cf. the other hand, עֵשָׂו בְּנִי עֵשָׂו Deu. 2:4, seq.; אֶדֶם בְּנִי עֵשָׂו 18, and עֵשָׂו Jerem. 49:8, 10; Obad. 6, used of the

עשוק m. *an oppressor*, Jer. 22:3, i. q. עשק 21:12.

עשוקים m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from the root עשק.

עשוח m. adj. *fabricated, wrought*, Eze. 27:19; from the root עשר [bright is the signification proposed in Thes.].

עשוח [Ashvath], pr. n. m. 1 Ch. 7:33.

עשיר m. (from the root עשר), *rich*, Prov. 10:15; 14:20; 18:11, and frequently.—(a) in a good sense, *honourable, noble*, Ecc. 10:6; but—(b) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also הוללים (under the word הָלַל No. 3), עני and עני, and interpreters on Isa. 2:7; 53:; Matt. 19:23.

עשן fut. יַעֲשֶׁן TO SMOKE. (Arab. عَسَن id. In the Indo-Germanic languages, to this appear to correspond, Sansc. *âtman*, mind (prop. breath, spirit); Gr. *ârmos*, vapour, smoke, *ârmos*, *ârmos*; Goth. *athma*, spirit; Germ. *Athem*, for vapour Brodem.) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

עשן m. adj. *smoking*, Ex. 20:18.

עשן m. constr. [עשן also] עשן (as if from עשן).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, עלה עשן בנפשו "smoke went up in his nostrils," an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils, Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare *fumantes pulvere campos*, Virg. *Æn.* xi. 909.

(2) [Ashan], pr. n. of a town; see עשן בור.

עשק fut. יַעֲשֶׁק, Arab. عَسَق.—(1) TO OPPRESS, TO ACT TOWARDS, OR TREAT ANY ONE UNJUSTLY OR VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 52:4; Jer. 50:33; Ps. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, עשק בדם נפש "a man oppressed with life blood" (which he has shed), i. e. bowed down under this guilt as a burden.

(2) *to defraud*, any one, *to extort* from him by fraud and violence, with an acc. of pers. Lev. 19:13; Dent. 24:14; and of the thing, Mal. 3:5, עשקי שכר "who extort the wages of the hireling."—

Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, עשקי וגביתו "they oppress a man and wrest away his house," i. e. act both with fraud and violence, compare גל.

(3) *to be proud, insolent*, metaph. of a river overflowing its banks, Job 40:23 (compare syn. فجر, ظلم, بغا).

PUAL, part. **עשוקה** (virgin) *violated forcibly*, metaph. of a captured city, Isa. 23:12.

Derivatives, **עשק**, **עשוק**, **עשוקים**, **עשוקה**, pr. n. עשק.

עשק ("oppression"), [Eshek], pr. n. m. found once, 1 Ch. 8:39.

עשק m.—(1) *violence, injury*, Isa. 59:13: especially *oppression* of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Ezek. 22:7, 12.

(2) *something taken away by force, or fraud*. Lev. 5:23; Ps. 62:11; *unjust gain*, Ecc. 7:7.

(3) *anguish*, i. q. עשקה Isa. 54:14.

עשקה fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14, עשקה לי (read *ôshkal-li*, notwithstanding the Metheg, as in בתייהם, see Lehrg. p. 43) "I am in anguish."

עשיר fut. יַעֲשֶׁר prop. to be straight (kindred to the verbs עָשָׂר, קָשָׁר, hence TO PROSPER, TO BE HAPPY, specially TO BE RICH, Job 15:29; Hos. 12:9.

Aram. עשר, עטר id.

PIEL, *to build up*, pr. *to erect*, from the primary meaning of the root. So once, 1 Ki. 22:49, כחב יהושפט עשר אניות "Jehoshaphat built ships;" קרי עשה and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv. p. 380, compares for the same sense, "Arab. عَشَرَ to put together, to join together, or as I prefer, to compare, to put together;" but I know of no authority for this meaning.

HIPHL—(1) *to enrich*, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, רבת מעשרנה "thou greatly enrichest it" (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) *intrans. to become rich* (prop. *to make riches*, see Gramm., § 52:2 note), Ps. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITHPAEL, *to feign oneself rich*, Pro. 13:7.

Derivatives, **עשיר** and—

עשר m. *riches* 1 Sam. 17:25, 1 Ki. 3:11, 13; and often.

עשש i. q. **בָּלָה** TO FALL AWAY—(a) used of clothes falling to pieces from use, and from being moth-eaten (see **עָשׂ**, **עֶשֶׂה** a moth, whence **עָשׂ** to gnaw as a moth).—(b) used of the face, as having become lean through sickness or care (einfallen, verfallen), Ps. 6:8; 31:10, 11. Arab. **عَشَّ** to fall away, to become lean.

עִשְׂתָּ—(1) TO SHINE. Jerem. 5:28, **שָׁמְנוּ עִשְׂתָּ** "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, to fabricate, to form. Comp. **קָלַף**. See the derivatives **עִשְׂתָּ**, **עִשְׂתָּ**. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

HITHAEL, to recall to mind, *recogito* (as well given by the Vulg.), followed by **לֵךְ** Jon. 1:6. See the Chald., and the derived nouns, **עִשְׂתָּ**, **עִשְׂתָּ**.

עִשְׂתָּ Chald. to think, to purpose, followed by a gerund, Dan. 6:4. See the Hebr. **עִשְׂתָּ** No. 3.

עִשְׂתָּ f. —(1) something fabricated, workmanship, Cant. 5:14; from the root **עִשְׂתָּ** No. 2. It appears to have become fem. from the letter **ת** having been misunderstood in this place (Lehrg. 474).

(2) *thought, opinion*. Plur. Job 12:5, **עִשְׂתָּ** "as to the opinions of him who is in prosperity," i. q. **עִשְׂתָּ**. Several MSS. apparently, and some printed editions read **עִשְׂתָּ** (sing. of the form **עִשְׂתָּ**), but I find no other trace of this form even in the Aram. language.

(3) Of the same word plur. const. apparently is (if the form be regarded) **עִשְׂתָּ**, which when joined with the numeral ten (**עִשְׂתָּ** m. and **עִשְׂתָּ** f.) denotes *eleven*, also *eleventh*, Deut. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "*more thoughts than ten*, i. e. a number to be conceived in thought, or in the mind, while the preceding numbers have been counted on the fingers;" this is marvelously improbable, although no better reason can be given.

עִשְׂתָּ f. pl. *thoughts, counsels*, Ps. 146:4.

עִשְׂתָּ f. [*Ashtoreth*], Greek *Ἀστάρη*, *Astarte*, pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 1 Sa. 7:3); and the Phi-

listines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastartus*, = **עִשְׂתָּ**, also *עִשְׂתָּ* Inscr. Cit. 2, *Astartinus*, etc.)

I have no doubt that the name itself, the origin of which was long a matter of inquiry, is the same as the Syriac **ܐܣܬܪܬܐ**, **ܐܣܬܪܬܐ** (from the Pers. **ستاره**), and pr. n. **ܐܣܬܪܬܐ** *star*; specially the planet Venus, the goddess of love and fortune, for this latter reason called also **ܐܣܬܪܬܐ** and **ܐܣܬܪܬܐ**, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "**Ἀστάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημιουργὸς, καὶ Ἀδωδου (הדר) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνου γνῶμη. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου· περινοστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετῇ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφείρωσε.**" "Τὴν δὲ Ἀστάρτην Φοῖνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. **עִשְׂתָּ**—(1) *Astartes*, i. e. statues of Astarte (comp. **בָּעִלִּים**, **בָּעִלִּים**, *Ἐρμαί*), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) **עִשְׂתָּ** Deu. 7:13; 28:4, 18, 51, the loves of the flocks, i. e. the offspring procreated, the increase, progeny of the flock; [in Thes. "*breeding ewes*."]

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called **עִשְׂתָּ** ("the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and **עִשְׂתָּ** which see, so called doubtless from a temple and statues of Astarte. Gent. noun **עִשְׂתָּ** 1 Ch. 11:44.

עֵת followed by Makk. **עֵת** with suff. **עֵתִי**, pl. **עֵתִים** and **עֵתוֹת** (contr. from **עֵתָה**, from the masc. **עַר**, root **עָרָה**, compare **לָת** for **לָתָה**), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12; from the true derivation of the word having often been overlooked even by the ancients, Lehrg. 474) *time*. Specially—(a) *a fit, or proper time, an opportunity*, like *καιρός*. Ecc. 10:17, "O happy land, whose princes יֹאכְלִי **עֵת** take food at the proper time." **עֵת** before the (proper) time, prematurely, Job 22:16. With suff. **בְּעֵתִי** in its time, Prov. 15:23; Ecc. 3:11; **בְּעֵתָהּ** Isaiah 60:22.—(b) *a certain time*, as having a limit, opposed to eternity. Eccl. 3:1, 17, **לְכָל הַיּוֹם** "to every thing there is a time," it lasts but for a time, nothing is perpetual:

compare Ecc. 8:6. — (c) *a longer time*, acc. עַת long, Hos. 13:13; Arabic عَظَا id. — (d) *a happy time*, happiness, Ps. 81:16. More often in a bad sense — (e) *an unhappy time*, calamity, as in Lat. *tempora*; compare יום No. 1, letter b; Arabic زَمان, Syriac ܙܡܢ time both happy and fatal. Isa. 13:22; Jer. 27:7; Eze. 30:3; Ecc. 9:11, 12.

With prefixes — (a) בְּעֵת (for בְּהֵעֵת), i. e. *at this time, now*, Jud. 13:23; 21:22; Job 39:18 (see בְּ letter B, 3). בְּעֵת מִנְחָה עֶרֶב at the time of the evening sacrifice, Dan 9:21; בְּעֵת חַיָּה with the reviving time [i. e. coming year], see חַי No. 3; בְּעֵת מָחָר to-morrow at this time (of the day), (see מָחָר), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been בְּעֵת מָחָר).

(b) בְּכָל־עֵת at every time, every season, Ps. 10:5; 34:2; 62:9; בְּעֵת הַהוּא at this time, Deu. 1:9.

(c) לָעֵת עֶרֶב at the time of evening, at evening, Gen. 8:11; also in acc. לָעֵת at (this) time, zur Zeit, i. e. now, i. q. עֲתָה, Eze. 27:34. LXX. νῦν. Vulg. nunc.

Plur. עֲתִים and עֲתוֹת — (a) *times*. Esth. 1:13, יְדָעִי בְּיָמֵי לְעֲתִים, 1 Chron. 12:32, יְדָעִי לְעֲתִים those who know the times, astrologers. — (b) *the vicissitudes of things, events*, Ps. 31:16; 1 Ch. 29:30; Job 24:1. — (c) Neh. 9:28, עֲתִים רַבּוֹת many times, repeatedly; compare Aram. ܥܬܝܢ time; plur. vices; English, *times*.

Denom. עֲתָה, עֲתִי.

עֵת קִיָּין ("time of the judge," ["perhaps more properly, 'people of the judge'"]), [Ittah-kazin], with ה local, ק' עֲתָה pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

עֲתָה see עֲתָה.

עֲתָה Arab. TO BE READY, PROMPT; not used in Kal; Arab. عَتَدَ.

PIEL, to make ready, Prov. 24:27.

HITHPAEL, to be ready, destined to be any thing; followed by ל Job 15:28.

Derivatives, עֲתִיד, עֲתִיד.

עֲתָה an unused root; whence עֲתָה.

עֲתָה adv. (from עַת time, with He Paragog.), in pause עֲתָה (Milel) Gen. 32:5 (like אֲתָה, אֲתָה); prop. in a time (zur Zeit); hence —

(1) *at this time, now, already*; opp. both to previous and future time, Josh. 14:11; Hos. 2:12;

Isa. 48:7. מִעַתָּה וְעַד עֲלָם from this time and until eternity, Isa. 9:6. עַד עֲתָה until now, until this day, Gen. 32:5; 46:34. עַתָּה now at this very time (see עַתָּה No. 3). Sometimes the idea of time is אֲתָה and (like the Gr. νῦν, νῦν) — (a) it is used as a word of incitement, age, come on; especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic. 4:14 (עֲתָה הִנֵּה 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, "In whom now wilt thou confide?" verse 10, "but have I now (עֲתָה) come up without Jehovah?" — (b) it describes a present state, thus, things being so, Gen. 26:29; 1 Sa. 27:1; whence וְעַתָּה and so, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, but now, Neh. 5:5.

(2) *in a short time, presently*, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 7:10; 1 Ki. 12:26.

עֲתִיד m. *he-goat* (perhaps ready and prompt for fighting; comp. عَتَدَ a horse ready for the course), Gen. 31:10, 12, and frequently. Arab. عَتَدَ id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare κτλολος, II. iii. 196).

עֲתִיד i. q. עֲתִיד Isaiah 10:13 [ק]; Esther 8:13 כחב.

עֲתִי (perhaps i. q. עֲתִי "opportune"), [Attai], pr. n. m. — (1) 1 Ch. 2:35, 36. — (2) 1 Ch. 12:11. — (3) 2 Ch. 11:20.

עֲתִי (from עַת) *opportune, at hand*, Levit. 16:21.

עֲתִיד m. adj. — (1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by ל Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. fertig); followed by an infin. Job 3:8. Compare عَتَدَ Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. עֲתִידוֹת — (a) *the things which are ready for* any one; i. e. impending, destined, Deu. 32:35. — (b) *things which one has acquired, i. e. wealth*; ῥὰ υπάρχοντα, Isa. 10:13.

עֲתִיד Chald., *ready, prepared*, Dan. 3:15.

עֲתִיָּה (perhaps i. q. עֲתִיָּה, [Athaiah], pr. n. m., Neh. 11:4.

עֲתִיק m. adj. *shining* (pr. genteel, worthy of a well-born and noble person), used of clothes Isa. 23:18. See the root עֲתִיק No. 4.

עתק-עתר

עֲתִיק adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See **עֲתִק** No. 1, 3.
(2) *ancient*, 1 Ch. 4:22; see the root No. 2.

עֲתִיק Ch. *old, ancient*, Dan. 7:9, 13, 22.

עֲתִר an unused root, Arab. عتك to turn aside to lodge; whence—

עֲתִר ("lodging-place"), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

עֲתִל an unused root, Arab. عتل to handle violently; whence—

עֲתִלִּי (for עֲתִלְיָה), [*Athlai*], pr. n. m. Ezr. 10:28.

עֲתִלְיָה ("whom Jehovah has afflicted"), [*Athaliah*], pr. n. — (1) m. — (a) 1 Chr. 8:26. — (b) Ezr. 8:7. — (2) f. of a queen of the tribe of Judah, 880—77, B. C. 2 Kings 11:1; in some places עֲתִלְיָה 2 Ki. 8:26; 11:2.

עֲתִם a root *ἀπ. λεγόμεν.*, which seems to have been of the same or a similar meaning, as **עָתָם** (cogn. נָשָׁם). Hence—

NIPHAL, Isai. 9:18, נָעַתְּם אֶרֶץ "the earth is consumed," or "laid waste." Kimchi and Aben Ezra, the earth is darkened; comp. Arab. عتم to be darkened; LXX. συγκέκασται, Ch. *burned up* [this is the meaning given in Thes.]; compare Arab. غتم a great and almost suffocating heat.

עֲתִן (kindred to the verb עֲתִל) an unused root, Arab. عتن to handle violently, غتور a lion. Hence—

עֲתִנִּי (for עֲתִנְיָה "lion of Jehovah"), [*Othni*], pr. n. m. 1 Ch. 26:7.

עֲתִנְיָה ("lion of God"), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. Γοθονίηλ, Judith 6:15.

עֲתִק fut. **עֲתִיק** — (1) TO BE REMOVED, TRANSFERRED (Arab. عتق to hasten, IV. to propel quickly). Job 14:18; 18:4. See **עֲתִק** No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, "my countenance becomes old."

(Arab. عتق to be ancient, old.) Compare **עֲתִק** No. 2.—From the idea of removing, taking away, comes that of—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. عتق fut. I. عتق manumitted, free; عتق

freedom); whence in Hebrew **עֲתִק** is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. عتق a noble countenance, beauty, brightness, عتيف noble, generous, also, having a clear and delicate skin (like nobles), عتق to be well, to have a clear and delicate skin. Heb. **עֲתִק**, **עֲתִק** shining, handsome.

HIPHAL—(1) causat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. ἐξεργάσαντο. Vulg. transtulerunt. (Talmud. to write out, to transfer.)

(3) *to take away*. Job 32:15, הָעֲתִיקוּ מֵהֶם מְלִים "they took words away from them;" impers. for, words were taken away from them, they could say nothing.

Derived nouns, **עֲתִק**, **עֲתִק**, **עֲתִק**, **עֲתִק**.

עֲתִק m. adj. *bold, impudent* (see the root No. 3). **עֲתִק** דָּבַר to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

עֲתִק m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, הוֹן עֲתִק Vulg. opes superbæ. [Is not enduring the true meaning?]

I. **עֲתִר** fut. **עֲתִיר** — (1) i. q. קָטַר TO BURN INCENSE to a god (Syr. حنّ to smoke with perfume, حنّ incense; Arab. عطر to breathe odours). Hence **עֲתִר** No. 1.

(2) *to pray as a suppliant, to pray to a god* (the prayers of the godly being compared to incense, comp. μνημόσυρον τῆς προσευχῆς, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by לְ and לָ Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

NIPHAL, *to let oneself be supplicated by any one* (followed by a dat.), *to hear and answer*, Gen. 25:21, וַיַּעֲזֶר לִי יְהוָה "and Jehovah heard and answered him;" 2 Sam. 21:14; Isa. 19:22. Inf. absol. נִעְתָּר 1 Ch. 5:20.

HIPHAL, i. q. Kal, Ex. 8:25; 10:17. Followed by לְ and **עֲתִר** *to be intreated for any one*, Ex. 8:5, 24. Derivative, **עֲתִר**.

II. **עֲתִר** i. q. Chald. **עֲתִר** (Hebrew עֲתִר) ABUNDANT; not used in Kal.

NIPHAL id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

HIPHAL, to multiply, to accumulate, Eze. 35:13, וְהִעֲתַרְתָּם עָלַי דְּבָרֶיךָ "you have multiplied against me words," sc. impudent, inupious words. Compare No. 2.

Derivatives, עֲתָרָה and pr. n. עֲתָר.

עֲתָר m.—(1) incense, odoriferous smoke,

Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) a worshipper of God, Zeph. 3:10.

עֲתָר ("plenty," "abundance"), [Ether] pr. n. of a town in the tribe of Simeon, Josh. 15:49; 19:7.

עֲתָרָה f. riches, abundance, Jer. 33:6. See the root No. II.

פ

פּ the seventeenth letter of the Hebrew alphabet, used as a numeral for eighty. The name of this letter probably signified a mouth, i. q. פֶּה. As to its pronunciation, see Lehrs. pp. 20, 21, where there is a refutation of the opinion of those who hold that פ, when dageshed, was not pronounced p by the Hebrews. It is interchanged principally with the other labials, ב and מ, which see.

פּ i. q. פֶּה (which see), adv. here, Job 38:11.

פָּה a root not used in Kal, which had, I have no doubt, the signification, TO BLOW, like the kindred פָּהָה, פָּהָה, also פָּוַה, פָּוַה, all of which are onomatopoeic, and imitate the sound of blowing. Hence π. λεγόμε.—

HIPHAL, Deut. 32:26, אֶפְפֹּתֵם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab, فَا, which has the signification of splitting, cleaving, i. q. فَطَعَ and فَشَقَّ; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פָּה and its derivatives.]

פָּאָה constr. פָּאָה f.—(1) a quarter of the heaven (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רִיחֵי four winds, for Hebr. אַרְבַּע רִיחֵי Eze. 7:2, compare 37:9; 42:20. פָּאָה the west quarter, Josh. 18:14; פָּאָה the north quarter, Ex. 26:18, 20. Hence—

(2) side, region, Jer. 48:45, מוֹאָב "region of Moab." Dual const. state מוֹאָבִי "both sides of Moab," Num. 24:17, compare יִרְדֵּנִי, יִרְדֵּנִי.

(3) a corner, as of a field, Lev. 19:9; of a bed, Am. 3:12. פָּאָה the corner or extremity of the

beard, the hairs upon the cheeks and before the ears, Backenbart, whiskers, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, קְצִיצֵי פָאָה (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

פָּאָה an unused root.—(1) to have the mouth full, to swallow down. (Arab. فَا to have the mouth full of food; Æth. ተፈለፈ: to have in the mouth a morsel, lump, ፈለፈ: morsel, lump; πειστόμιον? It is one of the roots ending in m which express sounds uttered with the mouth shut. Cognate is فَم to understand, prop. to be imbued with.) Hence פָּאָה (for פָּאָה) mouth.

(2) Arab. فَم to be fat (of the same stock appears to be the Sanscr. पृमा, fat, पिमेली, पिमेली, opimus, pinguis). Hence n. פָּמָה.

פָּאָה not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פָּאָה, פָּאָה, compare Arab. فَا Med. Waw, to boil up, to be hot, فَا glowing heat); hence to be proud (which, in Arabic, is expressed by a hardened guttural, فَا to glory, to boast).

PIEL פָּאָה—(1) to adorn, e. g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare ornare beneficium).

(2) denom. from פָּאָה to examine the boughs in order to glean them, Deu. 24:20.

HITHPAEL—(1) to be adorned, honoured, as a people by Jehovah, Isa. 60:21; 61:3; to glorify

oneself, as God in bestowing favours on his people, followed by פ Isa. 44:23; 49:3.

(2) to boast, followed by אל against any one, Jud. 7:2; Isa. 10:15.

Derivatives, פאר, פאר, פאר, פאר. [פאר, פאר].

II. פאר (kindred to פאר) TO DIG, TO BORE, especially in the earth. Arab. ^{فَار} to dig down and hide under the earth. Hence פרה for פאר (Arab. ^{فَار}) a mouse, פאר pr.n. of a region abounding in caverns. To this root I refer—

HITHPAEL — הִתְפַּאֵר to explain, to declare oneself (compare significations used figuratively in the same manner under the word פאר No. 2, and נקב No. 2). Ex. 8:5, הִתְפַּאֵר עָלַי לְמַתִּי וְגו' "declare to me when," etc.; in which words the particle על (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX. *τάξαι πρὸς με*. Vulg. *constitue mihi, quando*, etc. But the Hebrews themselves, and many more recent writers, glory over me (in saying) when I shall intreat for thee; and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

פאר masc. an ornament, a tiara, a turban, Eze. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:20.

פאר (in the Syrian form for פאר) Eze. 17:6; 31:5, seqq. and פאר (for פאר) Isa. 10:33; fem. foliage (prop. glory) of a tree. Plural with suffix פאר for פאר Eze. 31:8. Comp, פאר No. 2. —

פאר (for פאר, from the root פאר) m. warmth, hence ruddy glow, brightness of face (i. q. ^פ), comp. פאר No. I, Kal. Joel 2:6, קצו פאר, "all faces withdraw brightness," i. e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

פאר (prob. a region ["abounding in foliage, from the root, No. I, or"] abounding in caverns, see the root, No. II.), [Paran], pr. n. of an uncultured and mountainous region lying between Arabia Petrea, Palestine, and Idumæa, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called הר פאר Hab. 3:3; פאר Deu. 33:2; it appears to be the same as אֶשֶׁר עַל הַפְּדִדְרָר i. e. "the grove of Paran which is over the desert," i. e. to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns,

Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of Feiran (فيران), near Mount Sinai (these were confounded even by Niebuhr, Deser. of Arabia, p. 402), as was long ago observed by Makrizi; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

פנ pl. פנים unripe figs, which hang on the tree through the winter; grossi, grossuli, Cant. 2:13; LXX. *ὄλκιστοι*. From the root —

פנ Arab. ^{فَج} Conj. VII. TO BE CRUDE, IMMATURE, Syriac ^{فَج} immature, acid. The primary idea appears to be that of cold, see the kindred root פנ.

פנ masc. something fetid, unclean, abominable, i. q. ^פ; used of food, Levit. 7:18; 19:7; פנ unclean flesh, Eze. 4:14; plur. פנים unclean meats, Isa. 65:4.

פנ an unused root; Talmud. Piel to render fetid. Hithpael, to be made fetid. Arab. and Æth. (נ and ח being interchanged), ^{فَج} to be fetid, used of food; ^{فَج} to be impure. Hence פנ.

פנ — (1) TO STRIKE UPON, or against, *pepigil*, *stossen*, *schlägen*. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred *pax* for *pacs*, *paciscor*, Greek *πηγύς*, Germ. *poßen*, and those which are allied to this, *boßen*, *Boß*, from the idea of striking or pushing. Of the same termination is the root פנ; compare פנ and פנ). Followed by פ to strike upon any person or thing (*auf*, an etväs *stossen*), whether of set purpose or accidentally, whether violently or lightly; hence — (a) to rush on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence to kill, to slay, Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by an acc. of person and פ of thing; Ex. 5:3, ^פ ^פ ^פ "lest he fall upon us with the pestilence." — (b) in a good sense to assail any one with petitions, to urge him; followed by פ Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and פ of the person for whom any one asks or intercedes, Gen. 23:8. — (c) to light upon any one, to meet with him, followed by פ Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19). — (d) to reach to any one, followed by פ Josh. 16:7;

17:10; 19 א, 22, 26, 27, 34 (followed by אֵל Josh. 19:11).

(2) to *strike* a covenant with any one, *pactus est* (from *paciscor*), to *make peace* with him, followed by אֵל. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, פָּנַעַת אֶת-שָׁשׁ וְעֵשָׂה, פָּנַעַת אֶת-שָׁשׁ וְעֵשָׂה, "thou makest peace with him who rejoiceth to work righteousness," i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is אֵל שְׁלוֹמֶךָ, אֵל שְׁלוֹמֶךָ. Without אֵל Isa. 47:3, "I will take vengeance אֶרֶם אֶפְנֶה אֶרֶם and will not make peace with any man," I will grant peace to none till all are destroyed. The signification of *striking* is referred to that of *making peace*, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic שָׁפַק (Isa. 2:6), سَفَكَ and Lat. *ferire*, *percutere fadus*.

HIPHAL—(1) causat. of Kal No. 1, a, to *cause anything to fall upon any one*. Isa. 53:6, הִפְנִיעַ בּוֹ הִפְנִיעַ בּוֹ, אֵת עוֹן כָּלֵנוּ "he caused to fall upon him the iniquity of us all."

(2) causat. of Kal No. 1, b, to *cause to supplicate*. Jer. 15:11, הִפְנִיעַתִּי כִּדְ אֶת-הָאֵלִים "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans.—(a) i. q. Kal No. 1, a, to *invade*. Part. מִפְנִיעַ *assailant, enemy*, Job 36:32.—(b) i. q. Kal No. 1, b, to *assail* any one with prayers; followed by אֵל Jer. 36:25; also followed by אֵל of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative מִפְנִיעַ and—

פָּנֵעַ m. what happens to any one, *incident, event, chance*, Eccl. 9:11; unhappy (with the addition of וְ), 1 Ki. 5:18.

פָּנֵעַ אֵל ("fortune of God"), [*Pagiel*], pr. n. of the captain of the tribe of Asher, Numbers 1:13; 2:27.

פָּנֵר not used in Kal. PIEL, TO BE EXHAUSTED, VOID OF STRENGTH, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. ܦܢܪ (the letters פ and נ being interchanged), to be attenuated; ܦܢܪ weak, wearied. Also the Lat. *piger*. The primary stock of both words פָּנֵר and *piger*, is פָּנֵר, compare פָּנֵר, *pigiet*). Hence—

פָּנֵר plur. constr. פָּנֵרִי m., a *carcase, dead body*, whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the ad-

dition of מָת Isa. 37:36 (compare Syr. ܡܬܐ used of the body even when living). Metaph. ܡܬܐ ܕܥܝܠܐܝܬܐ *carcases*, i. e. *ruins of your idols*, Lev. 26:30.

פָּנֵשׁ fut פָּנֵשׁ (kindred to the roots פָּנֵעַ וְנָשׂ)—(1) TO RUSH upon any one, TO ATTACK, with an acc., Ex. 4:24; Hos. 13:8.

(2) to *meet with* any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by אֵל Prov. 17:12.

NIPHAL, recipr. to *meet* one with another, Psalm 85:11; Prov. 22:2.

PIEL, to *light* upon any thing, Job 5:14.

פָּרַר an unused root.—(1) prop. to *cut, to cut up, to separate*; cogn. to פָּרַר No. I., which see; (Arab. ڤرر V. X., to be alone, separated; in the Indo-germanic languages, Sanscr. *pat*, to cleave; Lat. *pando*, *findo*).

(2) specially to *plow*; whence ܦܪܐ a plough-ox; and ܦܪܐ a yoke of oxen, plough; Syr. and Chald. ܦܪܐ id.; ܦܪܐ field, plain. [This is called in Thes. "an uncertain root"].

Derivative ܦܪܐ.

פָּרַח TO LOOSE (pr. by cutting; ܦܪܚ to the verb ܦܪܐ); hence—(1) to *redeem* by paying a price (Arab. ڤردا, Exod. 13:13; followed by אֵל of the price; as Exod. 34:20, ܦָרַח ܗܡܘܪ ܗܦָרַח ܕܥܝܬܐ "the firstborn of an ass thou shalt redeem with a sheep."

(2) to *let go*, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) to *set free*, e. g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; to *preserve, to deliver* life from danger, Psa. 34:23; followed by אֵל 2 Sam. 4:9; 1 Ki. 1:29; Job 6:23; אֵל (in danger), Job 5:22.

NIPHAL, pass. of No. 1, Lev. 19:20; of No. 3, Isa. 1:27.

HIPHAL ܦܪܚ, causat. of Kal. No. 1; Exod. 21:8.

HOPHAL, pass. inf. absol. ܦܪܚ Lev. 19:20.

Derivatives, ܦܪܚܐ, ܦܪܚܐ.

פָּרְהָאֵל ("whom God preserved" [redeemed]), [*Pedahel*], pr. n. m., Num. 34:28.

פָּרְהָצוּר ("whom the rock (i. e. God) preserved" [redeemed]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

פָּרִי mly in plur. פָּרִיִּים *price of redemption*, Num. 3:46, seqq.; 18:16. Elsewhere פָּרִיִּים part. pass. plur. are the *preserved [redeemed]*, Isaiah 35:10; 51:11.

פָּדוֹן ("liberation," [redemption]), [*Padon*], pr. n. m. Ezr. 2:44; Neh. 7:47.

פְּרוֹת f.—(1) *division, distinction* (from the primary sense of cutting). Ex. 8:19. LXX. διαστολή. Vulg. *divisio*. Aben Ezra, ה.פרש. Compare Muntinghe in Diss. Lugdd. p. 1154.

(2) *liberation [redemption]*, Psalm 111:9; 130:7; Isa. 50:2.

פָּרִיהָ ("whom Jehovah preserved" [redeemed]), [*Pedaiah*], pr. n. m.—(1) the father-in-law of king Josiah, 2 Kings 23:36.—(2) 1 Chron. 3:18.—(3) Neh. 3:25.—(4) Neh. 11:7.—(5) Neh. 8:4; 13:13.

פָּרִיהוּ (id.) pr. n. m. 1 Ch. 27:20.

פְּדוּיוֹ m. Nu. 3:49, and **פְּדוּיָן** Ex. 21:30; Psal. 49:9, *price of redemption*, λύτρον.

[**פָּרָן** a root inserted in Thes. from which to derive **פָּרָן** and **פָּרָן**.]

פָּרָן m. a *field, plain* (comp. Hos. 12:13, where it is expressed by the word שָׂרָה) from the root פָּרַר No. 2. Hence **פָּרָן אֲרָם** the plain, or plain region of Syria [*Padan-Aram*], i. e. Mesopotamia, with the desert to the west of the Euphrates, opp. to the mountainous region by the Mediterranean Sea, Gen. 31:18; 28:2, seqq.; simply פָּרָן Gen. 48:7. With ה local אֲרָם פָּרָן Gen. 28:2, 5, 6.

פָּרַע i. q. פָּרַח TO LIBERATE, SET FREE, ἀπ. λεγόμεν. Job 33:24, פָּרַעְהוּ "set him free." But five MSS. (two Kenn., three Ross.) read פָּרַעְהוּ with the same sense, and such a root as פָּרַע is void of all certain authority.

פָּרַר an unused root, which seems to have had the sense of *nourishing, fattening*. Comp. Arab.

(*r* and *n* being interchanged) فَدِن to fatten cattle, and more frequently بَدِن to become fat, thick, بَدِن fatness. (In the Indo-Germanic languages compare Gutter, English *food, fodder*, Mediæval Lat. *fodrum*, and fett, English *fut*, Icelandic *feitr*, from the stock *feden*, to nourish. The primary root is *fad*, to which *r* is added in many forms; compare *pita, pater; pigeo, piger*, פִּנָּה.) Hence—

פָּרָר m. with suff. פָּרָר *fat*, Lev. 1:8, 12; 8:20.

פִּי const. פִּי, with suff. פִּי (my mouth), פִּיךָ, פִּיָּךְ, פִּיָּהוּ, פִּיָּהוּ, poet. פִּיָּהוּ pl. פִּיָּהוּ 1 Sa. 13:21, and פִּיָּהוּ 1 Prov 5:4 (both of signif. 3).

(1) *the mouth*. (Arab. فَوْهَة, فَاة, فَيْه, فَوْهَة, const.

فَوْهَة, فَا, فَا, Æth. ሰፋ, id. The Hebrew form פִּי is for פִּי, like שֶׁה for שִׁיָּה, whence the fem. פִּיָּה; const. פִּי for פִּי. The root פִּי, like פִּיָּה, פִּיָּה, and Med. quiesc. פִּיָּה, פִּיָּה, פִּיָּה, פִּיָּה had the sense of blowing, breathing, and the mouth is so called from the idea of breathing. [In Thes. from פִּי.] It is used of the mouth of animals (and even of the beak of a bird, Gen. 8:11; Isa. 10:14); of men, Exod. 4:11; especially as being the organ of speech. To speak פִּי אֶל פִּי מוֹתָה, without any one between, Numbers 12:8; פִּי אֶחָד with one mouth, with one voice, Josh. 9:2. Job 19:16, בְּמוֹפִי "with (all) my mouth," i. e. with the loudest voice that I can. Meton. for an orator, spokesman, messenger, Ex. 4:16 (comp. נְבִיא); commandment, Ecc. 8:2, פִּי מֶלֶךְ שְׂמֹר, "keep the commandment of the king." Hence עַל פִּי by the command of, see below. More rarely the mouth as the organ of taste, hence Gen. 25:28, "venison (was) בְּפִי in his mouth," i. e. he liked its taste. Comp. בָּפִי, בָּפִי. The signification of mouth is variously applied to inanimate things. It is—

(2) *the mouth, opening* of a bag, Gen. 42:27; of a well, Gen. 29:2; entrance of a city, Prov. 8:3; of Hades, Ps. 141:7.

(3) *an edge* (a figure taken from the teeth, and the idea of biting), especially in the phrase הִכָּה לְפִי הָרֶבֶר to smite with the edge of the sword (see נִקְּהָ). Plur. (see above) the edge (of instruments of iron), 1 Sa. 13:21; Prov. 5:4. See פִּיפִיּוֹת.

(4) *edge, border* (from its similarity to a lip), as of a garment, Ps. 133:2; Job 30:18; of the sea, Prov. 8:29. פִּי הָרֶבֶר 2 Kings 10:21; 21:16; and פִּי הָרֶבֶר Ezr. 9:11, from one edge to the other.

(5) *part, portion* (prop. as much food as any one can take in his mouth, comp. יָד No. 7, a portion which can be taken in the hand, a handful, Deut. 21:17, פִּי שְׁנַיִם "two parts," i. e. double; 2 Ki. 2:9; also *two (third) parts*, Zec. 13:8).

With prepositions it mostly becomes a particle—(1) **כְּפִי**—(a) *according to the commandment of* 1 Ch. 12:23.—(b) *according to the rate of* (nach Muesage), *at the rate of, or proportion, according to*, Lev. 25:52, כְּפִי שְׁנֵי "according to his years," Num. 6:21; 7:5, 8; 35:8.—(c) i. q. כְּמוֹ *like as, like*, Job 33:6, אֲנִי כְּפִיךָ לֵאמֹר "I, even as thou (am created) by God."—(d) כְּפִי אֲשֶׁר conj. *according as, even as*, Mal. 2:9; and without אֲשֶׁר *so that*, Zech. 2:4.

(2) **לְפִי** i. q. כְּפִי (see לְ A, 9)—(a) *at the rate of,*

according to, Ex. 12:4; Gen. 47:12, לְפִי הַקֵּץ "according to the number of the family;" Hos. 10:12, "sow ye according to justice, וְקָצְרוּ לְפִי חֶסֶד and ye shall reap according to mercy."—(b) followed by an inf. *when* (i. q. לְ followed by an inf. No. 7), Num. 9:17; Jer. 29:10.

(3) פִּי according to the commandment, order of any one, Genesis 45:21; Num. 3:16, 39, 51; Job 39:27; by the authority of any one, Deut. 17:6; hence i. q. לְפִי, לְפִי at the rate of, according to, Am. 6:5; Pro. 22:6. פִּי הַדְּבָרִים according to the thing itself, i. e. as the thing was, according to the truth of the matter, Gen. 43:7.

פָּה (prob. contr. from פָּהוּ, פָּהוּ in this, or that, sc. place, like פָּה for פָּהוּ; as to *p* for *b*, compare Arab. فـ formed from بـ); adv. of place.

(1) here, in this place, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely—

(2) hither, 1 Sam. 16:11; Ezr. 4:2. מִפָּה and מִפָּה hence, Ezek. 40:21, 26, 34, 37. מִפָּה...מִפָּה hence...thence, Eze. 40:10, 12, 21; 41:2. As to אִיפָּה, see that word.—Once פֶּה (which see).

פֹּאֵה (perhaps Arab. فَوْحَة "mouth"), [Puah], pr. n. m.—(1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פֹּאֵה.—(2) Jud. 10:1.

פָּרִיג—(1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πηγρῦν to be rigid, and πηγρῶν; in Latin, *pigeo*, *rigeo*, *frigeo*. Gen. 45:26, וַיִּפְגַּן לִבּוֹ "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, "the law is torpid."

NIPHAL, to be torpid, Ps. 38:9.

Derivatives, הִפְּגִיחַ, and—

פֹּגֵחַ f. rest, cessation, Lam. 2:18.

פִּיר see פִּיר.

פָּחַח i. q. נָפַח (which see), TO BREATHE, TO BLOW.

(Arab. نَافَح and نَافَح to exhale odour, to be fragrant.)

Cant. 2:17, עַד שִׁפְחַת הַיּוֹם "until the day breathe," i. e. until the heat departs, until evening; Cant. 4:6. Compare רִיחַ.

HIPHIL—(1) followed by an acc. to blow through, Cant. 4:16.

(2) followed by פִּי to blow (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i. e. excite sedition.

(3) figuratively, to blow out, to utter, as lies, Pro 6:19; 14:5; 19:5, 9; in a good sense, to utter (the truth), 12:17.

(4) to pant, to hasten, Hab. 2:3. Compare פָּחַח Ecc. 1:5.

(5) to rail against any one, followed by פִּי Psa. 10:5; and לְ 12:6, לְ אֲשֶׁר יָפִיחַ "whom they reproached," i. e. the oppressed.

Derivative, פִּיחַ.

פֹּחַח an unused root, Syr. Aph. to contemn, to afflict. See פֹּחִיחַ. [This root is not inserted in Thes.]

פֹּחַח [Put, Phut, Libya], pr. n. of an African nation, according to Josephus (Antt. i. 6, § 2) of Mauritania, in which the river Phut is mentioned by Pliny (II. N. v. 1). LXX. and Vulg. commonly rendered it Libya, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

פֹּחִיחַ ("afflicted by God"), [Putiel], pr. n. Ex. 6:25.

פֹּטִי פָּרַע Egypt. pr. n. Potiphara, the father-in-law of Joseph, the priest of Heliopolis, Genesis 41:45; 46:20. LXX. Περεφρη, Περτεφρη, ΠΤΑΠΡΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

פֹּחִיפָּר (an abbreviated form for פֹּטִי פָּרַע) [Potiphara], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פָּוַךְ an unused root, which had, perhaps, the sense of moving to and fro, wavering, i. q. פָּוַק. Hence may be derived the following word, which is of uncertain origin.

פֹּךְ i. q. Greek φῦκος, prop. sea-weed, (so called from its moving about, waving hither and thither), from which an alkaline pigment was prepared; hence used of the pigment itself; also the dye with which the Hebrew women tinged their eyelashes, prepared from stibium, or antimony (LXX. στίμι, Vulg. stibium), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. פֹּךְ Is. 54:11, "I will lay thy stones with stibium," i. e. I will use stibium as cement in building thy walls. It may be doubted what are אֲבָנֵי פֹךְ stones of pigment, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were painting the walls.

פול m. a *bean*, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bullā*, Dutch *bol*, a bean, *peul*, *poel*, a chick-pea, *botte* onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic ሰላሳ: i. q. ሰላላ to bubble up as water, ሠላላ, ሠላላ; ሠላላ to roll oneself; also ሠላላ, ሠላላ, ሠላላ, ሠላላ).

פול [*Pul*], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with **לוד**). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Philæ*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians ΠΟΛΑΚ or ΠΟΛΑΚ (i. e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. **فيل**, Pers. **پیل**), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies *elephant*, i. q. Pers. **پیل**, or else *lord, king*, i. q. Sanscr. *pāla*, Pers. **بالا** highly exalted, highest.)

פוק and **פוק** emphat. state **פוק**, Chald. masc. i. q. Heb. **פֶּה**.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance, aperture*, Dan. 6:18. (Syr. **ܦܘܩܐ** id.; Arab. **فم**, **فم**. It appears to be contracted from **פוקא**, from the root **פוק**, like **מין** from **מיןא**).

פוק fort. i. q. Arab. **افل** = **افل** (compare **אפל**).

(1) TO SET (as the sun), to be darkened.

(2) to be perplexed, distracted; once found, Isa. 88:16, **פוקא**, LXX. *ἐξηπορήθη*. Vulg. *conturbatus sum*.

פוקה ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, **שַׁעַר הַפִּנָּה** ("the gate of the corner.")

פוקי [*Punites*], patron. n. of an unknown person, Num. 26:23

פוקן (perhaps "darkness," "obscurity," from the root **פוק**), [*Punon*], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its

mines, Nu. 33:49. See Rolandi *Palæstina*, p. 952 Compare **פִּינִן**.

פוקה (i. q. Arabic **فوهة** "mouth;" according to the opinion of Simonis, for **פוקה** "splendid"), [*Puah*], pr. n. f. Ex. 1:15.

פוקי only found [in KAL] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. **פִּינִי** (which see).

(1) TO BREAK OR DASH IN PIECES. See **פיל**, **Hithpalel**.

(2) to *disperse*. Part. pass. **פוקי** dispersed. Zeph. loc. cit. **בַּת פִּינִי** "the daughter (i. e. the congregation) of my dispersed." Sometimes intrans. to *disperse themselves, to be dispersed*, used of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Eze. 46:18.

(3) to *overflow*, spoken of fountains, Pro. 5:16; metaph. **מִפְּנֵי** to abound with prosperity, Zec. 1:17.

NIPHAL, to be dispersed, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Eze. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

PIEL **פִּינִי** to break in pieces (as a rock with a hammer), Jer. 23:29.

PIIPEL **פִּינִי** id. (a person dashed against the ground or a rock), Job 16:12.

HIPHIL—(1) trans., to scatter, as seed, Isaiah 28:25; to send abroad, as lightning, arrows, Psalm 18:15; 144:6; to scatter peoples, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. **פִּינִי** the disperser, desolator, Nah. 2:2. Sometimes, i. q. to agitate, harass any one, Job 18:11; Eze. 34:21.

(2) to pour out; metaph. anger, Job 40:11.

(3) intrans. to spread oneself abroad, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

HITHPALEL **פִּינִי** to be broken in pieces, to be scattered into dust (used of the mountains), Hab. 3:6.

An instance of the form **TIPHEL** (see Hebr. Gramm. § 54, 5) is found in the common reading, Jer. 25:34, **אֶפְסֹדְכֶם** "I will scatter you;" where, however, other copies, both MSS. and printed, read **אֶפְסֹדְכֶם** (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative **מִפְּנֵי** a hammer.

I. פוק TO MOVE TO AND FRO, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as *wanten*, with a sibilant prefixed (*schwanten* (ant. wagen); with a diminut. *vacillo*, *waceln*. Comp. **פוק**).

HIPHIL, id., Jer. 10:4, **וְלֹא יִפְּקוּ** "and it moveth

not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives פוקה, פיק, פוקה.

II. פוק TO GO OUT, i. q. Chald. פק.

HIPHAL—(1) to give out, to furnish, Ps. 144:13; Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or obtain from him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) to bring to an end, to let succeed, Psalm 140:9.

פוקה f. an obstacle in the way, which causes any one to stumble, a stumbling block; i. q. מקשול 1 Sam. 25:31.

I. פור i. q. פור TO BREAK. Hence—

HIPHAL—פיר twice (Psa. 33:10; Eze. 17:19) i. q. הפיר, and the derived noun פורה a wine-press.

II. פור i. q. Arab. فوار to be hot, to bubble up in boiling (comp. פאר), whence פור (for פאר) a pot. [This root is not given in Thes.]

פור m. a lot, a Persic word, which in Esth. 3:7 is explained נולד. (It answers to the Persic پاره pāreh, i. e. a part, a portion, whence پاره کردن to divide, and بهره behreh, part, lot. It is of the same stock as the Lat. pars; comp. also the Hebr. פור and פור.) Pl. פורים lots, Est. 9:24, "the feast of Purim," and nakedly פורים ibid. 29, 32, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

פורה fem. a wine-press, Isa. 63:3; Hag. 2:16; from the root פור to break.

פורתא [Poratha], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persic پوره pureh, ornament.

I. פיש & פיש Arab. ناش Med. Ye, TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves Mal. 3:20 (LXX. σκιδρώ); Jer. 50:11.

Derivative, pr. n. פישן.

[These roots are not separated in Thes.]

II. פיש not used in Kal, cogn. to the verb פיש. Ch. פיש to disperse oneself, to multiply.

NIPHAL, to be dispersed, diffused, Nah 3:18 See פיש.

פירת whence פת q. v.

פירתי [Puhites], patron. n., once 1 Ch. 2:53.

פוי (from the root פוי No. 1), prop. adj. purified, pure, an epithet of gold, Cant. 5:11; hence purified, pure gold, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it solid gold, comparing פור hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root פוי).

I. פוי not used in Kal, i. q. Arab. فاض to separate, to distinguish (compare the roots beginning with the letters פ, צ, ב, under the words פצה, פצה); specially, to separate and purify metals from dross, by means of fire; whence פוי silver; comp. פור tin, from פור, and Æth. ብርሃ: silver, ብርሃ: brass, from the root פור to purify.—Hence פוי pure gold, and—

HOPHAL part. פוי 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be פוי pure gold.

II. פוי TO LEAP, TO BOUND (see Piel), TO BE LIGHT, AGILE. Arab. فز to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 132, seqq.); more in use are فز, فز, فز to leap, to bound: Talmud, פוי to bound, to leap for joy: Gen. 49:24, "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. ܦܘܝ hard, difficult, render are strong, which I should consider less certain. [This latter is the sense given in Thes.]

PIEL, 2 Sa. 6:16, "פוי and פוי (nimble) leaping and dancing;" which, in 1 Ch. 15:29, is explained פוי and פוי.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פוי TO DISPERSE, i. q. פוי, פוי, in Kal פוי found in part. pass. Jer. 50:17.

PIEL, i. q. *Kal*, to *disperse*, e. g. a people, Ps. 89: 11; any one's bones, Psal. 53: 6. Jer. 3: 13, וְהִפְצִי אֶת־דְּרָכָיו "thou hast scattered thy ways," i. e. hast wandered about.

(2) to *bestow largely*, to be liberal, Ps. 112: 9; Prov. 11: 24.

NIPHAL, Ps. 141: 7; and—

PUAL, Est. 3: 8, pass. to be dispersed.

I, פח m. pl. פחים const. פחי Prov. 22: 5; Exodus 39: 3, with Dag. forte impl. like אֲחִים; (from the root פחח).

(1) a net, a snare, Job 18: 9; especially of a fowler, Am. 3: 5; Prov. 7: 23; Ecc. 9: 12; so called from its being spread out. (Arab. ^فن^ج and ^فن^ج and ^فن^ج).

Syr. ^فس^ل id. To this agrees also Gr. *παγίς, πάγη*, which however is derived from the root of that language *πῆγνυμι*. To lay snares, i. e. to plot, to devise against any one, is פחן פח Ps. 119: 110; קטן פ' Psalm 140: 6; 141: 9; Jer. 18: 22; יקש פ' Psalm 141: 9. Metaph. that by which any one falls, i. e. is led to destruction. Comp. מוֹקֵשׁ No. 2, and Schult. on Job, p. 137, 138; Josh. 23: 13; Ps. 69: 23; Isai. 8: 14; hence destruction, ruin, Isai. 24: 17; Jer. 48: 43. See פחח.

(2) פחים *thin plates*, Ex. 39: 3; Num. 17: 3.

(3) Psa. 11: 6 פחים *snares* (Schlingen), lightning, bending itself like a snare (a noose) or serpent (schlingende, schlingende Blitze). Compare سلسلة a sheet of lightning diffused over the clouds, and Διὸς μάστιξ, used of lightning (the cause of this figure however is different), Il. xiii. 812; see J. D. Michaëlis on Lowth de Sacra Poësi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be פחם *hot coals*, i. e. lightnings.

II, פח with suff. פחם Neh. 5: 14, i. q. פחה (which see), the governor of a province.

פחח fut. יפחח.—(1) TO TREMBLE—(a) for fear, Deu. 28: 66; Isa. 12: 2; followed by פן Psal. 27: 1; 119: 161; Job 23: 15, and מפני Isai. 19: 16, of the pers. or thing feared. פחח to fear a fear, Job 3: 25. Used in a pregnant sense, פחח אֶל־יָדָיו to turn with fear to one another, Jer. 36: 16; compare Gen. 42: 28.—(b) with joy, Isa. 60: 5; Jer. 33: 9.—The notion of fear is transferred to shame in the noun פחח No. 2.

(2) to be in trepidation, i. q. to hasten, Hosea 5: 8. Compare נָהַס, נָהַסוּ, נָהַסוּ.

PIEL, i. q. *Kal*, but intensively, to *fear continually*, to be timid, followed by מפני Isai. 51: 13; to take care of oneself, to be cautious, Proverbs 28: 14. (Opp. to לקשׁה לב).

HIPHAL, to cause to fear, to terrify, with an acc. Job 4: 14. Hence פחח and—

פחח m. with suff. פחחי.

(1) fear, terror, Ex. 15: 16; Job 13: 11. Followed by a genitive of the causer of terror (compare יראת, e. g. פחח הַיְּהוּדִים fear caused by the Jews (not as some take it, into which the Jews were thrown), Esther 8: 17; 9: 3. פחח יְהוָה fear which Jehovah causes, Isa. 2: 10, 19; 2 Ch. 14: 13. פחח אֱלֹהִים fear of God, Ps. 36: 2. Meton. used of the object of fear and reverence, as פחח יצחק Gen. 31: 42, 53, used of Jehovah, Pl. פחחִים Job 15: 21.

(2) verenda, pudenda, Job 40: 17. [Taken in Thes. in this place to mean, thighs.] See above on the root No. 2. See Bochart, Hieroz. ii. p. 758. Schultens on the passage. (Arab. ^فن^ج thigh.)

פחח f. terror, Jer. 2: 19.

פחה (for פחה with Dag. forte implied), m. const. פחת, with suff. פחתך, once פחם Neh. 5: 14 (from the masculine form פח), pl. פחות 1 Ki. 10: 15; 20: 24; Jer. 51: 23; Eze. 23: 6, 23; const. state פחות (from absol. פחות Neh. 2: 7, 9; Ezr. 8: 36, m. the governor of a province (less than that of a satrap, see ^פח^ח in the Assyrian empire, 2 Ki. 18: 24; Isa. 36: 9; Chaldean, Eze. 23: 6, 23; Jer. 51: 23; Persian, Esth. 8: 9; 9: 3; specially used of the Persian governor of Judæa, Hag. 1: 1, 14; 2: 2, 21; Neh. 5: 14, 18; 12: 26; Mal. 1: 8; used of the governor of Judæa in the time of Solomon, 1 Ki. 10: 15; and of the governors of Syria, 1 Ki. 20: 24. (This word appears to be of foreign origin, and Bohlen compares Pers. ^فک^ی great men, nobles; Ewald in Gramm.

p. 490, the verb ^فک^ی *pukhten*, to care for, to act (pr. to cook, bake; Germ. *backen*.) Better than all these would be ^فک^ی, ^فک^ی, ^فک^ی a prince, leader, commander of soldiers, were not this apparently a mere Turkish word; but the Persian is ^فک^ی *pak*, one of the guard, an attendant.) [Benfey compares Sanscr. *paksha*, companion, friend; and this Gesenius appears to have preferred.]

פחה constr. פחת, pl. emphat. פחותה, Chald. id. Ezr. 5: 3, 14; 6: 7; Dan. 3: 2, 3, 27; 6: 8.

פחח TO LEAP, TO BOUND (like the Ch.), ^פח^ח

used of boiling water (compare פחז Gen. 49:4). Hence—

(1) *to be lascivious, wanton, light* [Jud. 9:4], (like the Syr. ^{ܦܚܝܬܐ}, compare Gr. ζέω).

(2) *to be proud, to be vainglorious* (like the Arab. ^{فخر}, compare ^{פחז}). Part. ^{פחז} used of false prophets, Zeph. 3:4.

[Hence the following words.]

^{פחז} m. pr. *lasciviousness, wantonness*, Gen. 49:4; ^{פחז} ^{פחז} ^{פחז} “lasciviousness (was to thee) as (boiling) water,” with reference to the incest of Reuben. Symm. ^{ὑπερέχσας}. Vulg. *effusus es*. See more as to this passage in Comment. de Pent. Sam. p. 33.

^{פחזות} f. *pride, boasting*, Jer. 23:32.

^{פחח} prob. TO SPREAD OUT (cogn. to the verbs ^{פחח}, ^{פחח}); whence ^{פחח} a net; also, to be made thin (like the Syr. Ethpa.); hence ^{פחח} a thin plate.

^{פחח} ^{פחח} (denom. from ^{פחח}), *to catch in a net, to snare*, Isa. 42:22; ^{פחח} ^{פחח} ^{פחח} “(one) snares (i. e. binds) them all in holes,” i. e. prisons.

[^{פחח} see ^{פחח}.]

^{פחח} an unused root, Ch. ^{פחח}, and Arab. ^{فحم} *to be black*; whence—

^{פחח} m. (for ^{פחח}, Dag. forte implied), *a coal*, Prov. 26:21; also, *hot coals*, Isa. 44:12; 54:16. Arab. ^{فحم} ^{فحم} ^{فحم} coal; Æth. ^{ፋሕሙ}: coal, and hot coal.

^{פחח} an unused root, which appears to have had the same meaning as ^{פחח}, ^{פחח} No. II. *to boil as a pot* (whence figuratively Arab. ^{فخر}, ^{فخر} to swell up, to be proud); hence ^{פחח} ^{פחח} a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. Ethpa. to form. [This is given as the primary meaning of the root in Thes.]

^{פחח} m. Chald. *a potter*, Dan. 2:41. (Syriac ^{ܦܚܝܬܐ} id.)

^{פחח} an unused root, Syr. Pa. ^{ܦܚܝܬܐ} to dig, to excavate; whence—

^{פחח} m. (2 Sa. 18:17), pl. ^{פחחים} f. (2 Sa. 17:9), *a pit*; often used as a figure of destruction, Ps. 7:16;

Lam. 3:47; Isa. 24:17, by paronomasia, ^{פחח} ^{פחח} ^{פחח} “fear, and the pit, and the snare are upon thee,” Jer. 48:43. The fem. is ^{פחחת}.

^{פחחת} (“governor of Moab”), [*Pahath Moab*], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15.

^{פחחת} (fem. from the masc. ^{פחח}) as if *a lower place, a depression* (in leprous garments), Lev. 13:55.

^{פטר} f. a species of *gem*, Ex. 28:17; Eze. 28:13, found in Æthiopia (Job 28:19), according to several of the old interpreters, *the topaz*, a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Bohlen (Abhandlungen der deutschen Gesellschaft zu Königsberg, i. p. 80), in the Sanscrit language, in which *pīta* is *pale*; and the Gr. ^{ροδάριον} itself may be from ^{פטר}, ^{פטר}, by transposition of the letters. More may be seen in Braunius, De Vestitu Sacerd. page 508. As to the gems of those regions, see Ritter, Erdkunde, ii. p. 675, ed. 2.

^{פטר} i. q. ^{פטר} verbal pass. of the verb ^{פטר} 1 Ch. 9:33 כתיב.

^{פטר} m. *a hammer*, Isaiah 41:7; Jerem. 23:29. Metaph. Babylon, Jer. 50:23, is called “the hammer (i. e. devastator) of the whole earth.” Root ^{פטר}.

^{פטר} m. Chald., Dan. 3:21 (where the ^{פטר} is ^{פטר}); i. q. Syr. ^{ܦܬܪܐ} *a tunic, under garment*. Hebr. translation ^{פטר}. From the root ^{פטר} No. 2.

^{פטר} fut. A (signif. 3)—(1) TO SPLIT, TO CLEAVE (Arab. ^{فطر} id.; and intrans. to break through, as a tooth. Kindred to the root ^{פטר}; where see more). Part. pass. ^{פטר} ^{פטר} ^{פטר} *burstings of flowers*, i. e. flowers expanded which have already budded forth, 1 Ki. 6:18, 29, 32, 35 [^{פטר} is given as a subst. in Thes.].

(2) transit. *to cause to burst forth, as water*, Pro. 17:14. Hence—

(3) trop. *to let go free* (like the Chald.), 2 Chron. 23:8. 1 Ch. 9:33, ^{פטר} “let go,” i. e. exempt from duty; where the ^{פטר} is ^{פטר}. Intrans. *to slip away, to depart out of the way*; fut. ^{פטר} 1 Sa. 19:10 (Syr. ^{ܦܬܪܐ} id. Chald. Pe. and Ithpe.).

^{פטר}, i. q. Kal No. 1 ^{פטר} ^{פטר} *to cleave the lip*, i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job 16:10).

Derivatives, ^{פטר} and—

פֶּטֶר m. *fissure*; concr. *that which cleaves, first breaks forth*; hence פֶּטֶר רֶחֶם firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without רֶחֶם Ex. 13:12, 13; 34:20.

פֶּטֶר f. id., Num. 8:16.

פִּטֵּשׁ—(1) TO BREAK, TO STRIKE WITH A HAM-

MER; Gr. *παράσσω*; whence פִּטֵּשׁ, פִּטֵּיִשׁ a hammer.

(This root is onomatopoeic; found also in the Indo-Germanic languages and widely extended; its primary stock is batt, patt; whence med. Lat. *battere battuere*; French, *battre*; Dutch, *bot*, a blow; and with the letter *t* changed into a sibilant *patfcten*; Swedish *batsch*, a blow; Germ. *petfctast*; compare *bos* in *Am-bos* and many others; see Fulda, Germ. *Wurzelwörter*, p. 210.) Hence—

(2) *to spread out*, for which פִּשֵּׁט is more frequently used (Arab. *نطس* to have a broad nose, to be flat-nosed). Hence Chald. פִּטֵּשׁ.

פִּי st. constr. of the noun פֶּה a mouth; which see.

פִּי־בֶסֶת Eze. 30:17 (in some copies in one word, which is the better reading), [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiac branch of the Nile; Gr. *Βουβαστός* and *Βούβαστος* (Herod. 2:59. Strabo x. p. 553); so called from Bubastis, an Egyptian goddess, who was compared to Diana by Herodotus (Herod. ii. 137, 156). Written in Egyptian *פִּי־בֶסֶת*, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in *Descr. de l'Egypte, Etat Moderne*, Livr. iii. p. 307; compare Jablonski *Opuscul. t. i. p. 53*; *Panth. ii. 56*, seqq.; Quatremère, *Memoires sur l'Egypte*, i. p. 98; Champollion, *L'Egypte sous les Pharaons*, ii. p. 63.

פִּיד a root not used as a verb. Arab. *فاد* Med. Waw and Ye to die, i. q. *فاد* (kindred to *מאד*, *מאב*) IV. to destroy (Sanskrit *pīd*, to sadden, to vex, to afflict). Hence—

פִּיד m. *calamity*, Job 30:24; 31:29; Prov. 24:22. Some refer to this [so Ges. in *Thes.*], Job 12:5, *לפִּיד* "to calamity (i. e. to an unfortunate person) is contempt;" but see *לפִּיד*.

פִּיה an unused root, i. q. *פִּיה*, *פִּיה* prop. *to blow out*; hence *to spak*, i. q. Arabic *نفا*; whence *نفو*,

⁵ **פִּיה** mouth [This root is altogether rejected in *Thes.*] Hence the Hebr. פֶּה mouth, for פִּיה and—

פִּיה fem. *mouth*, i. e. edge of a sword, Jud. 3:16 Compare פֶּה No. 3.

פִּי־הַחִירוֹת pr. n. (if referred to the Hebrew language, i. q. "the mouth of caverns," but it is doubtless to be regarded as Egyptian, namely *פִּי־הַחִירוֹת* a place adorned with green grass), [*Pi-hahiroth*], a town on the northern end of the Heroöpolitan gulf, situated to the east of the city Baal-Zephon, Exod. 14:2, 9; Nu. 33:7; without פִּי ibid. verse 8.

פִּיה m. *dust*, or *cinders*, *ashes* (so called from being blown about, root פִּיה), Ex. 9:8, 10.

פִּי־לֵב ("the mouth of all," i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of Abimelech, Gen. 21:22; 26:26.

פִּי־לֵב i. q. *פִּי־לֵב* (which see), a concubine.

פִּי־מֶה fem. *fat*, Job 15:27, from the root פֶּאֱם, which see.

פִּי־נָחַשׁ ("mouth of brass," comp. of פִּי and נָחַשׁ) i. q. *נָחַשׁ*, brass), [*Phinehas*], pr. n.—(1) of a son of Eleazar, Ex. 6:25; Nu. 25:7.—(2) of a son of Eli the high priest, 1 Sam. 1:3; 2:34.—(3) Ezr. 8:33.

פִּי־נֹן (prob. i. q. *פִּי־נֹן*), [*Pinon*], pr. n. of a leader of the Edomites, Gen. 36:41.

פִּי־פִּיֹת plur. f. *two edges*. *חֶרֶב פִּיֹת* a sword, *δισσομος*, Ps. 149:6; Isa. 41:15, used of a threshing wain, *בְּעַל פִּיֹת* "with two (or many) edges."

פִּי־נָח m. *moving to and fro*; from the root נָח Nah. 2:11.

פִּישֹׁן ("water poured forth," "overflowing"), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of Eden, surrounded the land of *Havilah* (i. e. India, see *פִּישֹׁן* No. 3), Gen. 2:11; compare Sir. xxiv. 25. Josephus (*Arch. i. 1, § 3*) understands it to be the *Ganges*; but (with Schulthess and others) I prefer the *Indus*, which really surrounds India on the west, and was nearer to the Hebrews. Others, such as Reland (*De Situ Paradisi Terrestris*, § 3), Rosenmüller (*Bibl. Alterthumskunde*, i. page 194) understand the *Phasis*, and regard *פִּישֹׁן* as being Colchis; but the Hebrew name of the Colchians was *בְּסִלְיִים*. The Samaritan ittp. thought Pishon was the Nile, and in this sense they used *תַּב*

Hebrew word (see Castell, Annot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

פִּיתוֹן [*Pithon*], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

פֶּתֶךְ m. a flask, a bottle, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

פָּכַח not used in Kal, having the sense of **DROPPING DOWN**; cogn. to **כָּבַח**.

PIEL, to drop down (as water), Eze. 47:2.

פָּכַר an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

פִּכְרֵת הַצְּבָיִים ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i.e. getting a-head of) the gazelles"), [*Pochereth of Zebaim*], pr. n. of a man, Ezra 2:57; Neh. 7:59.

פָּלַא not used in Kal.—(1) pr. to separate, to distinguish, i. q. **פָּלַה**, see Piel and Niphāl, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. **פָּלַי** to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. **פָּלַ** to search out. Arab. **فَلَّ** to deprive of milk. Compare the kindred roots, **פָּלַח**, **פָּלַר**, **פָּלַר**, Sanscr. *phal*, to separate.)

(2) to make singular, distinguished, see Niph. Hiph. No. 2, and pr. n. **פְּלִיאָה**.

NIPHAL—(1) to be distinguished; hence to be great, extraordinary; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, **יִדְבָּר בְּפִלְאוֹת**, "he will speak great things," i.e. impious words, most atrocious blasphemy against God (compare **נִדְּוֹל** No. 2).

(2) to be arduous, to be difficult to be done. Followed by **בְּעֵינֵי** (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by **כִּי** to be too hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 1:3. Hence—

(3) to be wonderful, Ps. 118:23; 139:14. Pl. f. as a substantive **נִפְלְאוֹת** things done wonderfully, miracles of God, both in creating and sustaining the world, Ps. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, **נִפְלְאוֹת גְּדוּלוֹת** Ps. 136:4. Adv. **נִפְלְאוֹת** wonderfully, Job 37:5. Dan. 8:24.

יָפַל, to separate (*ἀποφίζειν*), to consecrate, only

in the phrase **נָדַר לַיהוָה פָּלַא** to pay a vow to Jehovah, Lev. 22:21; Nu. 15:3, 8.

HIPHIL **הִפְלִיא**, twice **הִפְלִיא** in the manner of verb **לָה** Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, to consecrate something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, **יִפְלֵא לַיהוָה נָדַר**, "if he consecrate (any thing) to vow a vow."

(2) to make distinguished, extraordinary, e.g. grace, Ps. 31:22; Deu. 28:59. Inf. **הִפְלֵא** adv. in a distinguished manner, 2 Ch. 2:8.

(3) to make wonderful, e.g. counsel, Isa. 28:29; followed by **אֵת** to act wonderfully with any one in a bad sense, Isa. 29:14. **הִפְלִיא לַעֲשׂוֹת** to act wonderfully, Jud. 13:19. Inf. **הִפְלִיא** adv. wonderfully, Joel 2:26.

HIITHPAEL, to shew oneself distinguished (strong), to exert one's strength; followed by **אֵת** in oppressing any one, Job 10:16.

Derivatives, **פָּלַא**, **פְּלִיאָה**, **פָּלַח**, and the pr. n. **פְּלִיאָה**, **פָּלַח**, **פָּלַיָה**, **פָּלַיָה**.

פָּלַא suff. **פְּלִיאָה** m.—(1) something wonderful, admirable, a miracle of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural **פְּלִאוֹת** adverb wonderfully, Lam. 1:9; **פְּלִאוֹת** wonderful things, Dan. 12:6.

(2) coner. admirable, distinguished (used of Messiah the king), Isa. 9:5.

פְּלִיאָה (from **פָּלַא** with an adj. termination) adj. wonderful, Jud. 13:18 כתיב (and here used of something which appears supernatural). In **פְּלִיאָה קִרִּי**, which is contracted from the former. The fem. of the first given form is **פְּלִיאָה** (פְּלִיאָה) Ps. 139:6 כתיב, where **פְּלִיאָה קִרִּי** is the fem. of the form **פְּלִיאָה**.

פְּלִיאָה ("whom Jehovah has made distinguished"), [*Pelaiiah*], pr. n. m. Neh. 8:7; 10:11.

פָּלַל not used in Kal. Aram. and Arabic to cleave, to divide (comp. as to the primary stock under the root **פָּלַא**). Hence—

NIPHAL, to be divided, Gen. 10:25; 1 Chr. 1:19.

PIEL, to divide, as a channel, watercourse, Job 38:25. Metaph. Ps. 55:10, "divide their tongues," cause them to fall out amongst themselves.

Derivatives, **פָּלַל**—**פְּלִלָּה**, **פְּלִלָּה**.

פָּלַל Chald. id. Part. pass. Dan. 2:41.

פָּלַל m.—(1) a stream, a river. Arab. **فَلَج**, a stream, a small river, Æth. **ፈለገ**: a river, a large stream. It is said properly to signify a channel

watercourse, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פלג also to have had the meaning of *flowing, fluctuating, bubbling up*; compare *flu-o, fluc-si, fluctus*, φλύ-ω, also πέλαιος, Æth. ሪፈላ; to bubble, to bubble up; from the biliteral stock פל, compare פול, also *bullire*, wallen, Belle. Psa. 65:10, פלג אלהים "the river (or collect. the rivers) of God," i. e. watering the city [Thes. "the land"] with the blessing of God. Plur. פלגים Isa. 30:25; constr. פלגי like פלגים Psa. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare נלג a stream of tears).

(2) [Pele], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

פלג Ch. *half*, Dan. 7:25.

פלג or פלגה only in pl. פלגות *rivers, streams*, Jud. 5:15, 16; Job 20:17.

פלגה f. *a division, class* (of the priests), i. q. מחלקת 2 Ch. 35:5.

פלגה or פלגה Ch. id. Ezr. 6:18.

פלגש and פלגש with suff. פלגשו, pl. פלגשים and פלגשים.

(1) f. *a concubine* (Ch. פלגשה id. With this accord πάλλαξ, παλλακίς, παλλακή; Lat. *pellez*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phœnicio-Shemitic roots פלג, פלל, compare מלל No. I, and the observations there made; and with the Gr. παλλακίς, comp. μαλακός), Gen. 22:24; 35:22; Jud. 19:9, seqq., and frequently; more fully פלגשה Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) δ πάλλαξ, *a paramour*, i. q. מאהב Eze. 23:20, compare verse 5.

פלג an unused root. Arab. نلذ to cut (compare the remarks at נלז). Hence—

פלגה f. *iron*, Syr. ܦܠܓܐ, Arab. نالون iron of a finer kind, steel. Pl. פלגות things made of iron, perhaps scythes for war chariots, Nah. 2:4, פלגות הרכב "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

פלגש [Pildash], pr. n. m. Gen. 22:22 (the etymology is obscure).

פלח not used in Kal, i. q. פלח TO SEPARATE, TO DISTINGUISH.

NIPHAL, *to be separated, distinguished*, followed by פלח Exod. 33:16; also *to become distinguished, admirable*, Ps. 139:14.

HIPHIL—(1) *to separate, to distinguish*, Exod. 8:18; followed by פלח to distinguish *between, make a distinction*, Ex. 9:4; 11:7.

(2) *to distinguish, i. e. to make distinguished or illustrious*, Ps. 4:4; 17:7.

Derivative, פלחי.

פלח ("distinguished"), [Pallu], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14. Patron. פלחא Num. 26:5.

פלח TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. فلى id.; hence to till a field, فلاح a husbandman. Compare Ch. and as to the origin under the root פלח.)

PIEL—(1) *to cleave, pierce*, e. g. as a dart the liver, Prov. 7:23; Job 16:13; *to cut up*, e. g. gourds 2 Ki. 4:39.

(2) *to cause* (young ones) *to cleave the womb and break forth*, i. e. *to bring forth*, Job 39:3. Compare פטר.

פלח Ch. *to labour*; hence *to serve* (so often in the Targg.); specially, *to worship God* (compare עבד); followed by an acc. and פלח Dan. 3:12, seq.; 7:14, 27.

Derivative, פלחי.

פלח f. (Job 41:16).—(1) *a part cut off, a slice* of an apple, or fig, Cant. 4:3; 1 Sa. 30:12.

(2) *a mill-stone*, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. نليخ. And the upper mill-stone is fully called פלח רכב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רכב, the lower פלח תחתית Job 41:16.

פלח ("a slice"), [Pileha], pr. n. m. NeI 10:25.

פלח Ch. m. *worship, service* of God, Ezr. 7:19. See the root.

פלח prop. TO BE SMOOTH, SLEEK, i. q. מלט, which see. Hence *to slip away, to escape*, Eze. 7:16 (Syr. ܦܠܚ, Arab. نلت id.); also *to cause to escape* (compare pr. n. פלחיה).

PIEL—(1) i. q. Kal, but intens. *to slip away altogether*, Job 23:7.

(2) *to cause to escape*—(a) from danger, i. e. *to deliver*, Ps. 18:3; 40:18; followed by מן 18:49; 7:13; and מִן 71:4.—(b) the young from the womb, i. e. *to bear*, Job 21:10. Comp מִלֵּט No. 2.

HIPHIL, *to deliver* from danger, Mic. 6:14; *to set in safety*, Isa. 5:29.

Derived nouns, מִלֵּט, פִּלְטָה, פִּלְטָה, פִּלְטָה.

פִּלְטָה adj. *escaped by flight*, i. q. פִּלְטָה, once in plur. פִּלְטָה Jer. 44:14; 50:28.

פִּלְטָה inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

פִּלְטָה ("liberation"), [Pelet], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Ch. 12:3.

פִּלְטָה see פִּלְטָה.

פִּלְטָה (for the fuller פִּלְטָה "deliverance of Jehovah"), [Palti], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully פִּלְטָה 2 Sa. 3:15.

פִּלְטָה (shortened from פִּלְטָה), [Piltai], pr. n. m. Neh. 12:17.

פִּלְטָה ("whom Jehovah delivered"), [Pelatiah], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.

פִּלְטָה (id.) pr. n. m. Eze. 11:1, 3.

פִּלְטָה wonderful, see פִּלְטָה.

פִּלְטָה id. ibid.

פִּלְטָה (i. q. פִּלְטָה, "whom Jehovah made distinguished"), [Pelatiah], pr. n. m. 1 Ch. 3:24.

פִּלְטָה verbal adj. *escaped by flight*, especially from a battle or slaughter, i. q. פִּלְטָה Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. פִּלְטָה Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

פִּלְטָה only in plur. פִּלְטָה Nu. 21:29; Isa. 66:19.

פִּלְטָה f. and defectively פִּלְטָה *escape, deliverance*, Joel 3:5; Obad. 17; hence *what has escaped*, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Ezr. 9:8.

פִּלְטָה (from the root פִּלְטָה) m. *a judge*, only in plur. פִּלְטָה Ex. 21:22; Deu. 32:31. Job 31:11, (עוֹן) פִּלְטָה "a crime (which is a crime of) the judges," i. e. to be punished by the judges.

פִּלְטָה f. *right, judgment*, here put for justice, Isa. 16:2.

פִּלְטָה adj. (from פִּלְטָה) prop. *judicial*, Job 31:24 (compare verse 11). Fem. פִּלְטָה *a judicial seat, judgment seat*, Isa. 28:7.

פִּלְטָה an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling* (see under פִּלְטָה and פִּלְטָה a stream). Arab. نَكَت to have round plump breasts (rinen ge. wδlβten Bufen), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, نَكَت the round part of any thing, a mound, wave of the sea, celestial orb. Hence—

פִּלְטָה m. with suff. פִּלְטָה m.—(1) *a circle, circuit, environs* (Kreis, Bzirt) i. e. פִּרְר. (Arab. نَكَت, Chald. פִּלְטָה id.) Neh. 3:9, seqq. פִּלְטָה יְרוּשָׁלַם "the region around Jerusalem," Neh. 3:12, 14, 15.

(2) *the whirl* of a woman's spindle, and here *the spindle* itself, Prov. 31:19. (Arab. نَكَت id, Talmud. פִּלְטָה, פִּלְטָה, whence פִּלְטָה to spin).

(3) *a round staff, crutch*, 2 Sa. 3:29. LXX. σκυτάλη.

פִּלְטָה not used in Kal. In Pi. and in the derived nouns it has the meaning of *JUDGING*, which is supposed to be derived from that of cutting, deciding, by comparison with פִּלְטָה, פִּלְטָה, Ch. פִּלְטָה Aph. to decide;

but פִּלְטָה itself is i. q. פִּרְר to break. I prefer to regard the primary power of the root to be that of rolling, involving, wallen, rollen (comp. פִּלְטָה, פִּלְטָה, Syr. פִּלְטָה to roll in any thing, hence to tinge, to stain),

hence to make even by rolling, *to level* with a roller (comp. פִּלְטָה to roll, walzen), whence to lay even (a cause), to arbitrate, like the German words of judging, richteten, which have properly the sense of making even.

PIEL.—(1) *to judge*, 1 Sa. 2:25; also, *to execute judgment* in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, *to pacify*; see under Kal). Followed by ? *to adjudge* to any one, Eze. 16:52.

(2) *to think, to suppose*, Gen. 48:11.

HIITHPAEL.—(1) *to intercede* for any one (prop. to interpose as mediator); followed by פִּלְטָה Deu. 9:20; 1 Sa. 7:5; פִּלְטָה Job 42:8; ? 1 Sa. 2:25, id.; followed by לִי of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally *to supplicate, to pray*, especially God, followed by לִי Psalm 5:3; ? Dan. 9:4; לִי of pers. Neh. 1:4; simply, 1 Sa. 2:1; 2 Ch. 7:14.

to supplicate to, Isa. 45:14; followed by לָא. That which is prayed for to God, is put with לָא prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, פָּלִי, פָּלִיָּה, פָּלִיָּה, from the sense of supplicating, תַּפְלָה; also pr. n. פָּלִיָּה, פָּלִיָּה, פָּלִיָּה.

[Also in Thes. פֹּל from the idea of roundness.]

פָּלִי ("judge"), [Palat], pr. n. m., Neh. 3:25.

פָּלִיָּה ("whom Jehovah judged," i. e. whose cause he protected), [Pelaliah], pr. n. m., Nehem. 11:12.

פָּלִמְנִי see the following word.

פָּלִי—(1) *such a one, quidam, ὁ δεῖνα* (pr. Arab.

فلا; Syr. فَلَ distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun פָּלִין; root פָּלָה to distinguish; always joined with אֶלְמְנִי (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, שְׂכֵחַ-פָּה פָּלִי "sit down here; ho! such a one;" Gr.

ὁ ὄντος; Arab. يَا هَذَا، يَا قُلَّ. Used of things, 1 Sa. 21:3, אֶל-מָקוֹם פָּלִי "to such a certain place;" 2 Ki. 6:8. From these two words is compounded פָּלִמְנִי Dan. 8:13.

(2) [Pelonite], Gent. n., from a place otherwise unknown, פָּלִין 1 Ch. 11:27, 36.

פָּלֵם not used in Kal.

PIEL—(1) TO MAKE LEVEL, EVEN, i. e. to prepare a way, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i. e. he let his anger loose. (The primary power appears to be that of rolling, a sense which lies in the syllable פָּל, compare פֹּל, פָּלָה, פָּלָה; hence to level by rolling a cylinder up and down, gerate walzen. It is kindred to the root פָּלָל, as the Germ. walzen comes from walten, wellen.)

(2) to weigh (which is done by holding the balance level), to weigh out, metaph. Ps. 58:3; also, to weigh, to consider accurately, Pro. 5:21.

פָּלֵם m. a balance (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with מֵאֲזִינִים, and it appears properly to denote a steelyard (Arab. تَقْلِيس, Germ. Schmetzwaage).

פָּלֵץ not used in Kal; prob. of a similar meaning to פָּרַץ to break.

HITHPAEL, TO TREMBLE (pr. to be broken, Spalten

befommen; compare נִבְרַס 1 Ki. 1:40), used of the pillars of the earth, Job 9:6.

Derivatives, מִפְּלָצָה, מִפְּלָצָה, and—

פָּלָצוֹת f. horror, trembling, Job 21:6; Psalm 55:6; Isa. 21:4, etc.

פָּלַשׁ i. q. פָּלַם; whence מִפְּלָשׁ.

I. פָּלַשׁ an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, הוֹתוֹלֵל), to roll, to revolve (walzen); like the kindred roots פָּלַם, פָּלָה (פֹּל). Hence—

HITHPAEL, to roll oneself, i. e. to wallow in ashes (פָּאֵר), Jer. 6:26; Eze. 27:30; in dust (פָּר), Mic. 1:10. Absol. id. Jer. 25:34. — In former editions I followed the LXX. and Vulg. in giving this root the signification of sprinkling, which has been assented to by Rosenm. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

II. פָּלַשׁ (prob. kindred to the verbs פָּלַם, פָּלָה) Ethiop. ለሰሰ: to wander, to emigrate, ሰሰ: to wander without any certain abode, ለሰሰ: a stranger wanderer. Hence—

פָּלִשְׁתַּי f. Philistæa (prop. "the land of wanderers," "strangers," see the root; compare Gen 10:14; Am. 9:7, LXX. Ἀλλόφυλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi Palæstina, page 38, seqq. Hence—

פָּלִשְׁתִּי Gent. n. a Philistine, 1 Sam. 17:16, 40; pl. פָּלִשְׁתִּים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1; and פָּלִשְׁתִּים Am. 9:7. As to the origin of the nation, see under the word פָּלִשְׁתִּי No. 2.

פָּלַת an unused root. Arabic فلت to escape, to flee, i. q. Hebr. פָּלַט, فلت swift. فلتان runner, a swift horse. Hence—

פָּלַת ("swiftness"), [Peleth], pr. n. m. — (1) Num. 16:1. — (2) 1 Ch. 2:33, and —

פָּלַתִּי m. a public courier; with the art. collect. public couriers, always joined with פָּרְתִי, which see, 2 Sam. 8:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both פָּרְתִי (see that word

No. 2) and פֶּלְתִי to be *Philistines*; the latter being for the sake of paronomasia for פֶּלְתִי.

i. פֶּנָה m. i. q. fem (which is more used) פֶּנָה a corner, Pro. 7:8. Plur. פֶּנִּים Zec. 14:10.

II. פֶּנָה pr. subst. *removing, taking away* (from the root פֶּנָה Pt. No. 1), always in constr. פֶּנָה (followed by Makkaph) it becomes a conj. of removing, prohibiting, hindering, i. q. מִן, *ne, lest*. It is used—(1) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, "let us build for ourselves a city... פֶּנָה lest we be scattered abroad." Gen. 19:15, "rise up... פֶּנָה lest thou perish." Gen. 3:3, "eat not... פֶּנָה lest ye die." Hence after verbs of fearing (like the Gr. *δειδω* מִן, Lat. *vereor* ne), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. *ἰδεῖν* מִן), Gen. 24:6; 31:24; Deut. 4:23; and also of swearing (compare *ὀμῶμαι* מִן, Il. xxiii. 585), Jud. 15:12. In instances of this kind פֶּנָה is never put.

(2) it stands at the beginning of a sentence, where—(a) it implies *prohibition and dissuasion* (like פֶּנָה). Job 32:13, פֶּנָה תֹאמְרוּ "say not" i. e. take heed "lest ye say." Isa. 36:18, פֶּנָה יִפְתִּי אֶתְכֶם תִּזְכֶּינָה, "(take heed) lest Hezekiah deceive you."—(b) it implies *fear, dread*. Gen. 3:22, וְעַתָּה פֶּנָה יָדוֹ וְנִי, "and now (for fear) lest he put forth his hand." Gen. 44:34, פֶּנָה אֶרְאֶה בְּרֹעַ וְנִי, "(I fear) lest I shall behold the evil," etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פֶּנָה יִשָּׂאוּ רוּחַ יְהוָה, "(I fear) lest the spirit of Jehovah have taken him up." Once it very nearly approaches to an adverb of negation, i. q. אֵל Pro. 5:6, אֵל תִּפְסֵל, "(the adulteress) prepareth not (for herself) the way of life," i. e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German daß sie doch ja den Weg des Lebens nicht beträte.

פֶּנָה a root of uncertain signification, to which I should attribute the sense of *COOKING, baking*, as being related to the Persic *پختن, بختن backen* (n being inserted in the middle of a biliteral root, compare פֶּנָה); some traces of this stock are also to be found in the Phœnicio-Shemitic languages, see p. CLXXXV Hence—

פֶּנָה ἀπ. λεγόμεν. Ezek. 27:17, a kind of *sweet pastry, or cake*. The Targum renders it קֹלִיָּה i. e. Greek *κολία*, a kind of sweet pastry. In the book

Zohar לחם פֶּנָה is pastry work. Other opinions are given by Celsius in Hierobot., ii. p. 73.

פֶּנָה fut. יִפְנֶה, apoc. and conv. יִפְּן, יִפְּן in the other persons, אִפְּן, תִּפְּן, נִפְּן to turn; in one phrase, יִפְּן פֶּנָה to turn the back, see פֶּנָה letters a, b. Elsewhere, always intrans. TO TURN ONESELF.

(1) in order to go any where. Exod. 7:23, יִפְּן וְיָבֹא, פֶּנָה, 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat. pleon., Deu. 1:40; 2:3; Josh. 22:4; hence—(a) to turn to, or towards any place, followed by אֶל 1 Sa. 13:17; followed by ? Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, יִפְּן, "whithersoever he turned himself;" with ה parag., 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by אֶל of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. פֶּנָה אַחֲרֵי to turn oneself to follow any one's part, to incline to any one's side, Eze. 29:16.—(b) to turn oneself away from any one, followed by מֵעַם Deu. 29:17 (used of the heart). Absol., Deu. 30:17, "if thy heart turns itself (i. e. turns itself away from God) and thou dost not obey."—(c) Figuratively applied to time.—(α) to turn itself, to pass away. Jer. 6:4, פֶּנָה הַיּוֹם, "the day declines." And poetically, Psa. 90:9, "our days decline."—(β) to turn itself in coming, approaching, in the phrase, לִפְנוֹת הַבֹּקֶר when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Psa. 46:6; לִפְנוֹת עֶרֶב when the evening draws on, at evening, Gen. 24:63; Deu. 23:12.

(2) to turn oneself to look at any thing, Ecc. 2:12, פֶּנִּיתִי אֲנִי לְרֹאוֹת חֵכְמָה, "I turned myself to behold wisdom;" Ex. 2:12, וַיִּפֶּן פָּנָיו וַיֵּבֶן וַיִּשָּׂא וַיִּבֶן וַיִּשָּׂא וַיִּבֶן "and he turned himself (with his eyes directed) hither and thither, and saw." Hence to behold, to turn the eyes to any thing, followed by אֶל Ex. 16:10; Num. 17:7; Job 21:5; Job 6:28; Ecc. 2:11; followed by אַחֲרָיו (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; לְמַעַל (upwards), Isa. 8:21. Metaph. אֶל to regard a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, קִיְּנוּ אֶל תִּפְּנֶה אֱלֹהֵינוּ Ps. 69:17; 86:16; also תִּפְּנֶה אֶל תִּפְּנֶה Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8.—Used of inanimate things, to look towards any direction, Eze. 8:3, הַשַּׁעַר הַפֶּנֶה צָפוֹנָה, "the gate that looks towards the north;" Eze. 11:1; 44:1; 46:12; 47:2. Used of a boundary, Josh. 15:2, 7.

PIEL, prop. to cause to depart (see Kal No. 1, e):

hence—(1) *to remove, to take out of the way*, Zeph. 3:15.

(2) *to clear from things in confusion, from things in the way, to put a house in order* (aufräumen), Gen. 24:31; Lev. 14:36; *to clear a way*, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, פָּנִיתָ לְפָנֶיךָ “thou preparedst (way, or room) before it.”

HIPHIL, fut. convers. פָּנֵן. (1) trans. *to turn*, Jud. 15:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(2) without עָרַף intrans. *to turn the back, to flee*, Jer. 46:21; 49:24; also, *to turn oneself back, to stop in flight*, Jer. 46:5; Nah. 2:9. Followed by לְ to turn oneself to any one, Jer. 47:3.

HOPHAL, *to turn the back*, Jer. 49:8; *to look in any direction* (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, פָּנָה (פָּנָה), pl. פָּנִים (whence a new adj. לְפָנֶיךָ), and the pr. n. פָּנִיאל, פָּנִיאל, פָּנִיאל.

פָּנָה not used in sing. (though another form of it, פָּנִי appears in the pr. n. פָּנִיאל, pl. פָּנִים constr. פָּנִי m. (but f. Eze. 21:21).

(1) *the face* (prop. the part turned towards any one, see Eze. 21:3, from the root פָּנָה, compare Arab. وَجْه, face, from وَجَّه, V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ez. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as פָּנִים פָּנִים Eze. 1:6; 10:21; 41:18; לֶחֶם הַפָּנִים bread of the face (see לֶחֶם), and שֻׁלְחַן הַפָּנִים the table on which these loaves were set, Nu. 4:7.

Specially these phrases are to be noticed—(a) פָּנִים פָּנִים Gen. 32:31; Deu. 34:10, and פָּנִים פָּנִים Deut. 5:4, used of the face.

(b) *to say and do any thing* פָּנִי פִּי to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, itm zum Troß und Spott (compare the French *dire dans la barbe*, as in Latin, *laudare in os*, Ter.), Job 1:11, בְּרָקָהּ, “he will curse thee to thy face;” Job 21:31; Isa. 65:3, “who provoke me פָּנִי to my face,” i. e. in contempt and scorn of me. In the same sense there is said Job 2:5; 13:15; Deut. 7:10, אֶל פָּנֶיךָ אֶל פָּנֶיךָ (God) will recompense to him to his face” (to an enemy), i. e. firmly and without delay. (Vulg. *statim*. In the other member לֹא יִסְתָּר. Here belongs the expression פָּנִי עָנָה to answer in his face.

i. e. to refute him firmly, freely, openly; Job 16:8, בְּחָשִׁי בְּפָנֶי יַעֲנֶה “my leanness answers in my face,” i. e. testifies strongly against me; Hos. 5:5; 7:10.

(c) שׁוּם פָּנִים אֵל to direct one's face or looks towards any one, Eze. 6:2; followed by לְ 1 Ki. 2:15. But—

(d) שׁוּם פָּנִי followed by an acc. *to turn one's face in any direction*, i. e. *to direct one's course* thither, to go, Gen. 31:21; followed by a gerund, *to intend, to propose to oneself* to do any thing; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is נָתַן לְפָנָיו 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, וַיִּתֵּן לְפָנָיו “and (set) his face upon wai.” In the New Test. see Luke 9:53. (In Syriac in the same sense חַסַּר to set one's face, חַסַּר סִנָּה to set one's

sight; Pers. *rui awerden*; see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases פָּנִים is used of *an angry countenance* (compare Ps. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(e) שׁוּם פָּנִים בְּ to look on any one with an angry countenance, Levit. 20:5; with the addition of the words לְרַעָה וְלֹא לְטוֹבָה Jer. 21:10; compare לְרַעָה Jer. 44:11 (opp. to שׁוּם עַל under the word עַל No. 1 letter e).

(f) נָתַן פָּנִים בְּ to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Eze. 14:8.—Other phrases, as הִשִּׁיב פָּנִים, הִלָּךְ פָּנִים see under those words.

(2) *person, personal presence, presence*, Gr. *πρόσωπον*. Exod. 33:14, פָּנִי אֲנִי “my person shall go,” i. e. I myself, I in person (id in Person) will go. 2 Sa. 17:11; Lam. 4:16. As to the phrase נִשָּׂא פָּנִים and הִפִּיר פָּנִים see under those words.—Sometimes without any emphasis פָּנִי *my person* is I. Ps. 42:12; 43:5; compare קָטַח פָּנִי עֲנִיִּים to oppress the persons of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) *the face, the surface* of a thing, e. g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מִי יִגְלֶה פָּנִי לְבוּשׁוֹ “who shall uncover the face of his garment” (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare עַל No. 1, a). So also פָּנִי לִפְנֵי of a veil itself as a covering, Isai. 25:7.—Comp. פָּנִי No. 2, עַל פָּנֵי Nos. 1, 2. Hence it is—(a) *the external appearance, state, condition, of a thing*. Prov. 27:23, “look well to the condition of thy flock,” befümmere dich darum, wie deine Heerde aussieht.—

(b) *way* and *manner*, as in the Rabbinic. Compare *وجه*, face, manner. See below *לפני* No. 3.

(4) *the forepart, front* of a thing (Arab. ⁵⁰وجه). Jer. 1:13, וַיִּזְנוּ מִכִּנִּי צָפוֹנָה “and the front thereof (of the pot) looked towards the north;” used of *the front* of an army (Gr. πρόσωπον), Joel 2:20. Adv. מִפְּנִים in front (opp. to אַחֲרֵי) Ezek. 2:10; לְפָנִים *forwards* (vorwärts), Jer. 7:24; used of time, *before*, of old; Deu. 2:10, 12; Josh. 11:10; 14:15; מִלְּפָנִים anciently, Isai. 41:26; מִמִּפְּנִים in front, 2 Sam. 10:9. Compare לְפָנֶי No. 2.—*The front part* of a sword is its *edge*. Ezek. 21:21, אֲנָה פְּנֵה מַעְדוֹת “whither is thy edge (that of a sword) directed?” Eccles. 10:10.—Also מִפְּנִים is used for the wall of a house opposite the door, Hom. τὰ ἐνώπια, whence with הּ parag. פְּנִימָה which see.

With prepositions it often becomes in nature a particle:—

(A) אֶל־פָּנָיו—(1)—(a) *into the presence of* any one, 2 Ch. 19:2; *before*, Lev. 9:5; Nu. 17:8, after a verb of motion.—(b) *in the presence of*, Ex. 23:17.

(2) *upon the surface of* a thing, e. g. פָּנֵי הַשָּׂדֶה *Lev. 14:53; Ezek. 16:5*.—See another meaning of this, above, No. 1, letter *b*.

(B) **פָּנָי אֶת** pr. by the face, i. e. *in the presence of* any one, *before* any one, e. g. **אֶת־פָּנָי הַקֹּדֶשׁ** Esth. 1:10; **פָּנָי אֶת** before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, **נִרְאָה אֶת־** **פָּנָי** [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 1 Sa. 1:22 (for which there is also used **נִרְאָה פָּנָי** Ex. 23:17; and poet. **פָּנָי** Isa. 1:12; Psa. 42:3; in which latter phrase **פָּנָי** should be taken for an acc. of place); *before*, e. g. **אֶת פָּנֵי הָעִיר** before the city, (Gen. 33:18, **אֶת־פָּנֵי הַפְּרֻקָּה** before the vail, Lev. 4:6. After verbs of motion, *into the presence of* any one, 1 Sa. 22:4. — **פָּנֵי מֵאֵת** from before (the presence of) any one, Gen. 27:30; *from before*, from the front, 2 Kings 16:14.

(C) **בְּפָנָיו** i. q. **לְפָנָיו** *before, in front of*, but chiefly in the writers of later age, Eze. 42:12; mostly in the phrase **בְּפָנָיו עָמַד** to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Eze. 6:9, **וְלִפְנֵי פָנָיו** they manifest loathing in their countenances; compare Eze. 20:43; 36:31.

(D) לְפָנֶיהֶם, לְפָנֶיהֶם, לְפָנָיו, לְפָנָיו, לְפָנָיו, לְפָנָיו
 — (1) *in the presence of* any one, under his eyes,
 he being present and looking on; before any one.
 Num. 8:22, "the Levites went in to minister... לְפָנָיו"

לפני אהרן and his sons; i.e. under their oversight; 2 Ki. 4:38; Zec. 3:8. שָׁמַשׁ *in the presence of the sun*, i. e. so long as the sun (which poets compare to the eye, see שֶׁמֶשׁ עֵינַיִם) shall shine on and illuminate the earth, Ps. 72:17; comp. verse 5 (but Job 8:16 שֶׁמֶשׁ is while the sun is shining). Often figuratively, i. q. בְּעֵינַי in the eyes of any one; i. q. in his judgment. נָתַן לְפָנַי favour and tender love *with* any one, Dan. 1:9; 1 Ki. 8:50; Psa. 106:46; יָטַב לְפָנַי i. q. *see* יָטַב לפני אֲדָנָי having great influence with his lord, 2 Ki. 5:1; comp. Pro. 4:3; 14:19; specially is the phrase to be noticed יְהוָה לְפָנַי — (a) prop. *in the presence of Jehovah*, under his eyes, Gen. 27:7; before the holy tabernacle, Exod. 34:34; Lev. 9:5; 23:40; Jud. 21:2; in the temple and its porches, Isa. 23:18. — (b) figuratively, *in the judgment of Jehovah* (comp. No. 2, c); e. g. אָרַר לְפָנַי Josh. 6:26; but commonly in a good sense with the *approbation of Jehovah* (since we only put those things which please us before our eyes; comp. רָאָה); hence רָצוֹן לְפָנַי favour with Jehovah, Ex. 28:38; הִתְהַלַּךְ לְפָנַי to lead a life approved of Jehovah (see הִתְהַלַּךְ). Gen. 10:9, “a mighty hunter יְהוָה לְפָנַי such as was pleasing to the Lord” [?]. Ps. 19:15, “let the meditation of my heart לְפָנֶיךָ be pleasing to thee.” The things in which Jehovah *is pleased* are decreed by him. Hence, Gen. 6:13, “an end of the whole earth לְפָנַי is decreed by me.” Farther, its use is to be noticed in these expressions — (aa) עָמַד לְפָנַי הַמֶּלֶךְ to stand before the king, waiting his commands; i. e. to minister to him (see עָמַד); compare עָבַד לְפָנַי 2 Sam. 16:19. — (bb) to worship *before* a deity (see הִשְׁתַּחֲוֶה). 1 Ki. 12:30, “to worship one (of the calves).” — (cc) to be put to flight *before* an enemy (see נָנַח Niph.); hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:13; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below לָפָנַי). — (dd) נָתַן לְפָנַי to put before another, e. g. food, 2 Ki. 4:43; hence to *propose* to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one’s power (i. q. בָּרַךְ), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of giving, Gen. 24:51, “behold, let Rebecca לְפָנֶיךָ be given to thee;” Gen. 34:10, “the land is before you,” let it be free for you and your flocks; 2 Chron. 14:6.

(2) *before, in front of* (compare פָּנִים No 4).—
(a) used of place; לְפָנֵי אֹהֶל מוֹעֵד before the tabernacle
of the congregation, 1 Ch. 6:17; hence *eastward*,
Gen. 23:17; 25:18; Deut. 10:49; also *before, as*

taking the lead; chiefly used of a general or leader, who goes at the head of his army (see **יָצָא וְכָא לִפְנֵי** under the word **בּוֹא** No. 1, let. c); used of a king it is *before*, at the head of his people (Eccl. 4:16, "there was no end to all the people **לִפְנֵי** him"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(b) used of time, e. g. **הָרַעַשׁ לִפְנֵי** before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Zech. 8:10. Gen. 30:30, **לִפְנֵי** "before me," i. e. before I had come to thee; Jerem. 28:8. **לִפְנֵי** before now, Neh. 13:4. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(c) used of worth, superiority (like the Lat. *ante, præ*). Job 34:19, "he does not regard the rich **לִפְנֵי** before (more than) the poor." After verbs of motion.—(d) *to one's front*, with the idea of meeting; as **לִפְנֵי** to meet any one, Gen. 24:12; and more frequently with a hostile sense, *against* (*avri*); prop. into the face, front part; as **לִפְנֵי** to rise against any one, Num. 16:2; **יָצָא לִפְנֵי** to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also **עָמַד לִפְנֵי** (see **עָמַד**); **לִפְנֵי** Josh. 7:12, 13; **הִתְיַצֵּב לִפְנֵי** to stand against any one, to resist.

(3) *in the manner of, like* (compare **פָּנִים** No. 3, letter b); Job 4:19, "they fall **לִפְנֵי** as before the moth;" Vulg. *velut a tineæ*; LXX. *σηρὸς τρώγων*; compare Latin *ad faciē*, Plaut. Cist. i. 1, 73. So **לִפְנֵי** to regard as for any one (compare **בְּ** **לִפְנֵי**), 1 Sa. 1:16. From **לִפְנֵי** has arisen the adj. **לִפְנִי** anterior, which see.

Note. Of doubtful authority are the significations—(a) *for* (compare **נָגַד**, and Germ. *vor* and *für*), in the phrase **לִפְנֵי** to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(β) *on account of* (as **מִפְּנֵי**), in **לִפְנֵי** to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, De Luctu Hebræorum, cap. v. § 15—19).

(E) **מִלִּפְנֵי** (*from before*).—(1) *from the presence of any one*, used of those who were *before* any thing, and who go away from that place, e. g. to go out **מִלִּפְנֵי** Lev. 9:24; **מִלִּפְנֵי** Gen. 41:46. Hence after verbs of fleeing (compare **בָּן** No. 3, letter a), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:12; 36:12.

(2) Used figuratively of the cause, *on account*

of, i. q. **מִפְּנֵי**, **בְּ**, e. g. to rejoice *on account of*. 1 Ch. 16:33.

(F) **מִפְּנֵי**.—(1) *from the face, presence, from* of a pers. or thing, *vor* (*etwas*) *weg*; Ex. 14:19, "and the column went away **מִפְּנֵיהֶם** from before them" (*vor ihnen weg*), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:2; of fleeing (compare **בָּן** No. 3, letter a, from which it differs in that **מִפְּנֵי** is mostly put before persons, **בָּן** before things, see **חָתַת** Niphal), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 61:4; of asking aid, Isa. 19:20; 26:17; of fearing (see **יָרָא**, **חָתַת** Niphal); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, Jud. 9:21, "he dwelt there after he had fled **מִפְּנֵי** **אָבִימֶלֶךְ** **אָחִיו** from the presence of Abimelech his brother." Well rendered in the Vulg. *ob metum A. fratris sui*, 1 Chr. 12:1 (on which passage, see **עָצַר** in Kal). Isaiah 17:9, "desolate houses (see **עֲזוּבָה**) **מִפְּנֵי** **אֲשֶׁר** **עָזְבוּ** **מִפְּנֵי** **יִשְׂרָאֵל** which those deserted (who fled) from the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. **בְּ** No. 2, letter c. Gen. 6:13, "the earth is full of violence **מִפְּנֵיהֶם** (which proceeds) from them." (LXX. well render it *ἀπ' ἀνθρώπων*.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, *on account of*. Isa. 10:27, "the yoke shall be broken **מִפְּנֵי** **נֶמְלֵךְ** **עַל** **הַבָּקָר** on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is *not* done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by **אֲשֶׁר** it becomes a conj. *because that, because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before, in the presence of*, citing Levit. 19:32 (where **מִפְּנֵי** **קִים** to rise up to any one, is used as a mark of modesty and reverence to old age (see above, No. 1); and even *towards* (as though it were **לִפְנֵי**), Jer. 1:13 (as to which passage see under the word **פָּנִים** No. 4).

(G) **עַל** **פְּנֵי** has various significations, according to the different senses of the noun and of the particle.

(1) From the signification of *face* and *front* (No. 1, 4), it is—(a) *to the face, before the face of* any one, *in the presence of*, i. q. **לִפְנֵי** No. 1 (see **עַל** No. 3, c). Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, **עַל** **פְּנֵיכֶם** **אִם** **אֶכְרֹב** "before your eyes (it will be)

i. e. it will be manifest), whether I lie?" מַעַל פָּנַי = מַעַל Gen. 23:3.—(b) *in front of* a thing, *before*, 2 Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) *עַל פָּנַי* before the breadth of the temple" (vor der Breite des Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly ... *רָקִיעַ הַשָּׁמַיִם* *עַל פָּנַי* in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*præ*), Deut. 21:16.—(c) *to or towards the face or front of* anything (compare *עַל* No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(2) From the signification of *surface*, *עַל פָּנַי* is—(a) *on the surface*, e. g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Eze. 37:2; whence *עַל פָּנַי* used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8.—(b) *upon*, along upon the surface, e. g. of the earth, Amos 5:8; of a field, Lev. 14:7; Eze. 32:4.—(c) *out upon*, or *over* the surface (*über die Oberfläche* hin), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2.—Used figuratively—(d) in the sense of superadding, like *עַל* (No. 1, letter b, a), *above*, *besides*, *ἐπι*. Ex. 20:3, "thou shalt have no other gods *עַל פָּנַי* upon me," i. e. besides me. Well given by the LXX. *παρὰ ἐμοῦ*. Chald. *בְּרִי מִנִּי*. Job 16:14.

פִּנָּה fem. (from the masc. **פֶּן**, which see)—(1) *a corner*, Prov. 7:12; 21:9, and frequently. **פִּנָּה** ראש פִּנָּה Ps. 118:22, and **פִּנָּה** אֶתְּנָה Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) Metaph. used of *a prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare **בְּרִי**, **בְּרִי**.

פְּנוּיָל ("the face of God," from the obsolete sing. **פָּנִי**, for **פָּנִים**; comp. **מִתִּי**, pl. **מִתִּים**, [*Penuel*], pr. n.—(1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once **פְּנוּיָל** (id.), Gen. 32:31.—(2) m.—(a) 1 Ch. 8:25, **פְּנוּיָל קִיר**.—(b) 1 Ch. 4:4.

פְּנוּיָל [*Peniel*], see the preceding, No. 1 and 2, a.

פָּנִים *face*, see **פָּנָה**.

פְּנִיָּה *Milél* (from **פָּנִים**, signif. 4, with ה local, compare as to the retention of the pl. termination **יָמִיקָה** and **אֵילָמָה** Ex. 15:27; Num. 33:9), prop. *to the wall of the house, or room, or court, which is*

opposite the door, and meets the eyes of those who come in, *ἐν τοῖς ἐνῶπιοις*, where the throne stood in royal palaces; Ps. 45:14, "allsplendid (sits) the daughter of the king (the queen) **פְּנִיָּה** by the wall," i. e. is seated on the throne. Hence *on the inner wall* (so also Gr. *ἐνῶπια*), 1 Ki. 6:18; *within, in the house*, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes—(1) **לְפָנֶיהָ** *inside, within*, 1 Ki. 6:30; *inwards*, Eze. 41:3. **לְפָנֶיהָ** *within* any thing, Eze. 40:16. **מִלְּפָנֶיהָ** *inwardly* (von innen), 1 Ki. 6:29.—(2) **מִלְּפָנֶיהָ** *within* (von innen), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence—

פְּנִיָּה (מ in this word is regarded almost like a radical, and is thus retained), fem. **פְּנִיָּתִית**, pl. **פְּנִיָּתִים** 1 Chr. 28:11, f. יָלוּת. 2 Chr. 4:22, adj. *interior, inner* (opp. *חִיצוֹן* exterior), 1 Ki. 6:27, 36; 7:12; Eze. 40:15, seq.

פְּנִיָּה m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once **פְּנִיָּה** Pro. 3:15 כְּחֵיב (the singular is found in pr. n. **פְּנִיָּה**), according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebräerin, iii. p. 84, seq.; and of late, Böhlen and others, *pearls* (Gr. *πέρλα*). I might assent to this were it not for the passage in Lam. loc. cit. **אֲרָם** **כְּפָנֶיהָ** which I cannot render with Bochart, "they are more shining in body than pearls," see **אֲרָם**. I therefore incline more to the opinion of J. D. Michaëlis (Supplem. p. 2022), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. **فَرْعَان** a branch, from the root **فَرَع**); nor is it an objection that there is another word **רִאשׁוֹת**, to which the same signification of coral is attributed. This, if an objection, would lie equally against **pearls** (see **פְּרִלָּה**). Some also understand it to be *red gems*, such as the sardius, pyrops; but this word is not found amongst the gems (Ex. 39:10, seq.).

פָּנָה an unused root. Arab. **فَن** Conj. II. to divide, to separate; hence **פָּנָה** a corner (exterior or interior), and **פְּנִיָּה** prob. corals (pr. branches, compare **פָּר**, from the root **פָּרַד**).

פְּנִיָּה (i. q. **פְּנִיָּה**, which is the reading of some copies, "coral," according to others "pearl"), [*Peninnah*], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

פָּנָה not used in Kal. The primary idea is probably that of *WAVING ABOUT* (comp. **פָּנוּ**); whence

it has the meaning of *feebleness* and *softness*. Arab. *فتى* to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

PIEL, to treat delicately, Prov. 29:21.

פס prop. *extremity* (from the root פסס No. I.), i. q. Ch. and Syr. *فصل*, with *כף*, the hand, and *פס* the sole of the foot. Hence פסנת פסס Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, *ἐφόρουν γὰρ αἱ τῶν ἀρχαίων παρθένοι χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μὴδὲ βλεπεσθαι χιτῶνας*, which has been well explained and defended by A. Th. Hartmann, Hebräerin, iii. 280. Also LXX. and Aqu. Sam. *καρπωτός*, Symm. *χειρωτός*, Aqu. Gen. *ἀστραγάλειος* (*talaris*).—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, De Vestitu Sacerd. p. 473, seq.; Schroeder, De Vest. Mulierum, p. 237, seq.; Böttigeri Sabina, ii. 94, seq.; 115, seq.

פס Ch. with *כף*, the hand (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare פסס No. 2.

פס דמים [*Pas-dammim*], see פסס דמים.

פסג not used in Kal. Ch. to cut up, to divide, i. q. פסס, which is more in use.

PIEL, once, Ps. 48:14, פסגו ארמנותיה "divide her palaces," i. e. go round about them, unless it be preferred to render "accurately contemplate," verbs of dividing being frequently thus applied (compare פן). Hence—

פסגה (Ch. "a part," "a fragment"), [*Pisgah*], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:27; 34:1; Josh. 12:3.

פספה prop. *diffusion* (see the root פסס No. II), figuratively, *abundance*; found once. Ps. 72:16, יהי פספת בר פארץ "let there be abundance of corn in the earth." Others take it as the fem. of the form פס, hence *a handful*. Kimchi, פלא כף, which may do if it be taken collectively: [or still better if taken simply, *a handful of corn*, from which, vast returns are obtained, see the context].

I. **פסח**—(1) TO PASS OVER, TO PASS BY, pr. n. *Thapsacus*, where the Euphrates was crossed. Hence—

(2) to pass over, to spare, Isa. 31:5; followed

by על Ex. 12:13, 23, 27, i. q. על (Arabia נסח to make more room for any one).

[Not divided into two parts in Thes.].

II. **פסח** pr. TO BE WRENCHED, DISLOCATED (Arab *نسخ*), hence to halt. Used figuratively, 1 Kings 18:21, "how long halt ye between two opinions?" i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb *حلف* to halt, to limp, in Syriac of the verb *ܚܠܦ* (Barhebr. p. 531), and Chrysostom used the phrase *χωλεύειν περὶ τὰ δόγματα*.

PIEL, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

NIPHAL, to be made lame, 2 Sa. 4:4.

Derivatives, פסח—פסח.

פסח ("lame," "limping"), [*Paseah, Phase-ah*], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

פסח m. pr. *a sparing, immunity* from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, *the paschal lamb*, of which it is said, Ex. 12:27, *זֶבַח פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בְּנֵי יִשְׂרָאֵל*, "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc. Hence *פסח* to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; *פסח* Deut. 16:2, seqq.; *פסח* to eat the passover, 2 Chron. 30:18; *פסח* to prepare the sacrifice of the passover (see *עשה* No. 2, f), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. *פסחים* 2 Ch. 30:17.

(2) *the day of the passover*, i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the *feast of unleavened bread* (ibid. verse 6). Hence *פסח* the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 5:11.

פסח adj. m. *lame*, Lev. 21:18, pl. *פסחים* (without Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

פסיל or **פסיל** only in pl. *פסילים*—(1) *graven images* of idols, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps *stone quarries*, like the Syriac *פסכ* (see 2 Ki. 12:12 Pesh.), Jud. 3:19, 26 Root *פסל*.

פָּסַךְ an unused root. Ch. Pa. *to cut*, i. q. פָּסַח and פָּסַח. Hence—

פָּסַח [*Pasach*], pr. n. m. 1 Ch. 7:33.

פָּסַל fut. יַפְסֵל. *TO CUT, TO CARVE, TO FORM BY CUTTING*—(a) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 5:32 (Syr. id.)—(b) an idol, prob. made of wood, Hab. 2:18.

Derivatives, פָּסִיל, and—

פָּסִיל with suff. פָּסִילִי m. *the graven image* of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of a *molten image* (which is properly called פָּסִילָה), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. פָּסִילִים is always used.

פָּסְנִיתָרִין Dan. 3:7; and **פָּסְנִיתָרִין** Dan. 3:5, 10, 15; the Greek word ψαλτήριον (in the LXX. often for ψαλς) being adopted in Chald., with the interchange of *l* and *n*; it is of the *singular* number, since—(a) it is joined with other names of instruments which are put in the singular; and—(b) it does not answer to the Greek ψαλτήρ, which signifies harper, but to ψαλτήριον. The Greek ιον, in Oriental languages, either becomes *in* (compare κοινόν, Syr. *Kanōn*), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt سنطير (for *psantir*); see Villetot in Descr. de l'Egypte, vi. p. 426. See also the observations of Hengstenberg on this word, in his *Authenticity of Daniel*, p. 15.

I. **פָּסַם** (cogn. to the verb פָּסַם) *TO CEASE, TO LEAVE OFF, TO FAIL*, Ps. 12:2. Derivative, פָּסָם.

[Not separated in Thes.].

II. **פָּסַם** i. q. פָּשַׁח and Chald. פָּסַח *TO SPREAD ONESELF ABROAD*; whence פָּסַח.

פִּסְפָּה [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

פָּעַח an onomatopoeic word—(1) *TO CALL, TO CRY OUT*; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. פָּעַח, *to bleat, to bellow*; compare Gr. βοάω; whence βοῦς, *bos*. Similar is פָּעָה *ᾠδή*; which see).

(2) *to blow*, to hiss as a serpent, viper; Arab. نعى; whence פָּעָה a viper. From No. 1, is—

פָּעַח (“bleating”), [*Paul*], pr. name of a town in Idumaea; also called פָּעַח Gen. 36:39.

פָּעוּר (“hiatus”), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence **פָּעוּר** Num. 25:3, 5; and simply **פָּעוּר** Num. 23:28; 31:16; Josh. 22:17, an idol of the Monabites, in whose worship women prostituted themselves. Compare **בֵּית פָּעוּר**.

פָּעַל fut. יַפְעֵל; once יַפְעֵל; followed by Makk. יַפְעֵל (Job 35:6) i. q. עָשָׂה *TO MAKE, TO DO*, a word of great use in cognate languages [“rarely used in Arab.”]

(נָעַל, פָּעַל); in Hebrew only used poetically. Job 11:8, מַה תַּפְעֵל “what wilt thou do?” Psalm 11:3, עָדִיךָ מַה תַּפְעֵל “what shall the righteous do?” Deut. 32:27, לֹא יָהוָה פָּעַל כָּל אֵלֶּה “has not Jehovah made all these things?” Job 33:29; Isa. 43:13. Specially it is—(a) *to make, to fabricate*, e. g. an idol, Isaiah 44:15; to make (to dig) a pit, Ps. 7:14. Absol. Isa. 44:12, פָּעַל בַּפֶּהם “he labourereth in the coals.”—(b) *to produce, to create*, Ps. 74:12; whence **פָּעַל** my creator, Job 36:3.—(c) *to prepare*. Ex. 15:17, “the place which thou hast prepared for dwelling.” Hence *to attempt, to undertake* any thing (opp. to עָשָׂה *to effect*). Isa. 41:4, מִי פָעַל וַעֲשָׂה “who hath attempted and done it” (compare Isa. 43:7, וַיַּעֲשֵׂהוּ אֱלֹהֵינוּ? Mic. 2:1; Ps. 58:3, “ye devise wickedness in your hearts” (A similar use is made of עָשָׂה Isa. 32:6; 37:26).—(d) *to do* (i. e. to exercise) justice, Ps. 15:2; wickedness, Job 34:32; 36:23. **פָּעַל** evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(e) Followed by an acc. and ל of the thing, Ps. 7:14, הָצִיזוּ לְלִלְקִים יַפְעֵל “he makes his arrows burning.”—(f) Followed by ל of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by אֵל id., 35:6.

Derived nouns, פָּעֵל, פָּעֻלָּה, מַפְעֵל.

פָּעַל with suff. פָּעֻלָּה, פָּעֻלָּה (*poelcha*) more rarely **פָּעֻלָּה** Isa. 1:31; Jer. 22:13; plur. פָּעֻלִּים 1 Ch. 11:22, i. q. מַעֲשֵׂה; but (with few exceptions) only in poetry.

(1) *a deed, act* (ἔργον); as of men, Ps. 28:4; Prov. 24:12, 29; of God, Ps. 64:10; specially *an illustrious deed*, 2 Sam. 23:20; *an evil deed*, Job 36:9 (Arab. فَعْلَة id.).

(2) *a work* (ἔργον), which any one produces. **פָּעֻלָּה** the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:12; Hab. 1:5; 3:2 (compare מַעֲשֵׂה No. 3, a); used of the divine aid, Ps. 90:16.

(3) that which is produced by labour, Prov. 21:6; wages, Job 7:2; Jer. 22:13. Compare **פָּעֻלָּה** No. 2.

פָּעֻלָּה f.—(1) i. q. מַעֲשֵׂה No. 1, an active noun; *what any one does, performs* (bas ἔργον); c c c c c

tion, Prov. 10:16; 11:18; Jer. 31:16. Plur. פִּעְלוֹת the pursuits of men, Ps. 17:4.

(2) wages, Lev. 19:13; Ps. 109:20.

פִּעְלֵיהִי (for פִּעְלֵיהֶיהָ "the wages of Jehovah"), [Peulthai], pr. n. m. 1 Ch. 26:5.

פָּעַם — (1) TO STRIKE, TO BEAT, whence פָּעַם an anvil, and פִּעְמוֹן bell, also to strike with the foot, to tread, whence פָּעַם a step, a foot.

(2) Metaph. to impel, to urge any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, to be agitated, disturbed, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

פָּעַם f. (once masc. signif. 3. Jud. 16:28 [כ]) — (1) an anvil (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (ḥitt), hence a step, a footstep, Ps. 17:5, "that my footsteps slide not." Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, "the steps of their chariots." And even a foot with which we tread. Plur. פִּעְמוֹת artificial feet, Ex. 25:12. — As persons sometimes count by beats of hand or foot, hence —

(3) פָּעַם אַחַת pr. one tread, or stroke is once, Josh. 6:3, 11, 14, and together, Isa. 66:8 (comp. the Arabic words دَفْعَة, مَرَّة, خُطْوَة). Dual פִּעְמִים twice, Gen. 27:36. Plur. שְׁלֹשׁ פִּעְמִים thrice, Ex. 23:17, etc. כַּמֶּה פִּעְמִים how often? 1 Kings 22:16. פָּעַם וּשְׁפָתִים once and again, Neh. 13:20. הַפָּעַם (this time) now, Gen. 29:35; 46:30; Ex. 9:27; 10:17. נִפְעַם ... פָּעַם now as before (einmal wie das andere) Num. 24:1; Jud. 16:20; 1 Sa. 20:25. פָּעַם ... פָּעַם now — now, Prov. 7:12.

פִּעְמוֹן m. a bell, so called from its being struck, Ex. 28:33; 39:25, 26.

פִּעְנָה see פִּעְנַת-פִּעְנָה.

פֶּה with the addition of פֶּה and בֶּפֶה (Job 16:10) to OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used

of Hades, Isaiah 5:14. (Syr. حَنَف, Arab. نَفَر id.) Hence the pr. n. פְּעוֹר and —

פַּעְרֵי 2 Samuel 23:35, [Paarai], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, פַּעֲרֵי.

פָּרַה — (1) pr. TO TEAR IN PIECES (ausinander-

reißen); compare the kindred verbs פָּצַח, פָּצַל, פָּצַם, פָּצַע, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters פָּצַח, בָּץ, בָּץ. Hence to distend, to open, Eze. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by עַל Ps. 22:14; in mocking, followed by עַל Lam. 2:16; 3:46; in speaking rashly, Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) to deliver, to snatch away, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. نَصَى Conj. II. IV.)

פָּצַח — (1) TO BREAK, Arab. نَصَح, Æth. ለጸሐ: to be cleft in pieces; see Piel.

(2) פָּצַח רִנָּה erumpere jubila (Terent. comp. erumpere stomachum, Cic., rumpere questus, Virg., ῥήξαι φωνήν, Demosth.), to break out into joy, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere פָּצַח רִנָּה Isa. 52:9; Ps. 98:4. (Æth. ተረገሠ: to rejoice.)

PIEL, to break (bones), Mic. 3:3.

פָּצִירָה m. bluntness, being notched (das ὀσφαι-
τίγην), of cutting instruments, 1 Sa. 13:21. Arab.

فَظَر a blunt and notched sword. Root פָּצַר.

פָּצַל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. פָּצַל. Hence —

פִּפְצָלוֹת f. pl. peeled places (on rods), Gen. 30:37.

פָּצַם not used in Kal.

PIEL, TO REND the earth, Ps. 60:4. Arab. نَصَم to break, Æthiopic ለጸዕ: to break off, hence to finish.

פָּצַע TO WOUND (pr. to cleave, to make a fissure, compare פָּצַע), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence —

פָּצַע with suff. פָּצַעִי, plur. פָּצַעִים, const. פָּצַעִי m. a wound, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פָּצַץ an unused root; i. q. פָּוֵץ to disperse; hence —

פָּצִץ ("dispersion"), [Aphses], pr. n. m. with art. 1 Ch. 24:15.

פָּצַר fut. יִפְצַר pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. فطر (whence פָּצִירָה, which see); hence to urge, to press, followed by אֵל of pers. — (a) with prayers (compare obtundere precibus), Gen. 19:3; 33:11. — (b) with a hostile mind, Gen. 19:9. Compare cognate פָּצַר.

HIPHIL, to strike on the mind; hence to be dull

stubborn, 1 Sa. 15:23. Inf. used as a noun, *הַפָּקֵד*
stubbornness, *ibid.*, coupled with *קִי*.

Derivative, *פָּקֵדָה*.

פָּקֵד fut. *פָּקֵד*, prop. (as I suppose), TO STRIKE
UPON OR AGAINST any person or thing (*auf jem., etwas*
stoßen); cogn. roots, *פָּנַע*, *פָּנַח*. Hence—

(1) i. a good sense, *to go to* any person or thing
—(a) *to visit* (*besuchen*), 1 Sam. 17:18, “and go to
thy brethren (to enquire) *לְשׂוֹלֵם* as to (their) wel-
fare.” Followed by *בְּ* of the present which a visitor
brings with him (compare *בְּ*), Jud. 15:1.—(b) *to go*
in order to inspect and explore; hence *to search*,
Ps. 17:3; Job 7:18.—(c) for the sake of inspecting,
reviewing; hence *to review*, *to number* a people, an
army, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15.
Part. pass. *פָּקֵדִים* those who are numbered, Num. 1:
21, seqq.; 2:4, seqq.; Ex. 30:14 (compare *Hothpa*.
and the noun *פָּקֵדָה*); also, *to miss*, *to find wanting*
in reviewing, 1 Sa. 20:6; 25:15; Isa. 34:16. (*Æth.*
פָּקֵד to review, to number.)—(d) *to go to* any one to
take care of him, *to look after* any one, as a shepherd
his flock, Jer. 23:2; God, men, Gen. 21:1; 50:24;
Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes
to look after any one *again* (after an interval), Isa.
23:17; also, *to look to* any one as expecting help,
Isa. 26:16. (Arab. *فقد* to animadvert, to consider,
to long for. VIII. to visit, to explore.) Hence—

(2) causat. (i. q. *Hiphil*) to cause any one to look
after other (persons or things), so that he should care
for them, i. e. —(a) *to set* any one over anything;
followed by an acc. of pers. and *עַל* Num. 4:27; 27:
16; Jer. 51:27. Metaph. Jer. 15:3, “I will set
over them four kinds,” i. e. I will lay four kinds of
calamities. Absol. Num. 3:10; Deut. 20:9. Part.
pass. *פָּקֵדִים* officers, Nu. 31:48; 2 Ki. 11:15. Com-
pare *Niphal*, *Hiphil*, and the noun *פָּקֵדָה*. Followed
by *אֶת* (*את*) to set with, to join to any one as a com-
panion, servant (*jem. begeben, beordnen*), Gen. 40:4.
—(b) *to commit*, *to charge to the care* of any one
(Aram. *Pe.* and *Pa.* to command, to charge); followed
by *עַל* of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23,
“*מִי פָקֵד עָלָיו דָּרְבָן*” “who has commanded his way to
him?” Job 34:13, “*מִי פָקֵד עָלָיו אֶת־הָאֲרֶץ*” “who has
charged him with the earth?” i. e. has committed
the earth to his care. Compare *פָּקֵד* command.—
(c) *to deposit* anywhere (to commit to any one’s
care), 2 Ki. 5:24. Compare *פָּקֵדוֹן* deposit, store.

(3) *to go to* any one, in a hostile sense, *to fall*
upon, *to attack* (compare *פָּנַע* No. 1, a); absol. Job
31:14; 35:15; Isa. 26:14; followed by *עַל* of pers.
Isa. 27:3; chiefly used of God cha: tening the wicked,

Jer. 9:24; 44:13; followed by *אֶל* Jer. 46:25; *בְּ* Jer.
9:8; acc. Psal. 59:6. In other places the cause of
punishment is assigned, as Hosea 12:3, *לְפָקֵד עַל־עַקְבִּי*
“to punish Jacob according to their ways;”
more often the sin to be punished is put in the acc.
Exod. 20:5, *פָּקֵד עָלָם אֲבוֹתָם עַל־בְּנֵיהֶם* “punishing the
sin of the fathers on the children.” Exod. 32:34;
34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15;
4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention
of the person is omitted.

NIPHAL.—(1) pass. of Kal No. 1, c, *to be missing*,
to be lacking, Num. 31:40; 1 Samuel 20:18, 25;
25:7, 21.

(2) Pass. of Kal No. 2, a, *to be set over*, *Nehem.*
7:1; 12:44.

(3) Pass. of Kal No. 3, *to be punished*, Isa. 24:22;
29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. Kal No. 1, c, *to muster*, Isa. 13:4.

PUAL.—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking*; Isa. 38:10, “I shall be lack-
ing the remainder of my days,” my friends will seek
me in vain amongst the living.

HIPHIL, i. q. Kal No. 2.—(1) *to set* any one *over*
any thing; followed by an acc. of pers. and *עַל* of thing,
Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11;
1 Ki. 11:28; *בְּ* Jer. 40:5; 41:18; absol. 2 Kings
25:23. Metaph. Lev. 26:16 (compare in Kal, Jer.
15:3).

(2) *to commit*, *to charge*, to the care of any one;
followed by *עַל* 2 Chron. 12:10; *בְּ* Psalm 31:6,
followed by *אֶת*, prop. to commit with any one (as if
to deposit with him), Jerem. 40:7; 41:10. Absol.
Jer. 37:21.

(3) *to deposit* any where, Isa. 10:28; Jer. 36:20.
HOPHAL *הִפְקֵד* part. *מִפְקֵדִים*.—(1) *to be set over*,
2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) *to be deposited* with any one; followed by *אֶת*
Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

HITHPAEL, pass. of Kal No. 1, c, *to be mustered*, *to*
be numbered, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. *הִתְפַּקְדוּ* (for *הִתְפַּקְדוּ*), *id.*; Nu. 1:47;
2:33; 26:62; 1 Ki. 20:27.

Derived nouns, *פָּקֵדָה*—*פָּקֵד*, *פָּקִיד*, *פָּקִידָה*.

פָּקֵדָה f.—(1) *muster*, *enumeration* (see the
root 1, c), 1 Ch. 23:11.

(2) *care*, *oversight* (see the root 1, d), Job 10:
12; specially *custody*, *ward*, i. q. *מִשְׁמָר*, *מִשְׁמָרָה*,
2 Ki. 11:18; 2 Chron. 23:18; *הַבֵּית הַמִּשְׁמָרָה* house of
custody, a prison, Jer. 52:11.

(3) *office*, *charge*, *oversight* (root 2, a), Num.

4:16; 2 Ch. 23:18; Ps. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Eze. 9:1.

פקדון m. *deposit, store* (see the root No. 2, c), Gen 41:36; Lev. 5:21, 23.

פקדות f. *oversight, office, charge*, Jer. 37:13.

פקוד m.—(1) *office, charge* (see the root 2, a), and concr. *an officer*, Eze. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

פקודים m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

פקח TO OPEN, specially with עינים the eyes, 2 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). To open (one's) eyes upon any one (followed by על) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said to open any one's eyes, in a double sense—(a) to restore sight to the blind, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(b) to enable to see things, which otherwise are hidden from the eyes of mortals, Gen. 21:19; compare NIPHAL.

NIPHAL, to be opened (used of the eyes), Isaiah 35:5. Metaph. Gen. 3:5, 7.

Derived nouns, פקח—פקחיות.

פקח ("open-eyed," or ellipt. for פקחיה [Pekah], pr. n. of a king of Samaria, in the time of Isaiah, B.C. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 25:6; Isa. 7:1.

פקח m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

פקחיה ("whose eyes Jehovah opened"), [Pekahiah], pr. n. of a king of Samaria, B.C. 761—59; 2 Ki. 15:22, seqq.

פקח-קוח (more correctly with many MSS. in one word פקחקוח) *opening*, sc. of the prison, *liberation*, Isa. 61:1; comp. פתח Isa. 14:17. The use of the root פקח (cognate to פתח) is applied in Arabic also more widely than to the eyes and ears.

פקיד m. *an officer*—(a) as a civil officer, Gen. 41:34; Neh. 11:22.—(b) as a military, 2 Ki. 25:19.

פקע Syr. פקע, i. q. TO BE CLEFT, BROKEN (pāqan). Hence—

פקעות pl. f. *wild cucumbers, cucumeres asmini*, which, when lightly touched, break open, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393, seq. And—

פקעים m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

פָּר & פָּר (the latter in pause and with disjunct. acc.) with art. פָּר, פָּרָה. Pl. פָּרִים m. a bull, especially a young bullock. (To this correspond Germ. *Garr*, Notk. *Pharr*, *Phaare*, Anglo-Sax. *fear*, fem. *piptis*, *garfe*, and cogn. apparently, are פָּרָה; פָּרָה *veredus*, *Werd*,

פָּרֶשׁ, פָּרֶשׁ a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 727. Grimm, *Gramm.*, iii. p. 328. It follows the analogy of a verb פָּרַר, and it might seem as if a young bull were so called from its ferocity; but all those nouns seem in their signification to approach nearly to the meaning of the roots פָּרָה, פָּרָה *ferre*, *cito ferri*, *velti*, and a young bull appears to be so called from its being used to draw a cart; compare עָלָה and עָלָה. Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, פָּרִים וְעֹזֵר "a bull an ox;" as distinguished from other bulls or oxen Isaiah 34:7, פָּרִים עִם אֶפְרַיִם "the young bullocks with the bulls." Metaph. used for a sacrifice, even when offered by the lips, Hosea 14:3. The fem. is פָּרָה which see.

פָּרָה i. q. פָּרָה (where see more).—(1) TO BEAR. (2) to bear oneself along swiftly, to run swiftly; whence פָּרָה.

HIPHIL, to bear fruit, Hos. 13:15.

פָּרָה [pl. פָּרָה], (once פָּרָה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), a wild ass, so called from its running (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. is עֲרֹד. See also Bochart, *Hieroz.* i. 3, c. 16; Rosenm. *Bibl. Alterth.* iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's *Travels*, i. 459.

פָּרָה (i. q. פָּרָה "like a wild ass," perhaps in running), [Pirah], pr. n. of a Canaanite king, Jos 10:3.

פָּרָה f. pl. *branches*, see פָּרָה.

פָּרָר m. 1 Ch. 26:18, and **פָּרָר** 2 Ki. 23:11, a *suburb*. Very often found in Targg., in which also are found the forms **פָּרָר**, **פָּרָר**. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persic, **باروار** or **برور** having a wall, from **بار** a wall, walls (compare above, **פִּירָה**), and the term. **وار**, **وار**, having, possessing.

פָּרַר—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral **פר**, compare **פָּרַר**, **פָּרַס**, **פָּרַשׁ**, **פָּרַן**, **פָּרַק**, **פָּרַט**, which are variously applied to the significations of dispersing (**פָּרַט**), letting go (**פָּרַן**), breaking forth (**פָּרַח**), expanding (**פָּרַד**, **פָּרַט**), and also that of judging (**פָּרַן**). Compare as to the power of the similar syllable **בר**, under the word **בָּרָא**.

(2) to expand, e. g. wings, Ezek. 1:11; whence Syr. **ܦܪܝܐ** to fly, to flee away. Compare **פָּרַר**.

(3) to scatter, i. q. **פָּרַט**; whence **פָּרָרוּת**.

NIPHAL—(1) to separate oneself; 2 Sam. 1:23; followed by **פָּרַן** Jud. 4:11, and **פָּרַע** from any one, Gen. 13:9, seq. Part. **פָּרָר** one separating himself from others, one who despises others, one who lives only for himself (sondering), Prov. 18:1.

(2) to scatter selves, to be divided, Gen. 10:5, 32 (compare 25:23, and **פָּרַץ** 9:19); Neh. 4:13.

PIEL, intrans. to go aside (for fornication), Hos. 4:14. (Arab. **فَرَّ**; to go aside for purposes of devotion.)

PUAL, part. to be separated, singular (see Niphal, Prov. 18:1), Est. 3:8.

HIPHIL—(1) to separate, Gen. 30:40; Prov. 16:28; 17:9; followed by **פָּרַן** (compare **פָּרַן**) Ruth 1:17; 2 Ki. 2:11.

(2) to disperse, Deut. 32:8.

HITHPAEL—(1) to separate oneself, to be put asunder, Job 41:9; Ps. 22:15.

(2) to be dispersed, Job 4:11.

Derived nouns. **פָּרָר**...**פָּרָה**, and pr. n. **פָּרָה**.

פָּרָר with suff. **פָּרָרִי**, m. a mule, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at **פָּר**), 2 Sa. 18:9; 1 Ki. 10:25.

פָּרָה f. a mule, 1 Ki. 1:33, 38, 44.

פָּרָרוּת f. pl. grains of corn scattered in the ground for seed, Joel 1:17. Syr. **ܦܪܝܐ** grain.

פָּרָרָם m. a garden, a plantation, Cant. 8:13;

Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. **παράδεισος**, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. Econ. iv. 13; Cyropæd. i. 3, 12; Polluc. Onomast. ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sansc. **parādēśa** and **parādīśa**, high ground, well tilled, Armen. **պարտիզ** a garden close to a house, laid out and planted for use and ornament (see Schroederi Dissert. Thes. præmissa, p. 56); whence have sprung the Syr. **ܦܪܝܐ** and Arab. **فردوس** (see Kamûs. i. p. 784).

פָּרָה (more rarely **פָּרָא** which see)—(1) TO BEAR. Besides the ancient Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sansc. **bhri**, to bear; Pers. **بار** a burden, Armen. **բերիլ** *bier-il*, to bear; Greek **φέρω**, **βάρος**, **βαρύς**; Lat. *fero*, *porto*; Gothic, *bair-an*; English, to bear; trans. to burden; Old Germ. *bâren*. See other forms under letter *b*. Hence—(a) to bear fruit, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. **פָּרָה** Isa. 17:6, and **פָּרַת** (for **פָּרָה**) fruitful, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(b) to bear young, used both of human beings and beasts; to be fruitful, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. **بار** fruit; Goth. *bairan*, *gebâren*; *barn*, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. *pario*, *fetum* and *fruges*, *fe-o*; whence *fetus*, *femina*, *fecundus*, *fru-or*, *fruges*, *fructus*; Germ. *Börde*, a fertile region. In the Phœnicio-Shemitic languages is **פָּרַח**: to bear fruit, **פָּרָה**: fruit.)

(2) to be borne, to be borne swiftly, to run, used of a chariot (Germ. *fahren*, Ch. **פָּרַח** to run); whence **פָּרָיוֹן** a litter, a chariot. Compare **פָּרָה**, **פָּרָא**.

HIPHIL, apoc. **וַיִּפְרֵן** to render fruitful, Gen. 41:52; to increase with offspring, Gen. 17:6, 20; 48:4; Lev. 26:9.

Derivative, **פָּרִי**.

פָּרָה fem. of the noun **פָּרִי**—(1) a young cow, a heifer (**ḡāṭe**), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. "the king of Bashan," is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. ("village of heifers"), [**Parah**], pr. n. of a town in the tribe of Benjamin, Jos. 18:23.

פָּרָה (for פָּאָרָה, *a* nouse, so called from its digging; Arab. نَار. Hence פָּרוֹת mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see תַּפְּרָה page CCXCVII, A.

פָּרָה see פָּאָרָה.

פָּרָה (i. q. פָּאָרָה "branch"), [*Phurah*], pr. n. m. Jud. 7:10, 11.

פָּרוּדָא ("grain," "kernel"), [*Peruda*], pr. n. m. Ezr. 2:55; for which there is פָּרִידָא Neh. 7:57.

פָּרוּי pl. פָּרוּיִם Est. 9:19 כתיב i. q. פָּרוּיִם קרי.

פָּרוּחַ ("flourishing"), [*Paruah*], pr. n. m. 1 Ki. 4:17.

פָּרוּיִם [*Parvaim*], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying *oriental regions*, from the Sanscr. *pūrva*, former, before, oriental.

פָּרוּר see פָּרָבָר.

פָּרוּר m. *a pot*, so called from its boiling, see the root פֹּר No. II, compare פֹּאֵר No. I [taken as from the latter, in Thes.]; Num. 11:8; Jud. 6:19.

פָּרָז an unused root. Arabic فَرَز to separate, to decide; cogn. to פָּרַר, where see. Hence —

פָּרָז m. *a leader, an officer* over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

פָּרוּזִן id. ["*rule, dominion*," Thes.], Jud. 5:7; with suff. פָּרוּזִנִּי verse 11.

פָּרוּזִת plur. f. plain and open regions, *country, villages*, opp. to fortified cities and to those in the mountains, i. q. בְּקָעָה (Arab. فَرَز plain.) Eze. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

פָּרִי m. *villager*, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

פָּרִיזִי ("belonging to a village," i. q. פָּרִיזִי), *Perizzite*, pr. n. (LXX. Περριζαῖος); collect. *Perizzites*, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:17; 15:20; Ex. 3:8, 17.

פָּרוּל Chald. m., i. q. Hebr. פָּרוּל *iron*, Dan. 2:33 seqq.; 4:20; 7:7.

פָּרַח — (1) TO BREAK OUT, TO BURST FORTH. — (a) used of the young, as issuing from the womb (Arab. فَرَح; compare at the root פָּרַד); whence **פָּרוּחַ**. — (b) to sprout, to flourish, to bud forth, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (ausſchlagen), Cant. 6:11; Hab. 3:17. Metaph. — (a) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6. — (β) Hos. 10:4, "punishment shall bud forth like the poppy." — (c) to break out, as a leprosy, sore (Germ. ausſchlagen), Lev. 13:12, seqq.; 14:43; Exod. 9:9, 10.

(2) to fly, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. נָצַץ.)

פָּרַח — (1) to cause to bud forth, or flourish (said of God), Isa. 17:11; Eze. 17:24.

(2) to put forth (to make) buds and flowers, as a tree, Psalm 92:14; Job 14:9. Metaph. Prov. 14:11.

Derivatives, פָּרַח, פָּרוּחַ, and pr. n. פָּרוּחַ.

פָּרַח with suff. פָּרַחִי m., *a sprout, shoot*, of trees, Nah. 1:4; *a blossom, a flower*, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

פָּרוּחַ m., *offspring* of beasts; used in contempt of vile and wicked men (Brut), Job 30:12.

פָּרַט pr. TO SCATTER, TO STREW (kindred root to פָּרַד, פָּרַשׁ); hence, to scatter words, to boast, to prate (Arab. فَرَط; with which Abulwalid suitably compares the syn. نَشَرَ to scatter; whence **פָּרַט** a talkative man, a scatterer of words). Am. 6:5, **פָּרַטִים** על פִּי "they chatter (sing foolishly) to the sound of the nabel." Hence —

פָּרַט m. *something scattered*. Hence Levit. 19:10, **פָּרַט פְּרִיָּה** "the scattered grapes (i. e. those fallen off) of thy vineyard;" as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

פָּרִי, in pause פָּרִי, with suff. פָּרִיִּי, but פָּרִיָּה, פָּרִיָּהִם Hos. 14:9; Eze. 36:8; and פָּרִיָּהֶם Am. 9:14; Jer. 29:28, m. (from the root פָּרַה).

(1) *fruit*, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Ps. 72:16; 17:34, or of a tree, Gen. 1:12, 29; whence **פָּרִי** עֵץ fruit-bearing tree, Gen. 1:11. Metaph. used of the result of labour or

endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Ps. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, פֶּרִי כַפִּים "the fruit of hands;" i. e. gain. Isa. 10:12, פֶּרִי-נֶדֶל לִבָּב "the fruit of pride;" used of boasting.

(2) *offspring*, Lam. 2:20; with the addition of קֶטֶן Gen. 30:2; Deut. 7:13; 28:4.

פִּירָא see פֶּרֶן.

פֶּרִיץ, פֶּרִיצִים constr. פֶּרִיץ Isa. 35:9; but pl. פֶּרִיצִים (of a form which should take dagesh, for פֶּרִיץ) m. prop. *breaking, rending abroad*; used of wild beasts, Isa. 35:9; hence a *violent* (man), Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, a.

פָּרַךְ an unused verb. — (1) *to break* (like the Chald.), *to break down, to crush* (Arab. فَرَكَ). Hence פָּרַךְ.

(2) *to separate* (see at the root פָּרַד); whence פָּרָח.

פָּרַךְ m., *oppression, tyranny*; from the signification of crushing (compare פָּרַח), Exod. 1:13, 14; Lev. 25:43, 46.

פָּרָח f. a *vail*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

פָּרַם TO REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. فَزַם, to cleave. See at פָּרַד.

פֶּרַמְשְׁתָּא (Persic فرمشته "strong-fisted"), [Parnashta], pr. n. of a son of Haman, Esth. 9:9.

פֶּרְנָךְ (perhaps for פֶּרְנָק "delicate"), [Parnach], pr. n. m. Nu. 34:25.

פָּרַם TO BREAK, only in Kal in the phrase פָּרַם לְחֶם? to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לְחֶם Jerem. 16:7. Compare פָּרַשׁ No. 1.

HIPHAL — (1) *to cleave, to divide*. Levit. 11:4, וּפָרַח אֵינֶנּוּ מִכֶּרֶם "but cleaveth not the hoof," i. e. has not the hoof altogether cloven. Elsewhere —

(2) *the hoof* Levit. 11:3, 6, 7, 26; Deut. 14:7, 8; and without פָּרַח is nothing more than *to have* (pr. to make or produce) a *cloven hoof*.

Derivatives, פָּרַם, פָּרַח.

פָּרַם in pause פָּרַם pr. n. Heb. and Ch. *Persia, the Persians*, 2 Ch. 36:20, 22; Ezr. 1:1; 4:5, seqq.; 6:14; Daniel 5:28; 6:9, 13. Pers. پارس, فارس. Hence Gent. noun פָּרְסִי a *Persian*, Nehem. 12:22; and Ch. emphat. פָּרְסִיָּא Dan. 6:29.

פָּרַם Ch. *to divide*, Dan. 5:25—28. Part. pass. פָּרַם verse 28.

פָּרַם m. a species of eagle, according to Bochart (Hieroz. ii. 185) *aquila marina*, or *ossifrage*, Arab. كاسر breaking, Lev. 11:13.

פָּרָה f. a *hoof*, pr. *cloven* (see the root), Exod. 10:26; Zec. 11:16; hence also the hoof of a horse, Isa. 5:28; Jerem. 47:3. Plur. פָּרָהִים Zec. loc. cit. and חֹת Isa. loc. cit.

פָּרְסִי a *Persian*, see פָּרַם.

פָּרַע — (1) TO LOOSE, TO LET GO. (Syr. فَزَعَ id. Compare the roots, beginning with פָּר under the word פָּרַד). Hence — (a) *to remit* a penalty, Ezek. 24:14. — (b) *to overlook, to reject* as counsel, admonition, Prov. 1:25; 4:15; 8:33; 13:18; 15:32. — (c) *to let the reins loose* to any one, *to let go unbridled*. Part. pass. פָּרֹעַ lawless, unbridled, Ex. 32:25.

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving, Levit. 10:6; 21:10. Part. פָּרֹעַ made naked, naked, Lev. 13:45. (Chald. and Talm. id.)

(3) *to begin*, ἀρχομαι (from the idea of loosing and opening, compare הָלַךְ), hence *to go before*. (Arab. فَرَعَ to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:2, וַיֵּשְׁרֵאֵל בְּפָרְעוֹת פָּרְעוֹת well rendered by the LXX. Cod. Alex. and Theod. ἐν τῇ ἀρχῇ ἀρχαγοῦς, etc., "which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (בִּפְנֵי הַמִּלְחָמָה an die Spitze gestellt die Fürsten). Opp. to הָלַךְ הָעָם the people followed willingly.

NIPHAL, pass. of Kal No. 1, c, *to become unbridled, lawless*, Prov. 29:18.

HIPHAL — (1) i. q. Kal No. 1, *to loose*, i. e. *to dismiss* from work, *to cause to leave off*, followed by מִן Exod. 5:4. (Arab. فَرَّغ I. IV. to be free from labour).

(2) causat. of Kal No. 1, c, *to make unbridled, lawless*, 2 Ch. 28:19.

30:13; Am. 4:3; Job 30:14, **פָּרִץ רָחֵב יֵאָחִיזוּ** rightly rendered by the Vulg. *quasi rupto muro irruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the same idea is the phrase **עָמַד בְּפָרִץ** to stand in the breach, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Eze. 22:30 (compare Eze. 13:5); Psalm 106:23.

(2) *dispersion*—(a) of enemies, *slaughter*, Jud. 21:15; Ps. 144:14. Hence **פָּרִץ עָנָא** pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(b) a dispersion of water, a diffusion, 2 Sa. 5:20.

(3) *an irruption, invasion, violence*; Job 16:14, "he rusheth upon me **פָּרִץ עָלַי** violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. **פָּרִי** Nu. 26:20.

פָּרַק TO REND, TO BREAK (an onomatopoeic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prah*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prichan*, Germ. *brechen*, *brochen*, to break. In a softer form it is **פָּרַךְ** to break the knees, i. e. to bend them, and by casting away the labial, *ρήγνυμι*). Specially—

(1) to break off, followed by **מֵעַל** Gen. 27:40.

(2) to break or crush bones and limbs (used of a wild beast), Ps. 7:3.

(3) to break away, to liberate, Psalm 136:24; Lam. 5:8 (Syr. **ܦܪܟܝܢ** id.).

PIEL.—(1) to break off, to tear off, Exod. 32:2; Zec. 11:16.

(2) to break, or rend in pieces, 1 Ki. 19:11.

HITHPAEL.—(1) to be broken in pieces, Ezek. 19:12.

(2) to break, or tear off from oneself, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, d.

Derivatives, **פָּרַק**, **פָּרַק**, **מִפְרָקָת**.

פָּרַק prop. to break off, as the Hebr.; hence, to redeem [to get deliverance from], Dan. 4:24.

פָּרִיק const. **פָּרִיק** broth, soup, Isa. 65:4 כְּחֵיב, so called from the fragments of bread (*brocken*), on which the broth is poured; compare Arab. مغروقة food made of fragments of bread with hot oil poured on them. The same is **מָרִיק**, which see.

פָּרִיק m.—(1) violence, rapine (so called from the idea of breaking in upon), Nah. 3:1.

(2) a crossway, so called from the idea of separating; compare Arab. **فُرُق** to separate, Obad. 14.

I. **פָּרַר** TO BREAK, TO BREAK IN PIECES (compare **פָּוַר** No. I). In Kal once inf. absol. **פָּוַר** Isaiah 24:19 (although its form might be more correctly referred to **פָּוַר** No. I.)

HIPHAL **הִפָּר** (in Pause **הִפֵּר** Gen. 17:14), inf. **הִפֵּר**, with aff. **הִפְרָם** Lev. 26:15.—(1) to break, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Eze. 17:16; a law, Ps. 119:126.

(2) to make void, as counsel, 2 Sam. 15:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; to declare void, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) to bring to nothing (vernichten), to take away, as piety, Job 15:4; any one's right, Job 40:8; Ps. 85:5, **הִפֵּר בְּעֵסֶךָ עֵפְנוֹ** "take away (avert) thy anger which is with us" (towards us).

HOPHAL **הִפָּר** to be made void, Isa. 8:10; Jerem. 33:21.

POEL **פִּוֵּר** to divide (the sea), Ps. 74:13.

HIITHPOEL **הִתְפֹּוֹר** to be broken, cleft, i. e. to quake (as the earth), Isa. 24:19.

PILPAL, to shake (compare Isa. 24:19), Job 16:18.

II. **פָּרַר** i. q. **פָּרָה**, **פָּרָה** TO BE BORNE SWIFTLY, TO RUN. Hence **פָּרַר**, which see [also in Thea. **פָּרַר**, **פָּרָה**].

פָּרַשׁ fut. **יִפְרַשׁ**.—(1) i. q. **פָּרַם** TO BREAK, TO BREAK IN PIECES, Mic. 3:3. **לָחֵם לָפָרַשׁ** to break (to give) bread to any one, Lam. 4:4.

(2) to expand, to spread out (which comes from the idea of being broken apart and arranged, compare **פָּרַץ** *auspreizen*) ["Ch. **פָּרַשׁ**, **ܦܪܫܝܢ** id., Arab. **فَرَش** to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Ex. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by **אֶל** to any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; ? Ps. 44:21), or to give bountifully, followed by **ל** of pers. Prov. 31:20, or to seize, followed by **עַל** of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest.

(3) to disperse; whence—

NIPHAL, to be dispersed, Eze. 17:21.

PIEL **פָּרַשׁ** Isa. 25:11, fut. **יִפְרַשׁ** to spread out, as the hands in praying to God, Isa. 1:15; 25:11; 65:2; Psalm 143:6. An unusual use is **פָּרַשׁ בְּיָדָיו** "to spread forth with the hands," Lam. 1:17 (compare **וְהִקְסִיר בְּשֵׁפָהוּ בְּשֵׁנִים וְהִרְק שֵׁנִים**).

(2) *to disperse*, Ps. 68:15; Zec. 2:10.

Derivative, מִפָּרֵשׁ.

פָּרֵשׁ prop. to cleave (see Hiphil); hence—(1) **TO SEPARATE, TO DISTINGUISH** (i. q. Ch. and Syr.; whence פָּרָשׁ, פָּרֵשׁ, a Pharisee, i. e. separated, singular).

(2) *to declare distinctly, to define*, compare נָקַט No. 2, Lev. 24:12.

(3) *to expand, to spread out*, specially the feet in riding on horseback (see פָּרָשׁ), compare the quadril. פָּרָשׁוֹ and פָּרָשׁוֹר.

NIPHAL, *to be dispersed*, Eze. 34:12, where, however, many copies, both MSS. and printed, have נִפְרָשׁוֹ, which is more suitable to the usage of the language, see פָּרֵשׁ.

PUAL, pass. of No. 2, *to be distinctly said*, Nu. 15:34; Neh. 8:8, "and they read in the book of the law מִפָּרֵשׁ (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, *De Authentia Dan.* p. 199) interpret this "with a translation," sc. in Chaldee; but see *Gesch. d. Hebr. Spr.* p. 45, 46; and note 51. See also the use of the noun פָּרֵשָׁה.

HIPHL, *to pierce, to wound*, Prov. 23:32. (Syr. ܦܪܫܐ, Arab. ڤرث id., ڤرث a goad.)

Derivatives, פָּרָשׁ, פָּרֵשׁ, פָּרֵשָׁה.

פָּרֵשׁ Ch. id. **PAEL**, part. pass. מִפָּרֵשׁ *distinctly, accurately*, word for word, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. פָּרֵשׁ Pual.

פָּרֵשׁ (of the form קָטַל), const. פָּרֵשׁ Ezek. 26:10 (before a cop.); pl. פָּרָשִׁים (the Kametz remaining).

(1) *a horseman* (Syr. ܦܪܫܐ, Arab. ڤارس), as properly so called, one who sits on a horse and not on an ass (Arab. ڤمار), or a camel (رَكَب), Jer. 4:29; Nah. 3:3; pl. פָּרָשִׁים Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, ַפָּרָשִׁים "a pair of horsemen" (Paare von Reitern auf Rossen). Opp. to רָכַב זָמַל, רָכַב חֲמֹר those who ride on asses and camels, verse 9.

(2) *a horse*, on which a man sits (Reitpferd), which was also in Latin called *eques*, according to Gell. xviii. 5; Macrobi. Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. ibid.). It is manifestly distinguished from סוּסִים common horses which draw chariots. 1 Ki. 5:6, "Solomon had

forty thousand pairs of horses (סוּסִים), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Eze. 27:14, "from Armenia came to thy fairs סוּסִים וּפָרָשִׁים וּפָרָדִים (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, Bereiter zu den Pferden). 2 Sam. 1:6, *horsemen*. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. ڤرس, Æth. ፳፻፲፭: a horse.)

It may seem strange that I should derive the word for *horse* from that for *horseman*; but I am persuaded that we should thus regard it for the following reasons—(a) the authority of the points, since in the signification of *horses* also, it occurs פָּרָשִׁים (not פָּרָשִׁים).—(b) the analogy of the usage of language in Latin; and—(c) the etymology, which can only be given with any probability in this manner. פָּרֵשׁ *horseman*, is easily derived from פָּרֵשׁ to open the legs wide, which in Arabic is more fully expressed by فرشط and فرشد.

פָּרֵשׁ with suff. פָּרֵשׁוֹ m.—(1) *excrements, dung, faeces* in the belly, Exod. 29:14; Lev. 4:11; 8:17;

Mal. 2:3. Arab. ڤرث.

(2) [*Peresh*], pr. n. m. 1 Ch. 7:16.

פָּרֵשָׁה (for פָּרֵשָׁה verbal of Piel), *a distinct or accurate declaration*, Est. 4:7; 10:2. See the root No. 2.

פָּרֵשָׁן Heb. and Ch. *an apograph, a copy* (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. ܦܪܫܐ. Of its origin I can give no account.) Another form of the same noun is פִּתְשָׁן Esther 3:14; 4:8.

פָּרָשׁוֹ quadril. not used as a verb, Arab. فرشد and فرشط to distend, to spread out the feet, compounded of פָּרֵשׁ which signifies the same (see No. 3, and פָּרֵשׁ), and פָּרַד to spread out. Hence—

פָּרֵשָׁן ἄπ. λεγόμεν. Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. פָּרֵשׁ הַפָּרָשָׁה "and there came out dung" from the wound; but the paragogic rather requires it to be understood of a place at which anything came out. I prefer, therefore, "and (the sword) came out between his legs;" see the root, and פָּרָשׁוֹ. In the gender of the verb פָּרֵשׁ there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, esp-

cially the instance, Zec. 13:7). — LXX. Vatic. καὶ ἰξῶθεν ('Aδδ) נוהד προστάδα, as if הַפְּרִשְׁרָנָה were the same as הַפְּסִדְרָנָה verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (Heb. Gramm. p. 519), interprets, *he* (Ehud) *went out* abroad (er ging ins Freie), comparing فرشد (see above, which does not avail much in this place), and פְּרוֹזוֹת country.

פָּרְשׁוּ quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׁ No. 3, and פָּרַז to expand (compare פְּרוֹזוֹת). Job 26:9. See פָּרִיטָה.

פָּרִישְׁנִדְתָּא [Parshandatha], Pers. pr. n. of one of the sons of Haman, Esth. 9:7. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps روشن داده "given forth to light.")

פָּרַת an unused root, Syr. and Ch. to break, i. q. פָּרַשׁ. Arab. فَرِيت to be sweet (used of water); hence —

פָּרַת pr. n. *Euphrates*, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, Gen. 2:14; 15:18; Deu. 1:7; Jer. 2:18; 13:4—7 (where some incorrectly understand Ephrata). Jer. 46:2, and frequently; comp. فَرَات No. 2, Gr. Εὐφράτης (from פָּרַת), Arab. فَرَات which also denotes *sweet water* (the water of the Euphrates is sweet and pleasant-tasted; comp. Jer. 2:18); see the root.

פָּרִית f. a *fruit-bearing tree*, see פָּרָה.

פָּרִישְׁתִּים pl. *nobles, chief men* among the Persians, Esth. 1:3; 6:9; the Jews, Dan. 1:3. A word of Persian origin, which is in the Pehlevi language *pardom*, first; (see Anquetil du Perron, *Zend-Avesta*, ii. p. 468); compare Sanser. *pruthama*, first. In the Zendic language, instead of this is used *peoerim* (compare Sanser. *pura*, former, before that; *purāna*, old). From the former comes the Gr. *πρωτος*; from the latter, Lat. *primus*.

פָּשָׁה TO SPREAD (as the leprosy), Levit. 13:7, seqq. (Arab. فشا V., to be propagated (used of a disease); Aram. פָּשָׂא id.). The primary idea is that of *going apart and spreading out*; a signification common to verbs beginning with the syllable פֶּשׁ, פָּשׁ,

פִּשׁ (פת); commonly expressed in Latin by the prefix, *dis, di*).

פָּשַׁע TO STRIDE; followed by פָּ to *rush upon*, Isa. 27:4 (Chald. פָּשַׁע id.). The primary idea is that of *throwing apart and expanding the legs* (see פָּשָׁה); whence מִפְּשָׁעָה and —

פָּשַׁע m. a *step* (from the idea of stepping), 1 Sam. 20:3.

פָּשַׁק TO SEPARATE, TO OPEN WIDE (the lips), Prov. 13:3.

PIEL, to *separate, throw apart* (the legs), Eze. 16:25.

פָּשַׁק ἄπ. λεγόμεν. Job 35:15; which has been rendered (as indeed the context almost demands) *παράπτωμα, scelus*, by the LXX. and Vulg., as though it were the same as פָּשַׁע; and it may be examined by Grammarians, whether פָּשַׁק may not be for פָּשַׁע, פָּשַׁע, the פ at the end being cast away; like שָׁל Job 15:31 שָׁל for שָׁלָה. In former editions I rendered it *pride, ferocity*, comparing the root פָּוַשׁ No. I. Others, with the Hebrew doctors, take it to be *multitude, sc.* of sins. But these explanations are harsh, and I would rather replace פָּשַׁק.

פָּשַׁח only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, Lam. 3:11 (Aram. id.).

פָּשְׁחוֹר [Pashur], pr. n. — (1) of a priest, contemporary with Jeremiah, Jer. 20:3; 38:1; to the signification of which allusion is made, loc. cit.; namely, *prosperity everywhere* (from פָּשַׁח Arab. فاشح to be wide, ample; and פְּחוֹר round about). Opp. to קָנוֹר מִסְבִּיב. — (2) Jer. 21:1. — (3) Eze. 2:38; 10:22; Neh. 7:41; 10:4.

פָּשַׁט fut. יִפְשֹׁט. — (1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac فَشَط; Arabic فسط; cogn. to פָּשַׁח No. 1, 2); always intrans., to *spread oneself out*; used of hostile troops, 1 Ch. 14:9, 13; of a swarm of locusts, Nah. 3:16; followed by ל of the land or people; to *rush upon, to attack* (in order to take booty), Job 1:17; Jud. 9:33, 44; also followed by אֶל 1 Sam. 27:8; פָּ 2 Ch. 25:13; 28:18; accus. 1 Sam. 30:14.

(2) to *put off* a garment (which is done with opening and unfolding it, as on the other hand a garment is bound together when put on; compare פָּשַׁט followed by an acc., Lev. 6:4; 16:23; Cant. 5:3, etc. Absol. פָּשַׁטָה *strip off* (garments) 1 Sam. 32:11.

PIEL, *to cause to put off*, i. e. *to spoil* the slain, 1 Sam. 31:3; 2 Sam. 23:10; 1 Ch. 10:8.

HIPHIL, *to cause to put off one's garments*.—

(a) followed by an acc. of pers., *to strip* any one (jem. *aufziehen, entfeiden*), Hos. 2:5.—(b) followed by an acc. of the garment, 1 Sam. 31:9; Job 22:6.—(c) with two acc., *to strip* any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and מַעַל of pers., Mic. 3:3 (compare מַעַל Mic. 2:8); Job 19:9.

(2) *to flay* victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

HITHPAEL, *to strip oneself* of clothing, 1 Sam. 18:4.

פָּשַׁע—(1) TO FALL AWAY, BREAK AWAY from any one, followed by פָּ 2 Ki. 1:1; 3:5, 7 (properly TO BREAK a covenant entered into *with* him; just like the Germ. mit jem. *brechen*, *to break* with any one. Compare Arab. *نفس* to fail from; compare Aram. *ܦܫܥ* to break); 2 Ki. 8:20, 22. Specially *to turn away* from God. Followed by פָּיָהוּ Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) *to sin, to transgress*, Prov. 28:21; followed by אַל (against) Hos. 8:1. Part. פֹּשְׁעִים sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

NIPHAL, recipr. of No. 1. Proverbs 18:19, אִם נִפְשָׁע, “brethren discordant,” among themselves (*bie mit einander brechen*). Hence—

פָּשַׁע with suffix פִּשְׁעִי [plur. פִּשְׁעִים] m.—(1) *de-secution, rebellion*, Pro. 28:2.

(2) *a fault, a trespass*, Genesis 31:36; 50:17; especially, *sin, transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than חַטָּאת Job 34:37. Plur., Prov. 10:12; Amos. 1:3, 6. Meton—(a) used of the penalty of transgression, Dan. 9:24 [?].—(b) used of a sacrifice for sin, Mic. 6:7 [?].

פִּשְׁר Chald. i. q. Hebr. פָּתַר TO EXPLAIN, TO INTERPRET, as visions, dreams, Dan. 5:16. (Arab. *فسر* id.).

PAEL, id., Dan. 5:12. Hence—

פִּשְׁר emphat. פִּשְׁרָא Chald. masc. *explanation, interpretation*, Dan. 2:4, seq.; 4:4, seq.

פָּשַׁר Hebr. id., Ecc. 8:1.

פִּשַׁת an unused root, perhaps i. q. Arabic *فش* to shake up, specially to card cotton (see Avic., in

Castell.), Syriac *ܦܫܬܐ* carding. [Instead of this root there is given in Thes. *פִּשַׁש*.] Hence—

פִּשְׁתָּה [in Thes. *פִּשַׁת*] with suffix פִּשְׁתִּי Hosea 2:

7, 11; and פִּשְׁתָּה plur. פִּשְׁתִּים fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. פִּשְׁתִּי הָעֵץ Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and

Arabic by the same word, *فُشٌّ*); but this is rendered by LXX., Vulg., Syr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called *פִּשְׁתִּים*.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, *De Bysso Antiqu.*, p. 63, considers פִּשְׁתָּה to be of Egyptian origin, from *ϩεατχι*, prop. thread plant, with the art, *pi*.)

פָּת fem. (Prov. 17:1; 23:8) with suffix פִּתִּי plur. פִּתִּים (from the root פָּתַח) a bit, a crumb of bread, a morsel, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, “he sendeth forth his ice *פִּתִּים* like morsels (of bread);” compare Germ. *Stöcken*, used both of bread and snow.

פָּת with suff. פִּתְהֵן Isaiah 3:17; pl. פִּתּוֹת *interstice, space between*, Arab. *فوت*, from *فات* VI. to stand apart from one another. (It sometimes follows the analogy of verbs *עָו*, sometimes *עָו* as in Arabic). Specially used of the space between the feet, i. e. *puddenia muliebria*, Isa. loc. cit. Figuratively פִּתּוֹת the hollowed parts of hinges, 1 Kings 7:50.

פִּתְאִים see פָּתִי.

פִּתְאִים adv. (for פִּתְאֵם from פָּתַע a moment, with the termination *ם* and *ע* changed into *א*), *suddenly, in a moment*, Josh. 10:9. It is also put after nouns in genit., as פִּתְאֵם פָּתַח sudden terror, Proverbs 3:25; often after פָּתַע (with an intensive power) *לְפִתְאֵם פָּתַח* Nu. 6:9; *לְפִתְאֵם פָּתַח* Isa. 29:5; also transp. *לְפִתְאֵם פָּתַח* Isai. 30:13. With prefix *בְּפִתְאֵם* 2 Ch. 29:36.

פִּתְבֵּן m. delicate food, dainties (of a king), Dan. 1:5, 8, 13, 15; 11:26. Syr. *ܦܬܒܢ* in Barhebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorschach (*Archiv f. morgenl. Litt.* ii. 313) regards it as compounded of *پتی* an idol, and *باد*, *bag*, food, as if food set out for deities (in *lectisternia*).

Bohien, on the other hand (in Symb. p. 23), writes it in Persic **پاد** **پا** food of a father, i. e. of a king; this latter appears the preferable explanation. As to the word **בנ** **בא** food, see above at that word. [But see Benfey.]

פִּתְּנִים m. a word of the later Hebrew (see Ch.), *sentence, edict*, Esth. 1:20; Ecc. 8:11.

פִּתְּנָה Ch. emphat. state, **פִּתְּנָה** m. — (1) *a word*, i. q. **λόγος**, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle* (**λόγος**), Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Syriac **ܦܬܢܐ** id. The origin of this word is to be sought in Persic, in which **پيدام**, **پيدم**, **پيدام** Pehlev. *pedam* is, a word, an edict, a mandate.)

פָּתַח — (1) pr. TO SPREAD OUT, TO OPEN. (Kindred are **פָּתַח**, **פָּתַח**, also the roots beginning with the letters **פ** **ש**, see **פָּשַׁח**. In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. *πατάω*, *πατάννυμι*, Lat. *pateo*.) Proverbs 20:19, **פָּתַח שִׁפְתָּיו** "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) *intrains. to be open*, figuratively *to be open and ingenuous in mind*, like children and young people (Arab. **بنا**; to be ingenuous, youthful); hence *to let oneself be persuaded*. Deu. 11:16, **פְּתַח לִבְּךָ**, "let not your heart be deceived." Job 31:27. Part. **פָּתַח** simple, foolish, Job 5:2; fem. **פָּתַח** Hosea 7:11.

NIPHAL, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, followed by **עַל** to any thing, Job 31:9.

PIEL **פָּתַח** — (1) *to persuade* any one (*πειθω*), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence *to entice, to seduce*, Ex. 22:15; Prov. 1:10; 16:29.

(2) *to deceive* any one, *to delude* with words (Gr. *ἀπατάω*, to which Greek etymologists commonly assign an incorrect derivation), Ps. 78:36; Prov. 24:28, **הֲפִתִּית בְּשִׁפְתֶּיךָ** "wilt thou deceive with thy lips?" i. e. deceive not, see **פ** No. 1, a.

PUAL, i. q. Niphal, *to let oneself be persuaded*, Prov. 25:15; *to let oneself be deceived*, Eze. 14:9; Jer. 20:10.

HIPHAL, *to cause to lie open*, Gen. 9:27, **יִפְתַּח אֱלֹהִים** "may God concede an ample space to Japheth:" a paronomasia is observable in these words.

Derived nouns, **פָּתַח**, **פָּתַח**, Chald. **פָּתַח**, pr. n. **פָּתַח**, and —

פְּתוּאָל ("ingenuousness of God" = *holy simplicity*? unless it rather be for **פְּתוּאָל** "man of God") [*Pethuel*], pr. n. m. Joel 1:1.

פְּתוּחָה m. 2 Ch. 2:13; Zec. 3:9; pl. **פְּתוּחִים** *sculpture, engraving*, Ex. 28:11, 21, 36; 39:6; 1 Ki. 6:29. See the root, Piel No. 4.

פְּתוּרָה ("interpretation of dreams," perhaps i. q. **בֵּית פְּתוּר** house, or habitation of the *ἀνειρόπολοι* ["perhaps i. q. Ch. **פְּתוּרָה** table"]), [*Pethor*], pr. n. of a town on the Euphrates, where Balaam dwelt. Num. 22:5 (compare 23:7); Deut. 23:5.

פְּתוּתָה i. q. **פַּת** a bit, morsel, Eze. 13:19.

פָּתַח — (1) TO OPEN (Syr., Arab. **فتح**, *Æth.* **ፈተሐ**; id., compare the kindred roots **פָּתַח** and **פָּקַח**), as the eyes, 1 Ki. 8:29 (compare **פָּקַח**); a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed — (a) **פָּתַח אֶת־פִּיו** *to open the mouth*, whether it be to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:1; 33:2; hence *to speak, to utter words*, Prov. 31:8; Ps. 109:2, and, on the other hand, *not to open the mouth*, i. e. to be silent, Ps. 39:10; Isa. 53:7. Different from this is — (b) *to open any one's mouth* (said of God), i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22. — (c) *to open any one's ear*, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8. — (d) *to open one's hand* to any one (followed by **?**), i. e. to be liberal towards him, Deut. 15:8, 11. — (e) Cities which surrender are said *to open* (sc. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16. — (f) *to open corn*, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) *to begin, to lead in* (*eröffnen*), e. g. a song, Ps. 49:5.

NIPHAL — (1) *to be opened*, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, used of a captive, Job 12:14.

PIEL — (1) *to open*, i. q. Kal, Job 41:6, and intrans. *to open oneself*, Cant. 7:13 (of a flower); *to be opened* (used of the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; 38:31; 39:5; Ps. 116:16; a girdle, Ps. 30:12; Isaiah 20:2, etc. Part. **פָּתַח** *one who looses*, sc. a girdle, used of a warrior taking off his armour after a battle. Also

פֶּתֶר fut. יִפְתֹּר. TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense פִּשֵּׁר, which see. Æthiopic ፈገገ:). Hence, pr. n. פֶּתוֹר, and—

פֶּתֶרֶן m. *interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

פֶּתְרוֹס [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from מִצְרַיִם, מִצְרָיִם, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where

Pathros is called the native land of the Egyptians) Eze. 30:14. LXX. give it well Παθούρις, i. e. Egypt, ΠΑΘΟΥΡΙΗ southern region. By the modern Copts the same country is called ἡ ἡμετέρα southern region. Gent. n. plur. פֶּתְרוֹסִים Genesis 10:14; see Jablonakii Opuscul. ed. te Water i. p. 198; J. D. Michaëlis Spicileg. Geogr. i. p. 271—74.

פֶּתֶשֶׁן see פֶּתֶשֶׁן.

פָּתַת TO BREAK ["to part in pieces"], (Arabic and Æth. id.), Lev. 2:6. Hence the nouns פֶּתָה, פֶּתָח; compare also פָּת.

צ

Tzade, the eighteenth Hebrew letter; as a numeral *ninety*.

In the Arabic alphabet there are two letters which answer to the Hebrew צ, *Zad* or *Sad*, a sibilant letter, and *ḏ* i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by *ẓ* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter *ḏ* or *ẓ* (see *צָלַל*); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare *צָרַר* and *צָרַע*.

—(a) *ḏ*, which in Aramæan is commonly put for the Hebrew צ; compare in the Hebrew language itself the roots *צָרַר* and *צָרַע*, *צָהַר* and *צָהַר*, *צָבַע* and *צָבַע*.

—(b) more rarely *ḏ*; comp. *צָבַב* and *צָבַב* Arab. *ḏ*.—(c) the sibilants *ṣ*, *ṣ*, *ṣ*; compare *צָלַל*, *צָלַל*, *צָלַל*.—(d) *ḏ*, as to this interchange, see p. DCCXVIII, A, and—(e) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k*, *g*) to change into the palatals (*ś*, *ṣ*).

Instances are *צָהַר*, *צָהַר*, *צָהַר* and *צָהַר* to descend, to bow down; *צָלַל* No. II. i. q. *צָלַל*; whence *צָלַל* i. q. *צָלַל*, and *צָלַל* No. III. to tinkle; *צָלַל* a rattle (*ḥelle*), *צָלַל* i. q. *צָלַל*; *צָלַל* and *צָלַל* to be bowed low; *צָלַל* and *צָלַל* to creak

(*צָהַר* *kántharos*, *cantharus* = *canalis*); *צָהַר* Æth. *ኃሕረ* to incline (a vessel), to pour out, *צָהַר* prob. i. q. *צָהַר* to be prosperous; *צָהַר* and *צָהַר* to heap up, to make a heap, hence to bury, etc.

צָהַר f. (with Tzere impure) *excrements*, *filth*, *dung*, Eze. 4:12; Deut. 23:14; for *צָהַר*, from the root *צָהַר* to go out, for to be cast out (*ἐκπορεύομαι*, Mark 7:19); compare *צָהַר* No. 2; *צָהַר* and *צָהַר*.

צָהַר an unused root; Arab. *ضال*, to be thin, slender; Med. Ye *ضال*, *ضال* it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. *السدر*; see Schult. on Job, p. 1159. Hence—

צָהַר m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard *צָהַר* as being used, in the Aramæan manner, for *צָהַר* shades, i. e. shady trees; like *צָהַר* Aram. *מָאֵר*, *מָאֵר* Aram. *מָאֵר*; compare Hebr. *מָאֵר* No. II. So Vulg., Syr., Aben Ezra.

צָהַר an unused and uncertain root. Arab. *ضان*, is to abound with sheep and goats; but this is a denom.

צָהַר for *צָהַר*; as Psa. 144:13 כְּחֵיב; comm. (see note) a collect. noun, *flocks*, *small cattle*, i. e. *sheep* and *goats* (So Arab. *ضان*, *ضان* is wool-producing cattle. opp. to goats; but *ضان* denotes, however, the wild goat. For sheep and goats = *צָהַר* they commonly use *ضان*; Syr. *ضان* id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to *צָהַר* herds, which

see, Gen. 27:9; Levit. 1:10; 22:21 (compare 19); rarely used only of *sheep*, 1 Sam. 25:2. To this collective (which is also used with numerals) corresponds the noun of unity *שֶׁה* a *sheep*, or *goat*. Exod. 21:37, "if any one steal a *sheep* (שֶׁה), he shall restore four *sheep*" (אַרְבַּע צֹאן); Eze. 45:15.

Note. As to gender, it is joined with a masc., where it means rams and he-goats. Gen. 30:39, וַיִּהְיוּ הַצֹּאן "and the rams (and he-goats) rutted;" with a fem., where it means ewes and she-goats; ibid., וַיִּלְכְּדוּ הַצֹּאן "and the sheep brought forth;" but, Gen. 31:10, it is joined, like epicæne nouns, with a masc., although it means ewes.

צֹאנָן ("place of flocks"), [Zaanan], pr. n. of a town in the tribe of Judah, Mic. 1:11; perhaps i. q. צֹנֶן Josh. 15:37.

צֹמְצֹמִים m. plur. constr. צֹמְצֹמִים Isa. 48:19; with suff. צֹמְצֹמֶיךָ Isaiah 61:9 (from the root צָמַץ)—(1) *things which spring up*, coming forth from the earth, Isa. 42:5; Job 31:8.

(2) *metaph. descendants, children*, Isa. 22:24; 61:9; 65:23; Job 5:25; 21:8; 27:14. Fully מְצֹמְצֵי those that spring forth from thy bowels, Isa. 48:19.

צֶבֶד m.—(1) *a litter*, such as one is carried in *gently* and *comfortably*; like the Germ. *Gänste*, from the adj. *sanft* (see the root צָבַד) Pl. צֶבֶדִים Isa. 66:20. LXX. *λαμπήνη*. Numbers 7:3, עֲגֻלֹת־צֶבֶד "litter-wagons;" i. e. like litters, commodious like litters. LXX. *ἄμαξι λαμπηναί*.

(2) *a species of lizard* (Arab. *ضب*), so called from its slow motion, see the root, Lev. 11:29. Bochart, Hieroz., i. p. 1044—63.

צָבָה TO GO FORTH, as a soldier, to war, followed by *עַל* against any one, Nu. 31:7; Isa. 29:7, 8; 31:4; Zec. 14:12; absol., Num. 31:42. (Of wider use is the Arabic *صَبَا* to come or go forth, as a star, a tooth, as a soldier against an enemy. Comp. צָבָה.) It is applied to the sacred service, i. e. the ministry of the priests in the temple, Nu. 4:23; 8:24; 1 Sam. 2:22.

HIPHIL, *to cause to go forth, to muster soldiers*, 2 Ki. 25:19; Jer. 52:25. Hence—

צָבָה const. צָבָה plur. צְבָאוֹת m. (but twice however, with a fem. verb, Isa. 40:2; Dan. 8:12).

(1) *army, host*, *σπαρὸς* (pr. going forth to war), 1 Sam. 8:13; 10:7, and frequently. צָבָה שֶׁר leader of an army, Gen. 21:22. צָבָה שֶׁר soldiers, Num.

31:53. צָבָה שֶׁר Deut. 24:5. צָבָה Num. 31:27, 28; and what is of far more frequent occurrence צָבָה שֶׁר Nu. 1:3, seqq., to go out to the host, i. e. to make war. Often also used of the (sacred) host of the Levites, Nu. 4:23, 35, 39, 43.

Specially—(a) צָבָה שֶׁר הַשָּׁמַיִם *the host of heaven* is applied—(a) to the host of angels that stand round the throne of God (*σπαρὶὰ οὐράνιος*, Luc. 2:13), 1 Ki. 22:19; 2 Ch. 18:18; Ps. 148:2; comp. צָבָה שֶׁר Ps. 103:21; and צָבָה שֶׁר Josh. 5:14, 15; used of Jehovah himself [manifested in the person of the Son].—(β) used of the sun, moon, and stars (*δυνάμεις τῶν οὐρανῶν*, Matth. 24:29), Isaiah 34:4; 40:26; 45:12; Jerem. 33:22; Dan. 8:10; often used when the worship of the stars is mentioned, Deut. 4:19; 17:3; 2 Kings 17:16; 21:3, 5; Zeph. 1:5; it is sometimes so used that a special mention precedes of the sun and moon (Deut. 17:3; Jer. 8:2), and even of the stars (Deut. 4:19; Dan. 8:10); and this word is added as being more general, and comprehending all the heavenly bodies, as it were all the deities [?] of heaven (Dan. 4:32); compare Job 38:7 (where angels and stars are mentioned together); and Isa. 24:21 (where the host of heaven, צָבָה שֶׁר הַשָּׁמַיִם, is in opposition to the kings of the earth). Once rather more boldly צָבָה (by zeugma) is applied also to the *inhabitants of the earth*, or rather to *whatever fills the earth* (elsewhere *מְלֵא הָאָרֶץ*, the plants even being included. Genesis 2:1, וַיִּבְרָא הָאֱלֹהִים וְהָאָרֶץ וְכָל־צָבָאָם, which, with the zeugma resolved, is thus explained in Neh. 9:6, הַשָּׁמַיִם וְכָל־צָבָאָם הָאָרֶץ וְכָל־אִשׁ־עָלֶיהָ; compare Ex. 20:11, הַשָּׁמַיִם וְהָאָרֶץ ... וְכָל־אִשׁ־בָּם. Hence Jehovah is very often called—

(b) הַיְהוָה אֱלֹהֵי צְבָאוֹת Ps. 80:15; הַיְהוָה אֱלֹהֵי צְבָאוֹת Jer. 5:14; 15:16; 38:17; 44:7; הַיְהוָה אֱלֹהֵי צְבָאוֹת Ps. 59:6; 80:5; הַיְהוָה אֱלֹהֵי צְבָאוֹת "Jehovah (God) of the heavenly hosts" (a construction which I have noticed on Isaiah 1:9); this appellation of the most high God, is very frequent in the prophetic books, especially in Isaiah, Jeremiah, Zechariah, Malachi; never found in the Pentateuch [nor in Joshua] nor Judges [nor in Ezekiel, Job, or Solomon]. As to the meaning of the phrase, compare Josh. 5:14, 15; although the Hebrew writers seem sometimes to have regarded God as the leader and patron of the host of Israel [as of course he was], see 1 Sa. 17:45; compare 2 Sam. 5:24. In the later books of the Old Test. God is called, in the same sense אֱלֹהֵי הַשָּׁמַיִם, אֱלֹהֵי שְׁמַיָּא; see שְׁמַיָּא. LXX. commonly *παντοκράτωρ*.

(2) *warfare*, almost always figuratively used of a wretched and miserable condition, Job 7:1; 10:17; 14:14; Isa. 40:2; Dan. 10:1, "and the edict is true

צבא גדול and **יִצְבָּא גְדוֹל** (belongs to, a long warfare," to many calamities to be endured.

צָבָא Ch. fut. **יִצְבָּא** TO WILL, TO WISH, TO BE WILLING, to desire, prop. to be inclined, prone, see **צָבָא** No. 3, Dan. 4:14, 22, 29; 5:19, 21. (Syr. idem.)

Derivative, **צָבוּ**.

צָבָאִים and **צָבָאוֹת** pl. from **צָבִי** a gazelle.

צָבָאִים ("gazelles"=**צָבָאִים**, or "hyenas"=**צָבוֹיִם**, [*Zeboim*], Hos. 11:8, and **צָבוֹיִם** Gen. 10:19; 14:2; Deut. 29:22, pr. n. of a town in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered with the Dead Sea.

צָבַב not used in Kal, cogn. to **רָבַב**—(1) TO GO SLOWLY.

(2) to flow, Arab. **صَبَّ** to flow, to drop, as water, **صَبَّ** to pour, to pour out, to pour upon. To this root I refer—

HOPHAL **הִצְבַּב** (formed in the Chaldee manner), in a place which interpreters have vainly tortured, Nah. 2:8, where I thus join the words **הִתְקַל וְהִצְבַּב** "the palace is dissolved, and made to flow down."

Derivatives, **צָב**, and —

צָבְבָה with the art. **הַצָּבְבָה** ("walking slowly"), [*Zobebah*], pr. n. f. 1 Ch. 4:8.

צָבָה—(1) i. q. Hebr. **צָבָה** TO GO FORTH to battle, to wage war, Isa. 29:7, **צָבָה** i. q. **צָבָאִים** **עָלֶיהָ** "those who make war with her."

(2) to come forth, as a star, i. q. Arab. **صَبَا** to come forth, to go out; hence to shine, to be bright, whence **צָבִי** splendour, glory.

(3) to project, to be prominent (Arab. **صَبَا** Conj. I. and **صَبَا** Conj. II. to impend over any thing); hence to swell (used of the belly), Num. 5:27, and, figuratively—

(4) to be inclined, to will, compare **הִפָּץ** and **הִפָּעָה**. (Arab. **صَبَا** id., Ch. and Syr. **צָבָא**, which see.)

HIPHAL, causat. of No. 3, to cause to swell, Num. 5:22. Hence—

צָבָה f. **צָבָה** adj. swelling, Num. 5:21.

צָבוּ Ch.—(1) prop. will, desire (from the root **צָבָא**); also—

(2) a thing, matter, Syr. **حُفَة** Dan. 6:18, compare **חִפָּץ** No. 4.

צָבוֹעַ m. ἀπ. λεγόμεν. Jer. 12:ξ *hyena*, i. q. Arab. **ضَب**. LXX. *βαίνα*. Others take it generally as a rapacious animal, compare Talmud, **צָבוֹעִים**, Arab. **ضَبَاع** rapacious animals. See Bochart, Hieroz. part i. p. 829. Root **צָבַע** No. II.

צָבַע fut. **יִצְבֹּעַ** TO REACH OUT TO; only once found, Ruth 2:14. Arab. **ضَبَط** to grasp, to snatch.

צָבִי m., in pause **צָבִי** (from the root **צָבָה** No. 2). (1) splendour, glory, Isa. 4:2; 24:16; 28:1, 4, 5. **צָבִי מַמְלָכוֹת** the glory of kingdoms, used of Babylon, Isa. 13:19. **צָבִי הָאָרֶץ** the glorious, or beautiful land, Dan. 11:16, 41; and simply **צָבִי** 8:9 (and very often in the rabbins), of the land of Israel, compare Eze. 20:6, 15; 26:20; Jerem. 3:19; and Dan. 11:45. **הָר צָבִי קֹדֶשׁ** "the mountain of holy beauty," used of Mount Zion.

(2) a gazelle, so called from the beauty of its form (Arab. **ضَبِى**, Aram. **ܕܒܝ**), 1 Ki. 5:3; Isa. 13:14; Prov. 6:5. See Bochart, Hieroz. t. i. p. 924, seq.; 895, seq.; and the note of Rosenm. t. ii. p. 304, ed. Lips. The Hebrews, like the Arabs, so much admired the beauty of the gazelle, that they compared to them whatever is handsome and beautiful (Cant. 2:9; 4:5; 7:4, comp. Prov. 5:19), and even swore by them, as Cant. 2:7; 3:5, "I adjure you, O ye daughters of Jerusalem, by the gazelles, by the hinds of the field," compare Arab. **لا بظبي** "nay, by the gazelles!" (do not so and so), like the Germ. *bei Reibe nicht*. Pl. **צָבִיִּים**, **צָבִיִּים** 2 Sam. 2:18; **צָבָאִים** 1 Ch. 12:8; and **צָבָאוֹת** Cant. 2:7; 3:5.

צָבִיָּה ("a female gazelle"), [*Zibia*], pr. n. m. 1 Ch. 8:9 ["apparently of a woman" Thes.].

צָבִיָּה f. of the noun **צָבִי**, a female gazelle, Cant. 4:5; 7:4.

צָבִיָּה ("a female gazelle"), [*Zibiah*], pr. n. of the mother of king Joash, 2 Ki. 12:2; 2 Chron. 24:1.

צָבוֹיִם see **צָבָאִים**.

I. **צָבַע** i. q. **صَبَغ** TO DIP IN, TO IMMERSE, hence to dye, to tinge (cogn. to **כָּבַע**, which see); whence **צָבַע** something dyed, and **צָבָעָה** a finger, especially the forefinger, so called from being dipped into things, although the Arab. **اصبع** is written with **ع**.

II. **צָבֵעַ** i. q. **سَبَّع** TO RAVEN as a wild beast;

whence **צָבִיעַ** a ravenous beast, hyæna, Arab. **سَبَّع** and **سَبَّاع** a lion; **سَبَّاع** ravenous animals.

צָבַע Ch. *to dip into*. PAEL, id. Dan. 4:22.

ITHPAEL **צָבַע** *to be wet, moistened*, Dan. 4:12, 10, 30; 5:21. In Targ. often for *to dye, to tinge*, like the Syr. and Arab. **صَبَّغ**.

צָבַע m. *something dyed, a versicoloured garment*, Jud. 5:30.

צָבֵעוֹן (Ch. "versicolour"), [*Zibeon*], pr. n. a son of Seir, a chief of the Horites, Gen. 36:2, 20, 24, 29.

צָבֵעִים ("hyænas"), [*Zeboim*], pr. n. of a valley with a town of the same name in the tribe of Benjamin, 1 Sa. 13:18; Neh. 11:34.

צָבַר fut. **יִצְבֹּר**. TO HEAP UP, TO STORE UP, as corn, Gen. 41:35; treasures, Job 27:16; a mound, Hab. 1:10. (Ch. **צָבַר** and Arab. **ضَبَّرَ** id. Kindred is **צָבַר**, whence **צָבֹר** which see.) Hence—

צָבָרִים m. pl. *heaps*, 2 Ki. 10:8.

צָבַת an unused root, Chald. to bind together, whence—

צָבַת or **צָבַת** only in pl. **צָבָתִים** a handful, once found Ruth 2:16.

צָד m. with suff. **צָדוֹ**, pl. **צָדִים** (from the root **צָדַר** which see).

(1) a side, Deut. 31:26; 2 Samuel 2:16, and frequently; specially apparently used of the left side, 1 Sa. 20:25; Psalm 91:7 (opp. to **יְמִין**). **צָדַר** at the side of any thing, Deut. 31:26; Joshua 12:9; **עַל צָד** at the side, i. e. on the arms where children are carried, Isa. 60:4; 66:12. With **ה** parag. **צָדָה** on the side, 1 Sa. 20:20.

(2) an adversary, Jud. 2:3.

צָד Ch. i. q. Heb. No. 1, *side*. **צָדַר** on the side, or part of, Dan. 6:5. **צָדַר** at or against the part of, Vulg. *contra*, Dan. 7:25.

צָדָה Ch. *purpose, design*. Daniel 3:14, **הֲצָדָה** ("is it done) of design?" Compare the Heb. **צָדָה**, **צָדָה**.

צָדַד Arabic **ضَدَّ** and **ضَدَّ** TO TURN ONESELF from any one, *to turn to him the side*, not the face, hence Conj. III. *to oppose oneself to any one, to*

be adverse to him. Hence **צָדַר** side, also adversary, and—

צָדָד or **צָדָדָה** ("a mountain," pr. "the side of a mountain," Arab. **ضَدَّ**, [*Zedad*], pr. n. of a town on the northern frontier of Palestine, Numbers 34:8; Eze. 47:15.

צָדָה [see below] (kindred to the verb **צָדַר**), TO LIE IN WAIT for any one, followed by an acc. Ex. 21:13; followed by **נֶפֶשׁ** to lie in wait for life, 1 Sa. 24:12. Derivatives, **צָדָה**, Ch. **ضَدَّ**.

NIPHAL, according to the Chaldee and Syriac use, *to be desolated* (perhaps prop. *to be taken by lying in wait*), Zeph. 3:6.

[In Thes.—

"I. **צָדָה**—(1) TO CUT DOWN, TO MOW, whence the name of the letter **צ**. Hence—

(2) *to lay waste a country or city*; so Ch. etc."

"NIPHAL, *to be laid waste*, used of cities, Zeph. 3:6. Parall. **נִשְׁמָה**. Jerome, *desolata sunt*."

"II. **צָדָה**—(1) prop. TO FIX THE EYES on any thing. So Syr." Hence—

"(2) *to fix the mind on anything, to search for*, followed by an acc. 1 Sa. 24:12. Absol. Ex. 21:13."

צָדָה see **צָדָה**.

צָדוֹק ("just"), [*Zadok*], pr. name, m.—(1) the father-in-law of king Uzziab, 2 Ki. 15:33; 2 Chron. 27:1.—(2) 2 Sa. 8:17; 15:24.—(3) 1 Chr. 5:38.—(4) Neh. 3:4; 10:22.—(5) Neh. 3:29; 13:13.—(6) Neh. 11:11.

צָדָה f. *lying in wait, deliberate purpose*, Nu. 35:20, 22; from the root **צָדָה**.

צָדִים, with the art. **הַצָּדִים** ("sides"), [*Ziddim*], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

צָדִיק adj.—(1) *just, righteous* (gerecht), used of a judge or king, who maintains the right and dispenses justice, 2 Sa. 23:3; hence used very often of God as being a just judge, Deu. 32:4; Job 34:17; Jer. 12:1; Psa. 11:7; 119:137; both in punishing, 2 Ch. 12:6; Ezr. 9:15; Lam. 1:18; Dan. 9:14; and in rewarding, Ps. 112:6; 129:4; 145:17; Isa. 24:16 (where God is called **הַצָּדִיק** *kar' éxochýn*); also, as fulfilling his promises, Neh. 9:8; **כִּי צָדִיק** *and thou hast fulfilled thy words, because thou art righteous*. Verse 33; Isa. 45:21.

(2) *one who has a just cause* (der Recht hat)—(a) in a forensic cause (opp. to **רָשָׁע**). Ex. 9:27, **הַצָּדִיק**

יְהוָה צָדִיק וְאֵנִי וְעַמִּי הָרָשָׁעִים "Jehovah is just (his cause is just), I and my people (our cause) is unjust." Ex. 23:8; Pro. 18:17.—(b) in assertion, one who speaks what is right and true, whence adv. *rightly, truly*, Isa. 41:26 (compare 43:9, where in the same context is צָדִיק). Hence—

(3) of a private person, *just* towards other men (Pro. 29:7), obedient to the laws of God; hence *upright* (reddtlich), *honest, virtuous, pious* (all of which are comprehended by Cicero by the name of *justitia*, Offic. ii. 10, *justitia, ex qua una virtute boni viri appellantur*. De Fin. v. 23, *justitia ... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem*. Partit. xxii. extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*). Gen. 6:9; 7:1; Ps. 5:13; 11:3; 31:19; 34:20; 37:25; 72:7; Job 12:4; 17:9. It is very often joined with צַדִּיקִים, יָשָׁר, יֵשֶׁר, and very often opposed to רָשָׁע Pro. 10:3, 6, 7, 11, 16, 30; Gen. 18:25, etc. Similarly also Cicero, locc. cit. The Hebrews ascribe to a just man, 'benediction and liberality, Psa. 37:21; Pro. 12:10; 21:26; temperance and sobriety in eating, Prov. 13:25, and in speaking, Pro. 15:28; the love of truth, Pro. 13:5; wisdom, Pro. 9:9. Emphatic used of innocence from sin, Eccl. 7:20, "there is not a just man upon earth who doeth good and never sins." A little before, in verse 16, the words "be not too just...lest thou destroy thyself," should apparently be understood of the admirer of his own virtue (צַדִּיק בְּעֵינָיו) Job 32:1.—Isa. 49:24, Alb. Schultens renders צַדִּיק the *powerful warrior*, as if it were the same as עָרִין verse 25; but שָׂבִי צַדִּיק is, prey justly taken; see my observations on this in Gerni. Trans. ed. ii.

צָדִיק fut. יִצְדַּק pr. TO BE RIGHT, STRAIGHT, i. q. יָשָׁר as of a straight way (see צָדִיק Ps. 23:3). (Arab. صدق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܥܕܩ to be right, suitable.) Hence—

(1) *to be just, righteous* (gerecht seyn), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) *to have a just cause* (Recht haben)—(a) in a forensic sense. Gen. 38:26, צָדִיקָה תִּהְיֶינִי "her (Thamar's) cause is more just than mine." Job 9:15, 20; 10:15; 13:18; 34:5. Opp. to רָשָׁע to have an unjust cause.—(b) *to speak the truth, or what is right*, amongst disputants, Job 33:12. Hence—(c) *to obtain one's cause* [to be justified, in a forensic sense]. Isa. 45:25.

(3) *to be upright, righteous* (see צָדִיק No. 3), Job 15:14; 22:3; 35:7; followed by צָדִיקִים Job 143:2; צָדִיקִים Job 9:2; 25:4; צָדִיקִים Job 4:17; i. e. in the judgment of God. Also *to declare righteous*, Eccl. 16:52.

NIPHAL, prop. to be declared just; hence *to be vindicated from wrongs*. Dan. 8:14, וְיִצְדַּקְךָ Vulg. not amiss, *mundabitur sanctuarium*.

PIEL—(1) *to render just, or righteous, or innocent* (Eccl. Lat. *justificavit* [to declare righteous]). Eze. 16:51, "thou hast justified thy sisters by thy crimes;" i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, וְיִצְדַּקְתָּ יִשְׂרָאֵל מִן בְּנוֹת יְהוּדָה, "Israel has justified herself more than Judah," appears just in comparison with her.

(2) *to declare any one just or innocent*, Job 33:32; followed by יִצְדַּקְתָּ oneself, Job 32:2.

HIPHIL—(1) *to make just, or upright, or pious*, by one's example and doctrine; followed by an acc., Dan. 12:3; followed by לְ [to justify, i. e. declare righteous, see No. 2], Isa. 53:11.

(2) i. q. Piel No. 2, *to declare any one just*—(a) in a forensic sense, *to absolve, to acquit*, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; *to make any one's cause to prevail*, Isa. 50:8.—(b) *to declare any one to have given a right opinion* (jem. Recht geben), to approve of any one's opinion; see Kal No. 2. b, Job 27:5.

HITHPAEL, *to purge oneself* (from suspicion), Gen. 44:16.

Derived nouns, צִדְקָה, צִדְקָה, צִדְקָה.

צָדִיק with suff. צִדְקָה m.—(1) in a physical sense, *straightness, rightness*, i. q. יָשָׁר. Ps. 23:3, צִדְקָה "straight paths." Hence in an ethical sense—

(2) *rectitude, right, what is right and just* (das Recht), *what is so, or ought to be so*, compare No. 2, a; Ps. 15:2, פֶּעַל צָדִיק "one doing what is right," acting rightly; compare צָדִיקָה Isa. 64:4; Ps. 45:8; Job 8:3; 39:3, צָדִיקָה "to my Creator I will ascribe rectitude," i. e. I will vindicate his right. Hence צָדִיק to judge the right, i. e. justly, Deu. 1:16; 16:18; Jer. 11:20; צָדִיק just judgment, Isa. 58:2; צָדִיק, מִאֲנֵי צָדִיק just balances, a just weight, Lev. 19:36; Job 31:6; Eze. 45:10; צָדִיק זֶבַח just sacrifices, i. e. such as are due, rightly offered, Deut. 33:19; Ps. 4:6; 51:21. With a suff. *the right, the just cause of any one*, Ps. 7:9, "judge me בְּצִדְקִי according to my right;" Ps. 18:21, 25; Job 6:29, compare Ps. 17:1. Often joined are צָדִיק וְיָשָׁר what is right and just, Ps. 89:15; 97:2. Also *the right which we speak*, i. e. *the truth*, Ps. 52:5; Isa. 45:19.

(3) *justice*, i. q. צדקה, as of a judge, Lev. 19:15; of a king, Isa. 11:4, 5; 16:5; 32:1; of God, Ps. 9:9; 35:24, 28; 50:6; 72:2; 96:13; hence *righteousness, integrity* (see צדק No. 3), Isa. 1:21; 51:1, 7; 59:4; Ps. 17:15; Hos. 2:21.

(4) *liberation, welfare, felicity* [?] (as being the reward of virtue, see Isa. 32:17). So often when there is in the other member ישועה, ישועה Isa. 41:2; 45:8; 51:5; Dan. 9:24; Ps. 132:9 (compare verse 13). Used of the servant of God, Isa. 42:6; קראתיך, "I have called thee with deliverance," i. e. that thou mayest come with deliverance, mayest bring it (compare Jer. 26:15), and used in the same sense of Cyrus, Isa. 45:13; אנכי העירותינו בצדק, "I raised him up (that he may come) with deliverance," also i. q. צדקה Isa. 61:3; אילי הצדק, "terebinths of blessing" (auf denen Gottes Segen ruht, gesegnete Zerebinthen, as it is said gesegnetes Land). Very frequently also the word צדקה (which see) is thus used; and this signification has been vainly [?] rejected of late by Moeller (De Authentia Esaiæ, p. 186), and Kleinert (Die Echtheit der Jes. Weissagungen, i. p. 255, seq.). Compare צדקה No. 4.

צדקה f.—(1) *rectitude, right*. (A trace of the original meaning is found in the phrase הלקח צדקות Isa. 33:15.) 2 Sa. 19:29, "what right have I any more?" Neh. 2:20. Joel 2:23, למחרת לצדקה, "the early rain according to right," i. e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king, Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud 5:11, צדקות פרונו, "his justice (acts of justice) towards his princes," i. e. aid extended to them, victory, which he bestowed on them.

(3) In private persons, *righteousness, piety, virtue*. Isaiah 5:7; 28:17; 46:12; 54:14; 59:14. צדקה צדקה Isaiah 56:1; 58:2. Gen. 15:6, "(God) reckoned it to him for righteousness," took it as a proof of his probity or piety. [But see the true doctrine of "faith counted for righteousness," Rom. iv.] Deu. 6:25. Plur. צדקות righteous acts, Isaiah 64:5. צדקות יְהוָה piety such as pleases God, Psalm 5:9. Sometimes specially it is kindness and mercy, Ps. 11:7; 24:5; liberality [?], Prov. 10:2; Micah 6:5. LXX. very often ελεημοσύνη, Deuter. 6:25; 24:13.

(4) *welfare* [?], i. q. צדק No. 4, which see (parall.

ישועה, ישועה), Isai. 45:8; 46:13; 48:18; 51:6, 8, 54:17; 56:1; 57:12; 59:9, 17; 61:10, 11.

צדקה Ch. *liberality, beneficence*, Dar. 4:24 So often in the Talmud. and the Rabbins. Compare Sam. צדקה used of almsgiving, Arab. صدقة, Syriac ܥܕܩܬܐ, compare צדקה No. 3 fin.

צדקיהו ("justice of Jehovah"), [Zedekiah, Zidkijah], pr. n.—(1) of a king of Judah, 600—588, B. C., to whom this name was given by Nebuchadnezzar, instead of his former name מתיניה, 2 Ki. 24:17; 1 Ch. 3:15; Jer. 1:3.—(2) of a false prophet under Ahab, 1 Kings 22:24; 2 Ch. 18:10, 23; also צדקיה 1 Ki. 22:11.—(3) Jer. 29:21, 22.—(4) 1 Ch. 3:16.—(5) Jer. 36:12.

צָהָב TO SHINE, kindred to the root ִהָב [Arab. صَبَّ], see more at the root ִהָב.

HOPHAL, part. מְצֹהֵב *polished, shining* (like gold), Ezra 8:27. Hence—

צָהָב m. *yellow*, like gold, used of a hair, Levit. 13:30, seqq.

צָהָב an unused root, i. q. צָהָב, צָהָב (which see), pr. to be white, shining; hence to be sunny, shone upon and dried up by the sun (Syr. and Ch. צָהָב to be thirsty). Hence צָהָב, צָהָב, צָהָב [under צָהָב in Thes.]. In Arabic, the middle radical ה being softened, there is صَوَّى صَوَّى dry up; and in Hebrew צָהָב, in the noun צָהָב.

צָהָב—(1) i. q. צָהָב, צָהָב (see at the root צָהָב), to SHINE, see Hiphil. It is applied—

(2) to an acute and clear voice; hence to neigh as a horse, (Arab. صهل compare هَلَل and هَلَل), Jer. 5:8; to shout for joy, to cry out (for joy), used of persons, Isa. 12:6; 54:1; followed by ָ because of anything, Isa. 24:14.

PIEL, causat. of Kal No. 2, but in a bad sense, used of a cry from fear or terror. Isa. 10:30, צָהָב קוֹלְךָ, "make thy voice shrill," i. e. cry with a loud voice.

HIPHIL, causat. of Kal No. 1, to cause to shine, Psa. 104:15.

Derivative, מְצֹהֵב, righteous.

צָהָב (like the kindred verbs צָהָב, צָהָב, see under צָהָב), to SHINE. Arab. ظَهِر to appear, to come forth, to reveal oneself, and طَهِر to be pure; both coming from the idea of shining. Hence צָהָב light, splendour, and צָהָב oil, so called from its brightness.

woman) through the holes of a vail; compare Germ. blinfen, blinzen.

(2) to flourish (prop. to produce flowers), Num. 17:23; Ps. 72:16; 90:6; 103:15; metaph. 92:8. Derivatives, צִיץ, צִיץָה, צִיץָה.

I. צִוּק TO BE NARROW, STRAITENED, COMPRESSED. (Arabic ضاى Med. Ye. Æth. ጠቀ: to straiten, to compress, kindred roots are עָק and also עָנַק, and those connected with them.)

חִפְּיָה—(1) to straiten, to press upon any one, followed by a dat. and acc., Deu. 28:53, seqq.; Jer. 19:9; Job 32:18; specially to straiten a city by siege, Isa. 29:7. Part. מַצִּיק oppressor, Isaiah 51:13.

(2) to urge any one with prayers, with an acc., Jud. 14:17; with a dative, 16:16.

Derivatives, מְצוֹק, מְצוֹקָה, מְצוֹקָה, מְצוֹקָה.

II. צִוּק—(1) i. q. יָצַק TO POUR, Job 29:6; 28:2, אָבֶן יָצַק נְחוֹשֶׁה “and the stone is poured out (to make) brass,” i. e. they melt the ore into brass. Metaph. Isa. 26:16, צִוּקֵי לֵחַשׁ “they pour out a prayer” (צִוּקֵי, Milra, is pret. Kal with Nun paragoric, for יָצַק).

(2) i. q. הִצִּיק to set up; whence מְצוֹקָה a column.

צוֹק m. distress, Dan. 9:25, and—

צוֹקָה f. id. Pro. 1:27; Isa. 30:6.

צוֹר (“rock,” i. q. צוֹר, pr. n. Tyre (Greek Τύρος, from the Aramæan form ܛܪܝܢ, ܛܪܝܢ), a city of the Phœnicians, celebrated for its traffic, and very rich; the more ancient part of it, which was strongly fortified, afterward called Palætyrus 2 Sa. 24:7, and עִיר מְבִצֵּר צוֹר Josh. 19:29), was situated on the main land, the later city on an opposite island, see Isa. 23:4; Eze. 26:17; 27:4, 25; comp Menand. Ephes. in Josephus, Archæol. ix. 14, § 2; viii. 2, § 7; and as to the history of the city, see my Comment. on Isa. i. page 707, seqq. The domestic name צוֹר is found—besides the Old Test. 2 Sa. 5:11; 1 Ki. 5:15; 7:13; Ps. 45:13; Eze. 26:2;—in the inscriptions of the coins struck at Tyre in the time of the Selenidae, either briefly לצוֹר (צוֹר, Τύρος), or more fully לצוֹר אִם צוֹרָה of Tyre, the metropolis of the Sidonians, sc. money; see Mionnet, Descr. des Médailles, t. v. pl. 23, 24; Kopp, Bilder u. Schriften der Vorzeit, ii. page 212. At present the ruins of the ancient city, called צוֹר are situated on a peninsula, from Alexander the Great having joined the island to the shore by an embankment. Gent. צוֹר, which see

צוֹר fut. יַצִּיר, יַצִּירָה, (like the kindred root יָצַר), TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence—(1) to bind together (into a bundle or roll), i. q. צוֹר No. 1. Pret. צָרָה Deut. 14:25; יָצַר 2 Ki. 12:11; וַיַּצֵּר 5:23.

(2) to press with siege, to besiege a city, followed by an acc. of the city, 1 Ch. 20:1; more often followed by על Deut. 20:12; Eze. 4:3; Daniel 1:1; אל Deut. 20:19; absol. Isai. 21:2; also followed by על 2 Sam. 20:15; and אל 1 Sam. 23:8, of the person besieged in the city. Once with acc. and על of the city, Isa. 29:3, וְאֶתְּרִי עָלַי מְצִב, i. e. “I will push forward hosts (of soldiers) against thee” (אֶתְּרִי שִׁבְעָה וּמֵגֵן עָלַי). Metaph. Psalm 139:5, אַחֲרֵי וְאֶחָד מִצִּדֵּי, “thou besettest me on every side,” so that I cannot flee from thee.

(3) to urge, to press upon any one in pursuit. i. q. צוֹר No. 4, Deu. 2:9; Exod. 23:22. Part. צוֹרֵם Esth. 8:11; also to stir up any one, to urge him to rise, Jud. 9:31.

(4) to cut (pr. to press with a knife, compare וָרָד to press, to cut), to divide. Arab. صال Med. Waw id. Hence צוֹר edge.

(5) to form, i. q. יָצַר (derived from the idea of cutting), Arab. صو id., fut. יַצִּיר Ex. 32:4; 1 Kings 7:15; and יַצִּירָה Jer. 1:5 כְּחִיב. (Aram. id.)

Derivatives, צוֹר, צוֹרָה, צוֹרָה, צוֹרָה, צוֹרָה, צוֹרָה.

צוֹר m.—(1) stone, pebble (so called as being a compact solid mass. Others take it as pr. a piece of rock, see No. 2), Isaiah 8:14. Job 22:24, צוֹר נְחָלִים “the pebbles of the brooks” (compare Gramm. § 106, 3, c).

(2) a rock, Job 18:4; 24:8; metaph. used of God, the refuge and protection of Israel, Isa. 30:29; Deut. 32:37, “the rock where they took refuge;” Ps. 18:3, 32, 47. By another figure (drawn from a quarry), it is applied to the founder of a nation Isa. 51:1. Pl. צוֹרוֹת Job 28:10.

(3) edge, from the root No. 4. Psalm 69:44, צוֹר קֶרֶב “the edge of a sword,” according to which analogy, Josh. 5:2, 3, חֲרָבוֹת צוֹרִים are sharp knives, compare צוֹר Exod. 4:25; and so Ch. But LXX., Vulg., Syr., Arab. understand it to mean knives made of stone (compare צוֹר No. 1) which the ancient Orientals used in castrating and circumcising. I wonder that those who hold this opinion (such as Maurer on Jos. loc. cit.) should have neglected the words added by the LXX. Josh. 24:30, ἐκ τῶν λίθων εἰς τὸ μνημεῖον εἰς ὃ ἔθαψαν αὐτὸν (Joshua) ἐκ τῶν

also called צִלְחָה Num. 26:13.—(2) Gen. 23:8; 25:9.—(3) 1 Ch. 4:7.

צִי m. (for צִיָּה from the root צָהָה [in Thes. from צָהָה])—(1) *dryness, a dry region, a desert*; whence צִיָּה an inhabitant of a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be preferred to derive צִי from צָהָה with the signification of erecting, setting up; compare צִיָּה a column), Isa. 33:21. Plur. צִיִּים Num. 24:24, and צִיִּים Dan. 11:30. Castell brings forward from the Arabic صَوَاة small vessel, but in the Kamûs this word is not found.

צִיבָא (for נְצִיבָא “a plant”), [Ziba], pr. n. of a servant of [the house of] Saul, 2 Sa. 9:2; 16:1.

צִיד m. (from the root צוּד to hunt)—(1) *hunting*, Gen. 10:9.

(2) *prey taken in hunting*, Gen. 25:28.

(3) *food*; prop. the produce of hunting, Job 38:41 (of ravens); hence any other food, Neh. 13:15; Ps. 132:15; especially *provision for a journey*, Josh. 9:5, 14; compare צִידָה.

צִידָה (from the root צוּד m., a hunter, Jer. 16:16.

צִידָה or צִידָה f. of the preceding; *food*, Psalm 78:25; especially *provision for a journey*, Gen. 42:25; 45:21 (Aram. ܨܝܕܐ id.); whence the denom. ܨܝܕܐ; see צוּד Hithpael.

צִידוֹן (“fishing”) pr. n. f., *Zidon*, a very ancient and wealthy city of the Phœnicians (Gen. 10:15); fully called צִידוֹן הַגָּדוֹל (Sidon the great, or Sidon the metropolis), Josh. 11:8; 19:28; compare Jud. 1:31; 3:3; 18:7; the name of this city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included, Gen. 10:15; Jud. 1:31; 3:3; 1 Kings 11:1, 5, 33; 2 Ki. 23:13; Deu. 3:9; comp. Σιδόνιοι, Homer Il. vi. 290; xxiii. 743; Od. iv. 84; xvii. 424; which name is used with the same extent of meaning. Hence it may be understood why Ethbaal, king of Tyre (see Menand. in Jos. Arch. viii. 3, § 2), is called the king of the Sidonians (i. e. of Phœnicia), 1 Ki. 16:31; and why there is on the coins of Tyre (see צֶרֶם, לצֶרֶם (money) “of Tyre, the metropolis of the Sidonians.” See farther in my Comment. on Isa. 23:2. On the coins of the Sidonians themselves there is צִידוֹן, לצִידוֹן, לצִידוֹן of Sidon, of the Sidonians). Within the walls of the ancient city there is a village called צִידוֹן. Hence the Gentile noun —

צִידוֹנִי a *Sidonian*, Deut. 3:9; f. צִידוֹנִית a *Sidonian woman*, 1 Ki. 11:1

צִידָה an unused root, i. צִידָה which see; to be sunny, arid; hence צִידָה.

צִידָה f. *aridity, drought*, Job 24:19; whence צִידָה arid, desert land, Ps. 63:2; 107:35. Without צִידָה id., Ps. 78:17. Root צָהָה.

צִידוֹן m. *arid land*, Isaiah 25:5; 32:2; from the root צָהָה.

צִידוֹן (a “sunny place,” a “sunny mountain;” from the root צָהָה [in Thes. from צָהָה]; comp. Arab. ܨܝܕܐ a fortress; the radical *h* is retained in Syriac and Arabic, in which the name is written ܨܝܕܐ, ܨܝܕܐ, pr. n. f. *Zion*, the higher and southern hill (not the northern, as Lightfoot thought; see especially Barhebr. Chron. p. 282, lin. 5), on which the city of Jerusalem was built. It included the more ancient part of the city, with the citadel and temple (Mount Moriah, on which the temple was built, being reckoned to Zion [separated by a narrow valley]); also called *the city of David*, 2 Chron. 5:2. Very often used by the prophets and poets for Jerusalem itself, Isa. 2:3; 8:18; 10:24; 33:14, and its inhabitants (fein.), Isa. 1:27; 49:14; 52:1. Psalm 97:8; Zeph. 3:16. They are also poetically called *the daughter of Zion* (see בַּת No. 5) בַּת צִידוֹן Isaiah 1:8; 10:32; 62:11 (also while in exile, Isa. 40:9; Zech. 2:11, 14); and יְהִישָׁכָן צִי Isa. 12:6; but בָּנוֹת צִידוֹן are *the women of Jerusalem*, Isa. 3:16, 17; 4:3. Once followed by a genit. Isa. 60:14, יִשְׂרָאֵל, צִידוֹן קְדוֹשׁ “The Zion of the Holy One of Israel,” i. e. sacred to him.

צִידוֹן m. *cippus, a pillar*; so called from its being set up, erected (see the root צָהָה Kal), 2 Ki. 23:17; whether sepulchral, Eze. 39:15, or to shew the way, Jer. 31:21.

צִידָה see צָהָה.

צִידָה (from צִי, צִידָה a desert; with the termination -) only in plur. צִידָה dwellers in the desert.—(a) persons, i. e. nomades, shepherds, Ps. 72:9; 74:14.—(b) animals, i. e. jackals, ostriches, wild beasts, Isaiah 13:21; 23:13; 34:14; Jer. 50:39.

צִיד see צִי.

צִידוֹן m. *prison* [“or stocks”], Jer. 29:20, from the root צָהָה.

צִיר ("smallness"), [*Zior*], pr. n. of a town in the tribe of Judah, Josh. 15:54.

צִיר see צוה No. 2.

צִיר see צוה.

צִיר (from the root צוה)—(1) *a shining plate*, on the forehead of the high priest, Ex. 28:36—38. Compare Ps. 132:18.

(2) *a flower*, Job 14:2. Plur. צִירִים (for צִירִים comp. וְצִירִים, וְצִירִים) 1 Ki. 6:18.

(3) *a wing* (compare at the root צוה), Jer. 48:9.

(4) [*Ziz*], pr. n. of a town, only once, 2 Ch. 20:16.

צִיר f. *a flower*. Isaiah 28:4, הַצִּיר הַפָּדֵל "a flower of fading," i.e. a fading flower, compare verse 1.

צִיר (for צִירִית) f. prop. *something like a flower or feather* (from צִיר with the fem. adj. termination -ית), hence—(1) *the forelock of the hair* (comp. הַצִּיר, Eze. 8:3).

(2) *the borders, the fringed edges* (Σαφτε, Zrobde), which the Israelites wore on the corners of their garments, Nu. 15:38, 39.

צִיקְלָג, צִיקְלָג, צִיקְלָג [*Ziklag*], pr. n. of a town in the tribe of Simeon, but for some time subject to the Philistines, Josh. 15:31; 19:5; 1 Sa. 30:1; 2 Sa. 1:1. (The Etymology is obscure. Simonis regards this as from צִיקָּל *an outflowing of a fountain*).

צִיר a root of doubtful authority, as a verb; as far as may be gathered from the derivatives—

(1) *to go in a circle* (kindred to צוה, צוה, צוה, צוה), whence צִיר hinge, writhing pain.

(2) *to go* (Arab. صار Med. Ye, to go, to arrive, comp. צוה, צוה), whence צִיר a messenger. Hence—

HITHPAEL הִצִּירִי Josh. 9:4, may be, "they betook themselves to the way." But no other trace of this form and signification is either found in Hebrew, or in Aramaean, and the ancient interpreters have all given it as הִצִּירִי "they furnished themselves with provisions for the journey," as in ver. 12, which appears to me preferable.

I. צִיר m.—(1) *the hinge of a door*, Prov. 26:14, from the root צִיר No. 1. From the same—

(2) צִירִים i. q. צִירִים pains (as if writhings) of a parturient woman, Isaiah 13:8; 21:3; 1 Sam. 4:19. Metaph. used of terror, Dan. 10:16, which is often compared with the pain and alarm in childbirth; compare צִיר V. to twist oneself with pain.

(3) *a messenger*, Pro. 13:17; 25:13.

II. צִיר m. (from the root צוה No. 5)—(1) *an idol* Isa. 45:16.

(2) *form*, Ps. 49:15 כחב

צִל m. (f. Isa. 38:8, compare the form צִלָּה), with suff. צִלִּי (from the root צלל No. III) *a shadow* (Arab.

ظل), Jud. 9:36; Ps. 80:11, etc. Metaph. Job 17:7,

"all my members (are) like a shadow," i.e. scarce a shadow of my body remains. Also—(a) used of anything fleeting and transient, Job 8:9; Psal. 102:12; Ecc. 8:13.—(b) *of a roof* which affords shade and protection (compare Lat. *umbra*); hence used for *protection and defence*; preserving sometimes however the image of a shadow, Psalm 17:8; 36:8; Isa. 16:3, "make thy shadow at noon as in the night," i.e. afford a safe refuge in glowing heat. Isa. 25:4, "thou (O Jehovah) art a shadow in heat;" sometimes not retaining the image, Nu. 14:9; Ecc. 7:12. In plur. is used the form צִלִּים.

צִלָּה PAEL, TO PRAY, Daniel 6:11; Ezra 6:10.

(Syr. Arab. صلا, and Æth. id.)

צִלָּה

TO ROAST, 1 Sa. 2:15; Isa. 44:16. (Arab.

صلا id. The signification of roasting and praying (see Chaldee) are referred to the common notion of warmth by Schult. on Har. i. p. 25, to that of softening by Jo. Simonis, in Lex.) Hence צִלִּי.

צִלָּה ("shadow"), [*Zillah*], pr. n. of a wife of Lamech, Gen. 4:19, 22.

צִלָּה, in צִלָּה קרי, ἀπ. λεγόμεν, κολλύρα, or a *round cake*. Jud. 7:13, צִלָּה קָחַם שְׁעָרִים, well rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root צלל No. II, where see it.

צִלָּה fut. יִצְלָה.—(1) TO GO OVER OR THROUGH (as a river), followed by an acc. 2 Sa. 19:18. (Compare צִלָּה.)

(2) *to attack, to fall upon*, used of the Spirit of Jehovah falling upon a man; followed by צל Jud. 14:19; 15:14; 1 Sam. 10:10; 11:6; followed by צל 1 Sam. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare צוה No. 2, d.)

(3) *to go on well, to prosper, to succeed* as an affair, (comp. Gerin. durchgehen, Fortgang haben; Lat. *lex perfertur*; He'. צִשָּׁר, צִשָּׁר, Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30. *to flourish*, of a plant (fortkommen), Ezek. 17:9, 10.

Followed by ? to prosper for anything, to be fit for anything, Jer. 13:7, 10. (Arab. *صَلَحَ* to be fit.)

Hirhil—(1) trans. *to make successful, to prosper*—(a) any one's affair, Gen. 24:21, 56; 39:3, 23.—(b) any person, followed by an acc. of person, 2 Ch. 26:5; followed by ? Neh. 1:11; 2:20.

(2) *to accomplish prosperously, to finish well*, 2 Chr. 7:11; Dan. 8:25; especially with the nouns *דרכו*, *דרכיו* to make one's way or counsel prosper, *to be successful*, Deut. 28:29. Psalm 37:7, *מַצְלִיחַ דְּרֹכָיו* "one who is successful in all things." Hence without the acc. *to be successful*, as an undertaking, Jud. 18:5; as a person in any undertaking, 1 Ki. 22:12, 15; 1 Ch. 22:13; 29:23; 2 Ch. 18:14; Pro. 28:13; Jer. 2:37.

["II. *צִלַּח* i.q. Ch. *צִלַּח* *to flow, to be poured out* as water. Hence *צִלְחָת, צִלְחִית, צִלְחָת*."]

צִלַּח Ch. i.q. Heb. *צִלַּח*, APHEL *הִצְלַח* (Heb. form)—(1) trans. *to cause any one to go on well*, i.e. to promote quickly to public offices and honour (*schnell avan.iren, sein Glück machen lassen*), Dan. 3:30; *to accomplish anything prosperously*, Ezr. 6:14.

(2) *to be prospered*, i.e. to be raised to great honours, Daniel 6:29; *to be prospered as a thing*, Ezr. 5:8.

צִלְחָה f. only pl. *צִלְחוֹת* 2 Ch. 35:13, *pans*, such as were flat and broad, not deep. The primary idea is in shallow water which can easily be forded [but see *צִלַּח* II.], (see *צִלַּח* No. 1); whence Arab. *زِلْح* a shallow channel of a river, also *زِلْح* large pans, Æth. with the letters transposed *ጸሐል*: platter.

צִלְחִית f. id. 2 Ki. 2:20.

צִלְחָת id. Prov. 19:24; 26:15.

צִלִּי m. *something roasted*, Ex. 12:8, 9, from the root *צָלָה*.

צִלִּי see *צִלִּי*.

I. *צִלַּח* TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab. *صَلَّ*, Syr. *ܠܠܐ* id. Compare the Germ. *schallen, schelle*, and without the sibilant *hellen, gellen*; Arabic *جلجل* a cymbal. *L* being

changed into *n*, it answers to *טִנַּח* Lat. *tinnivit*). It is applied to the lips quivering with fear, Hab. 3:16. Derivatives, *צִלְצִל, צִלְצִלִּים*.

II. *צָלַל* Arab. *ضَلَّ* pr. TO BE ROLLED DOWN, TO ROLL ONESELF (*hinabrollen*), kindred to the root *ضَلَّ* (as to which see p. CLXXII, B), inasmuch as the letters *ض, ض* come very near to the force of gutturals and palatals (see p. DXXVIII, A, and Ewald's Gramm. p. 33). Hence *צָלַל* or *צָלִיל* Jud. 7:13, i. q. *ضَلَّ* or *ضَلَّ* = *κολλύρα* a round cake of bread. The verb occurs once, Exodus 15:10, *צָלְלוּ קַעֲוֹפֵךְ* "they are rolled down like lead." (Arab. *ضَلَّ* is to perish, to be hid, to disappear. IV. pass. to be buried, all from the idea of tumbling downwards).

The derived nouns take their form from the kindred *ضَلَّ*, namely *צִלְלוֹת, צִלְלוֹת*.

III. *צָלַל* (Arab. *ظَلَّ*), TO BE SHADED, DUSKY, Neh. 13:19.

Hirhil, part. *מַצְלִי* shadowing, Eze. 31:3. Derivatives, *צָל, צָלַל, מַצְלִי, צִלְמוֹת, צִלְמוֹת*, and pr. n. *צִלְמוֹת, צִלְמוֹת*.

צָלַל with suff. *צָלְלוֹ*, pl. *צָלְלִים* const. *צָלְלִי* a shadow, Cant. 2:17; 4:6; Jer. 6:4; Job 40:22. Compare *צָלְלִים*.

צִלְלוֹנִי ("the shadow looking at me"), [*Ha-zelel-poni*], pr. n. m. with art. 1 Ch. 4:3.

צָלַם an unused root, Æth. *ጸልሙ*: TO BE SHADY, Arab. *ظَلِمَ* to be obscure, *ظلمة* darkness. Hence—

צָלַם m. with suff. *צָלְמוֹ*—(1) a shadow, Psalm 39:7; metaph. used of any thing vain, Psal. 73:20. Hence—

(2) an image, likeness (so called from its shadowing forth; compare *σκία, σκλασμα, σκινγραφείω*), Genesis 1:27; 5:3; 9:6; an image, idol, 2 Kings 11:18; Am. 5:26. (Syr. and Chald. *ܠܠܡܐ, ܠܠܡܐ* id., Arab. *صَم* an image, the letters *ن* and *ل* being interchanged.)

צָלַם, צָלַם Ch. emphat. state, *צָלְמוֹ* m. an image, idol, Dan. 2:31, seqq.; 3:1, seqq.

צִלְמוֹן ("shady"), [*Zalmon, Salmon*], pr. n. —(1) of a mountain in Samaria, near Shechem, Jud. 9:48; this apparently is the one spoken of as covered with snow, Is. 68:15.

(2) of one of David's captains, 2 Sa. 23:28.

צִלְמוֹנָה ("shady"), [*Zalmonah*], pr. n. cf station of the Israelites in the desert, Nu. 33:41.

צלמות f. pr. *shadow of death* (comp. of **צל** shadow, and **מות** death), poet. for very thick darkness, Job 3:5; 10:21; 28:3; 34:22; 38:17, **שַׁעַר צִלְמוֹת** "the gates of darkness."

צִלְמֻנָּה (perhaps for **צִלְמֻנָּה** "to whom shadow is denied"), [*Zalmunna*], pr. n. of a prince of the Midianites, Jud. 8:5; Ps 83:12.

צלע TO LIMP, TO BECOME LAME, prop. TO INCLINE TO ONE SIDE, Arab. **ضلع** and **ظلع** id. (perhaps denom. from **צלע**), Gen. 32:32. Part. f. **צֹלְעָה** coll. *limping* flocks, i. e. flocks wearied with the heat and with journeying; used figuratively of the Israelites, Mic. 4:6, 7; Zeph. 3:19.

[Derivatives, the following words.]

צלע constr. **צֹלְעָה** and **צֹלְעָה** (of a segolate form), with suff. **צֹלְעִי** f. (but pl. **צֹלְעִים** m. 1 Ki. 6:34).

(1) *a rib*, Gen. 2:21, 22. Pl. **צִלְעוֹת** *beams* (as if the ribs of a building, *Grippe*, *Rippenwerk*), 1 Ki. 6:15, 16; 7:3 (compare verse 2, where there is the same signification).

(2) *a side*—(a) of man, Job 18:12; Jer. 20:10, **שְׂמֵרֵי צִלְעִי** "those who watch my side," my friends who do not depart from my side.—(b) of inanimate things, as of the tabernacle, Ex. 26:26, 27; of the altar, Exod. 27:7; of a quarter of the heaven, Exod. 26:35. Pl. **צִלְעִים** (m.) *sides*, or *leaves* of a door, 1 Ki. 6:34. Elsewhere always **צִלְעוֹת** constr. **צִלְעוֹת** *the sides* of the altar, Ex. 38:7; of the ark of the covenant, Ex. 25:14.

(3) *a side chamber* of the temple (as to which see **צִלְעָה**), 1 Ki. 6:5; Eze. 41:6, seq.; also collect. *story*, or *range of side chambers*, 1 Ki. 6:8, and i. q. **צִלְעָה**, used of the whole of that part of the temple, comprising three stories, Eze. 41:5, 9, 11. **בֵּית צִלְעוֹת** Eze. 41:9, is a space between the two walls of the temple, intended for these chambers. Compare Jos. Archæol. viii. 3, § 2.

(4) [*Zelah*], pr. n. of a town of the Benjamites, where Saul was buried, Josh. 18:28; 2 Sa. 21:14.

צלע [with suff. **צֹלְעִי**] m. *limping*; hence *a fall*, Ps. 35:15; 38:18.

צלח an unused root, Syr. *to break, to wound*; whence—

צלחה ("fracture," "wound"), [*Zalaph*], pr. n. m. Neh. 3:30.

צלפחד ("fracture," or "first rupture," per-

haps "firstborn," compare **צִלְפָּחָד**), [*Zelophehad*] pr. n. m. Num. 26:33; 27:1; 36:2; Josh. 17:3.

צלח ("shade in the heat of the sun," from **צל** shadow, and **צלח** sun), [*Zelzah*], pr. n. of a town of the Benjamites, 1 Sam. 10:2.

צלצל (Deut. 28:42 [in pause **צִלְצִל**]), constr. **צִלְצִל** (Job 40:31, and Isa. 18:1), pl. **צִלְצִלִּים**, see No. 2 (from the root **צלצל** No. I.)—(1) *a tinkling, clinking* (compare as to these geminate forms, Hupfeld, Exercitt. Æth. p. 28; my Hebr. Gram. p. 119; Arab.

צלצל to tinkle, to clink, as a bridle or bell), used of a tinkling of metal when struck, of arms, *the sound of wings* (see No. 3). Hence, Isa. 18:1, **צִלְצִלִּים** "the land of the clangour of armies," i. e. full of hosts, striking together their arms with clangour, *Land voll (waffens) fürrender (heeres-) flügel*, i. e. Ethiopia. Armies in this passage are called wings (see **כנף** No. 1), and in this double use of the word there is an ingenious play of words, since **צלצל** is also used of the sound of flapping of wings (*von Schwirren*). The opinions of others are discussed in my Comment. on this passage.

(2) *a tinkling instrument*, specially a fish spear, Job 40:31. Pl. **צִלְצִלִּים**, constr. state **צִלְצִלִּים** *cymbals* (*die Beiden*), not unlike those now used for military purposes, 2 Sam. 6:5; Ps. 150:5.

(3) a stridulous insect, *a cricket*, Deut. 28:42.

צלח an unused root, Ch. *to cleave*; whence—

צלח ("fissure"), [*Zelek*], pr. n. of one of David's captains, 2 Sam. 23:37; 1 Ch. 11:39.

צלתי (contr. from **צלתי** "shadow," i. e. "protection of Jehovah"), [*Zilthai*], pr. n. m.—(1) 1 Ch. 8:20.—(2) 1 Ch. 12:20.

צמא see **צָמִים**.

צמא fut. **צָמֵא** TO BE THIRSTY, Ex. 17:3; metaph. *to desire eagerly* (compare *διψάω, sitio*) any person or thing, followed by **ל** Psalm 42:3; 63:2.

(Arab. **ظمى** id. It is of the same stock as **צָמִים**.)

Hence the four nouns which follow—

צָמָה m. *thirst*, Eze. 19:13.

צָמָה m. adj. *thirsty*, Isaiah 5:13; 21:14; specially *a thirsty*, i. e. dry or desert land, 44:2.

צמאה fem. *thirst*, figuratively applied to sexual desire, Jer. 2:25; comp. צָהָה.

צמאון masc. *a thirsty* i.e. *arid region*, Deu. 8:15; Isa. 35:7.

צמד not used in KAL, Arab. ضمد Syr. ܨܡܕ TO BIND, TO FASTEN, kindred to the root צָמַם (compare צָמַד and צָמַם).

NIPHAL, *to be fastened*, i.e. to adhere; in this phrase, נִצְמַד לְבַעַל־פֶּעַר "he adhered to Baal-Peor," devoted himself to his worship, Num. 25:3, 5; Psa. 106:28.

PUAL, *to be fastened*, 2 Sa. 20:8.

HIPHIL, with the addition of כְּרָמָה *to frame* deceit, Ps. 50:19.

Derivatives, צָמִיר and —

צמד m. with suff. צָמְדִי — (1) *a pair of oxen*, 1 Sa. 11:7; of asses, Jud. 19:10. 2 Ki. 9:25, רֶכְבִּים צָמְדִים "riding in pairs," i.e. two and two. Collectively, Isa. 21:7, צָמְדֵי פָרָשִׁים "pairs of horsemen" (comp. פָּרָשׁ), verse 9.

(2) *a yoke* [as a measure of land], *jugum s. jugum agri*, i.e. as much as one yoke of oxen could plough in one day, 1 Sa. 14:14; Isa. 5:10.

[צָמָה Isa. 5:13; see צָמָה].

צמה fem. *a woman's vail*, Cant. 4:1; 6:7; Isa. 47:2; from the root צָמַם No. 2.

צמוק m. *dried grapes*, and *cakes made of them*; Ital. *simmuki*, 1 Sa. 25:18; 2 Sa. 16:1; from the root צָמַק.

צמח TO SPROUT FORTH, used of plants, Gen. 2:5; 41:6; of hairs, Lev. 13:37. Transitively, Ecc. 2:6, יָשַׁר צוֹמֵחַ עֵצִים "the wood sprouting forth," i.e. producing trees. Metaph. used of the first beginnings of things which occur in the world, Isa. 42:9; 43:19; 58:8. (The primary idea appears to be that of shining forth, compare Syr. ܨܡܕ to shine, Arab. طمح id).

PIEL, i. q. Kal (used of the hairs and beard), Eze. 16:7; Jud. 16:22.

HIPHIL, *to cause to sprout forth* (plants from the earth), Gen. 2:9; followed by two acc., *to make to sprout forth*, as grass on the earth, Ps. 147:8. Metaph. הִצְמִיחַ צְדָקָה *to cause deliverance* [rather, righteousness] to exist, or spring up, Isaiah 45:8; 61:11. Whence—

צמח with suffix צָמְחִי *a sprout*, always [?]

collect. *things which sprout forth* from the earth produce, fruit of the earth, Gen. 19:25; Hos. 8:7; Eze. 16:7; Ps. 65:11. Hence יְהוָה צָמַח Isaiah 4:2, the produce of Jehovah, i.e. the produce of the holy land consecrated to God, i. q. הָאָרֶץ פָּרִי in the other hemistich (see Gen. 4:3; Nu. 13:26; Deut. 1:25; 26:2, 10; 28:30, etc.). I thus explain the whole passage, "the produce of God shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel;" i.e. the whole shall flourish more beautifully, and shall be adorned with plenty of produce and fruits for the benefit of those who shall escape that slaughter. The other interpretations of this passage are unsuitable both to the context and the parallelism of the words; amongst these is the explanation of those who understand יְהוָה צָמַח the branch or offspring of God, to be the Messiah, which is prevented by פָּרִי הָאָרֶץ in the other hemistich [not necessarily so: the one may refer to his Godhead; the other, to his manhood]. But the Messiah is undoubtedly to be understood, Jer. 23:5; 33:15; where there is promised to David צֶמֶח צְדָקָה, צָמַח צְדָקָה, a righteous branch or offspring; and Zec. 3:8; 6:12; where the Messiah is elliptically called צָמַח branch, or offspring, i.e. of God.

צמיר m. — (1) *a bracelet*, Gen. 24:22, 30.

(2) *the covering* of a vessel, so called from its being bound on, Nu. 19:15; from the root צָמַד.

צמים masc. sing. (of the form צָרִיק from the root צָמַם) *a snare*, Job 18:9. Metaph. *destruction*. Job 5:5, וְשָׂאָה צָמִים חַיִּים "and destruction pants for their wealth;" where destruction is very suitably compared to a snare gaping and lying in wait. The old interpreters render צָמִים in this place by *thirsting*, as though it were the same as צָמָאִים, which would contradict the laws of the language.

צמית f. prop. *extinction* (from the root צָמַת), whence "to be sold לְצִמִּיתָה i.e. for ever," i. q. לְעוֹלָם Lev. 25:23, 30.

צמם an unused root. — (1) *to twine, to weave*, like the Arab. طم, cognate to the verb ضم to bind (whence צָמִים a snare), and Hebr. זָמַם, which see.

(2) *to bind fast a vail, to vail*, i. q. Chald. צָמַם, צָמַץ; hence צָמָה.

צמק TO DRY UP, used of the breasts, Hos. 9:14 hence צָמַק.

צַמַּר an unused root, perhaps i. q. צַמַּר and Arab. transp. **صم** to cut off. Hence—

צֶמֶר with suff. **צֶמֶרִי** m. *wool* (perhaps so called from its being shorn off, compare **צֶמֶר** fleece, from **צָמַר**), Ch. **צֶמֶר** (which see), Lev. 13:47; Deut. 22:11.

צֶמֶרִי Gen. 10:18 [*Zemarite*], pr. n. of a Canaanitish nation. The inhabitants of the city of *Simyra* are apparently to be understood (Strabo, xvi. p. 518; Cellarii Not. Orbis Ant. ii. 445), the ruins of which, called *Sumra*, at the western base of Lebanon, are mentioned by *Shaw* (Travels, p. 269).

צֶמֶרַיִם [*Zemaraim*], pr. n. of a town in the tribe of Benjamin, Josh. 18:22, whence apparently has sprung the name **הַר צֶמֶרַיִם** in the mountainous country of Ephraim (which belonged to the territory of the Benjamites), 2 Ch. 13:4.

צֶמֶרֶת f. *foliage of a tree*, as if the *wool* or *hair of trees* (Gr. *λάχνη*), figuratively transferred from animals to plants (compare under **צֶמֶר**, **נֶצַח**, **נֶצְחָה**, **נֶצַח**, Gr. *οὐδὲ ἄωρον*, Hom. Od. i. 443), Eze. 17:3, 22; 31:3, 10, 14.

צָמַת pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab. **صمت** (of the same family as **צוּם**, **רוּם**, **דָּמַם** and many others ending in **ם**, see page ccm, B); trans. *to cut off*, *to destroy*, prop. *to bring to silence*, Lam. 3:53.

NIPHAL, *to be extinguished*, Job 6:17; 23:17.

PIEL, Ps. 119:139; and—

HIPHAL, i. q. Kal, Ps. 54:7; 69:5; 101:5.

PULPEL **צָמַת** id. Ps. 88:17, where **צָמַתְתָּנִי** occurs for **צָמַתְתָּנִי**, which does not appear to have been stated by any one. However, I should not doubt that Kibbutz is put for a moveable Sh'va, on account of the following long *u*, according to the law which I have stated, Lehrs. p. 68, 69; also Sam. **דָּמַדָּמַד**, for **דָּמַדָּ**, and in Gr. and Lat. *homo*, *socors*, for *hemo* (*semo*), *secors*; *genu*, *γόνυ*; *véos*, *novus*; *σκόπελος*, *scopulus*. Compare **קָבַל**, **קָבַל**.

Derivative, **צָמַתָּה**.

צָן see **צָן** No. I.

צֵן [*Zin*], pr. n. (Talmud **צֵין**, a low palm tree), a desert situated to the south of Palestine, to the west of Idumæa, where was the town of **צֵין** **בְּרֵנֶה** Num. 13:21; 20:1; 27:14; with **ה** parag. **צֵין** Num. 34:4; Josh. 15:3.

צָנָא an unused root, i. q. **צָנָא**, Arab. **ضأ** IV. to have much cattle.

צָנָא comm. Num. 32:24, and **צָנָה** Ps. 8:8, i. q. **צָנָא** cattle, especially sheep.

צָנָה—(I.) a thorn (from the root **צָן** No. I.), pl. **צָנִים** Prov. 22:5, used of hedges made of thorns, Job 5:5; but **צָנוֹת** is used figuratively of *hooks*, compare **חֹתֶה**, Am. 4:2.

(II.) a shield (from the root **צָן** No. II.), of a larger kind, covering the whole of the soldier, *θυρεός* (see 1 Ki. 10:16), Ps. 35:2; 91:4; Eze. 23:24.

(III.) cooling, refreshment, Prov. 25:13, from the root **צָן** No. III.

צָנָה see **צָנָא**.

צָנוּף or **צָנוּף** i. q. **צָנוּף** Isa. 62:3 כְּחֵיב, from the root **צָנָה**.

צָנוּר m. *acataract* (so called from its rushing noise, see under **צָנַר**), Ps. 42:8; a *water-course*, 2 Sa. 5:8.

צָנַח TO DESCEND, TO LET ONESELF DOWN, e. g. from an ass, Jud. 1:14; Josh. 15:18; also used of inanimate things. Jud. 4:21, "she struck the nail into his temples, **וַתִּצְנַח בְּאָזְנוֹ** and it went down into the earth." (Cogn. is **جنى** to bow down, see the concluding remark under the letter **צ**, p. DCCXVIII, A.)

צָנִיִּים m. pl. *thorns, prickles*, Nu. 33:55; Josh. 23:13; from the root **צָן** No. I.

צָנוּף m. *tiara, a bandage twined round the head of men*, Job 29:14; of women, Isa. 3:23; of the high priest, Zec. 3:5; from the root **צָנַח** to wind round; see **מִצְנֶפֶת**.

צָנָם pr. TO BE HARD, as in the Samar. language; comp. **צָנָם** a rock. Part. pass. **צָנוּם** *barren* (used of ears of corn), Gen. 41:23. Compare **נָלְמוּר**.

צָנָן—(I.) i. q. **צָנָן** TO BE SHARP, TO PRICK; hence **צָנָה**, **צָנִיִּים** a thorn, thorns.

(II.) i. q. **צָנָן** to protect (as to the connection of the letters **נ** and **צ**, see last remark under letter **צ**, p. DCCXVIII, A); whence **צָנָה** No. II, a shield ["also **צָנִיִּים**"].

(III.) from the Chaldee usage, i. q. **צָלָל** No. 3 (*l* and *n* being interchanged), *to be cold*; whence **צָנָה** No. III.

צָנָן see **צָנָא**.

צָנַע TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (with an active sense), Prov. 11:2. Chald. id. Cogn. is **בָּנַע**. [In Thes. *to depress*; Part. pass. *depressed*; hence *submissive, modest*.]

HIPHAL, *to act submissively, modestly*, Mic. 6:8

צָנַף fut. יִצְנֵף. TO ROLL UP, TO WIND UP, specially a tiara, Levit. 16:4.—Isaiah 22:18, יִצְנֵף יְצָנָה "rolling he will roll thee, like a ball."

Derivatives, יִצְנֵף, מִצְנֵף, and—

צָנֶפֶה f. a ball, Isa. 22:12.

צִנְצִנָה f. a basket (see the cognate forms under the word צָלַל No. 2, p. DLXXXIX) [in Thes. from צָנַף No. II; the meaning there given is a vessel], Ex. 16:33.

צָנַק an unused root; Samar. to shut up; whence צִנָּק.

צָנַר an unused root, which I regard as onomatopoeic, and kindred to the verb צָנַר (as to the connection of the letter צ with the palatals, see last remark under צ, p. DCXCVIII, A); pr. to creak, to squeak, Germ. *schmarren*, *schmurren* (like צָנַר *fnarren*); specially used of the stridulous sound of water flowing down violently, as in cataracts, aqueducts (*rauschnen*). Hence צָנַר. The same power appears to have belonged to צָנַר and the quadriliterals צָנַרְר, צָנַרְר; whence יִסְכְּרָה and יִסְכְּרָה the sea of Galilee, perhaps the sea of the cataracts (from the Jordan flowing into this lake with a great rushing), and צָנַרְר *cantharus*, i. e. a channel.

צָנַרְר f. pl. חֹל *canthari*, channels, tubes, through which the oil of the vessel (צָנֶפֶה) flows to the lamps, Zec. 4:12. See the root צָנַר.

צָעַר — (1) TO STEP, TO GO ON SLOWLY and with state (*schreiten*, *einher-schreiten*), as is done in a solemn procession, 2 Sam. 6:13; compare Jer. 10:5; hence used of Jehovah, Jud. 5:4; Psa. 68:8 used of the gentle and slow gait of a delicate youth, Prov. 7:8. Followed by an acc. to go through (a land), Hab. 3:12.

(2) to mount up (which is done with a slow motion, Arab. *صعد* to go up); poet. transit. to cause to go up (like the French *monter* for *faire monter*). Thus it appears to me we should explain the difficult passage Genesis 49:22, בְּנוֹת צִעְרָה עָלֵי שָׁר "the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall." Commonly taken, "the daughters (i. e. branches) ascend over the wall; or, with the vowels a little changed, בְּנוֹת צִעְרָה עָלֵי שָׁר "the daughters of ascent (i. e. the wild beasts dwelling in the mountains, Arab. *بنات* *معدة*) (lie in) wait." [This explanation is expressly rejected in Thes. p. 1176; the Arabic does not mean "wild beasts," but "wild asses."]

HIPHIL, to cause some one to hasten his steps to persecute. Job 18:14, לִפְעֻלָּהּ בְּלִהוֹת "terrors persecute him like a (hostile) king." [Better as in Thes. "make him go down to the king of terrors."]

Derivatives, מִצְעָר, מִצְעָרָה [and the following words].

צָעַר m. a step, 2 Sa. 6:13; Ps. 18:37, and—

צִעְרָה f. — (1) a going (of God), 2 Sa. 5:24.

(2) pl. *stepping chains*, Arab. *معدن*, which were worn by Oriental women fastened to the ankle-band (עֶקֶם) of each leg, so that they were forced to walk elegantly with short steps (פָּפֶה), Isaiah 3:20; compare מִצְעָרָה.

צָעָה — (1) TO INCLINE, e. g. a vessel, which is to be emptied, Jer. 48:12. (Arab. *صغى* id. *Æth.* ማመ: to pour out, צ and ז being interchanged, see last remark under צ, p. DCXCVIII, A).

(2) to be inclined, bent, used of a man in bonds, Isa. 51:14; also to bow oneself (ad concubitum), *κατακλινεσθαι*, Jer. 2:20.

(3) to bend back the head, i. e. to be proud, Isa. 63:1.

PIEL, i. q. Kal No. 1, ibid.

צָעֹר for צָעִיר Jer. 14:3; 48:4 כְּחֵיב.

צָעִירָה m. (from the root צָעַר), a woman's vail, Gen. 24:65; 38:14.

צָעִיר m. — (1) adj. small, little (Arab. *صغير*), — (a) in number, Mic. 5:1; Isa. 60:22. — (b) in age, younger, Gen. 19:31; with the addition of לְיָסִים Job 30:1. — (c) in dignity, least, Jud. 6:15; despised, Ps. 119:141.

(2) [Zair], pr. n. of a town, once 2 Ki. 8:21.

צָעִירָה f. subst. smallness (of age), Gen. 43:33

צָעַן TO MOVE TENTS, TO GO FORWARD as a nomadic tribe, pr. to load beasts of burden, i. q. צָעַן No. II. (Arab. *ظعن*), Isa. 33:20.

צָעַן [Zoan], pr. n. Tanis, an ancient city of lower Egypt, situated on the east of the Tanitic branch of the Nile: in Egypt. called *ΣΑΝΝΑ* and *ΣΑΝΝ* (i. e. low region), whence have sprung both the Hebrew and the Greek forms of the name, also the Arab. *صان*. See my Comment. on Isaiah 19:11 — Nu. 13:22; Isa. 19:11, 13; 30:4; Eze. 30:14.

צָעֲנִים ("removings"), [Zaananim, Za-

naim], pr. n. of a town of the Kenites in the tribe of Naphtali. Josh. 19:33; Jud. 4:11.

צַפֵּה an unused root, prob. i. q. **צָפַה** to cover over, to cover, whence **צָפִי** a vail.

צַפְּעִים m. plur. Vulg. *opus statuarium, statuary work*, 2 Ch. 3:10. Root **צָפַע** which see.

צִעַק i. q. **צָעַק** (which see; compare **צָחַק** and **צָחַק**) TO CRY OUT, especially for aid, Deuteron. 22:24, 27; followed by **לָא** of pers. Gen. 41:55; Jud. 4:3; followed by **לָא** 2 Ch. 13:14; also an acc. of the thing, Job 19:7, **צִעַקְתִּי מִחַטָּאתִי** "I cry out of wrong," sc. as done to me.

PIEL, to cry out, 2 Ki. 2:12.

HIPHL, to call together, like **הִזְעִיף** 1 Sa. 10:17.

NIPHAL, pass. of **Hiph.** to be called together, to run together, Jud. 7:23, 24; 10:17. Hence—

צִעְקָה f. crying out, especially for aid, Exodus 3:9; Job 34:28. Gen. 19:13, **צִעְקָתָם** "the outcry on account of them" (the men of Sodom), which the men of Sodom extort from others.

צָעַר TO BE SMALL, Arab. **صَغُرَ**, Syr. **احْذَر** (comp. **וָיָד**, **וָיָד**), metaph. to be or become mean and despised, Jerem. 30:19; Job 14:21 (oppos. to **כָּבֵד**). Zec. 13:7.

Derivatives, **צָעַר**, **צָעִירָה**, **מָצַעַר**; pr. n. **צִיעֵר**, **צִיעֵר**, and—

צָעַר and **צִיעֵר** ("smallness;" compare Gen. 19:20), [*Zoar*], pr. n. of a town on the southern shore of the Dead Sea, Gen. 13:10; 19:22, 30; Isa. 15:5; Jer. 48:34; more anciently called **צִלְעָר**.

צָפַד (cognate to the verb **צָפַד**) TO ADHERE FIRMLY, Lam. 4:8 (Arab. **صَدَد** to join together).

צָפָה—(1) TO SHINE, TO BE BRIGHT (Arabic **صَفَى**); Hence **PIEL** No. 1.

(2) to look out, to view (prop. to enlighten with the eyes, comp. **צָוֵה**, unless the primary idea be rather sought for in inclining, bending forward, in order to view; comp. **הִשְׁתַּחֲוֶה**). With this accord **σέπω, σκοπός, σκοπία**; and even in Lat. transp. *specio, specto, specula*, etc). Isa. 21:5; see **צָפִית**. Used of a tower which has a wide view, Cant. 7:5. Part. **צוֹפֵה** a watchman set on a tower, 1 Sam. 14:16; 2 Sam. 13:34; 18:24. Metaph. used of prophets, who, like watchmen, declare future events as being divinely revealed to them by visions, Jer. 6:17; Eze.

3:17; comp. **חַב**. Hab. 2:1 [**PIEL**]. Hence—(a) to look out for. Hos. 9:8, **צוֹפֵה אֶפְרַיִם** "Ephraim look out for (aid)."—(b) to observe accurately; followed by an acc., Prov. 15:3; 31:27; followed by **אֵל** Ps. 66:7; followed by **בֵּין** (to see and judge between), Gen. 31:49.—(c) to lie in wait; followed by **לָא** Ps. 37:32.—(d) to select (*aufersehen*), i. q. **רָאָה**. Job 15:22, **צָפִי הוּא אֱלִי הָרֶב** "selected (or destined) for the sword" (**צָפִי** for **צָפִי**).

PIEL—(1) to overlay with gold or silver (pr. to make splendid; see **Kal** No. 1); followed by two acc., Ex. 25:24; 1 Ki. 6:20, seqq.

(2) i. q. **Kal** No. 2, 1 Samuel 4:13; part. **מְצַפֵּה** a watchman, Isaiah 21:6; metaph. a prophet, Mic. 7:4. Followed by **לָא** of the thing which any one watches for and expects (as aid), Lam. 4:17; **אֵל** Mic. 7:7. Absol. Ps. 5:4, **אֶצְפֶּה** "I expect," sc. divine aid, I look to God.

PUAL, pass. of **Piel** No. 1, to be overlaid, Ex. 26:32; Prov. 26:23.

Derivatives, **צָפִיָּה**, **צָפִיָּה**, **מְצַפֵּה**; and pr. n. **צָפִי**, **צָפִיָּה**, **צָפִיָּה**.

צָפָה f. (from the root **צָוַה**) a swimming, Eze. 32:6.

צָפֹה ("watch-tower"), [*Zepho*], pr. n. of a son of Eliphaz, Gen. 36:11, 15; called **צָפִי** 1 Ch. 1:36.

צָפִי m. (from the root **צָפַה** **PIEL** No. 2), overlaying, metal laid over statues, Num. 17:3, 4; Isaiah 30:22.

צָפֹן comm. (f., Isa. 43:6; Cant. 4:16).—(1) the north, the north quarter (prop. hidden, obscure, inasmuch as the ancients regarded the north as obscure and dark; *πρὸς ζόφον*, Hom. Od. ix. 25, seqq.; x. 190, seqq., the south, on the contrary, as clear, and lighted by the sun; see **בָּרוּךְ**), Num. 34:7. **אֶרֶץ צָפֹן** the north land (Babylonia), Zech. 2:10; Jerem. 16:15; compare Jer. 6:22. Poet. also used for the north wind (**רוּחַ צָפֹן**), Cant. 4:16; and for the northern heavens, which is almost the same as for the heaven generally, as the greater part of the southern hemisphere is hidden, Job 26:7. **מִצְפֹּן לָא** northward of any place, Josh. 8:11, 13; and without? Josh. 11:2. With **הָא** parag. **צָפֹנָה** northward, Gen. 13:14; also a region situated towards the north, as **מְלָכּוֹת צָפֹנָה** the kingdoms of the north, Jerem. 1:15; and with prep. **אֶל הַצָּפוֹנָה** Eze. 8:14; **לְצָפוֹנָה** 1 Ch. 26:17, towards the north. **מִצְפֹּנָה** from the north quarter, Josh. 15:10; **מִצְפֹּנָה** from the north of any place, Jud. 21:19; **מִצְפֹּנָה** from the north, Jer. 1:13. Compare **נִגְדָה**.

(2) [Zaphon], pr. name of a town in the tribe of Gad, Josh. 13:27

צָפֹן see צָפוֹן.

צָפוֹנִי m.—(1) adj. *northern*, Joel 2:20 (spoken of the hosts of locusts [?] coming from the north).

(2) patron. of the word צָפוֹן, צָפוֹנִי (which see), Nu. 26:15.

צָפוֹעַ Eze. 4:15 כחַיב, i. q. צָפִיעַ.

צָפֹר, pl. צָפֹרִים (as if from צָפַרְתָּ), comm. (f. Pro. 27:8; Isa. 31:5)—(1) *a small bird*, so called from its twittering (see צָפַר No. 3), Psalm 11:1; 104:17; 124:7; Job 40:29; Prov. 6:5; 7:23; specially *a sparrow* (Arab. عَصَوْر with a prefixed guttural), Ps. 84:4; Pro. 26:2.

(2) *a bird*, of any kind, Deu. 4:17; 14:11; Lev. 14:4. Collect. *birds*, Gen. 7:14; 15:10.

(3) [Zippor], pr. n. of the father of Balak, king of Moab, Nu. 22:4, 10; Josh. 24:9.

צָפַח TO BE WIDE, AMPLE; compare Arab. ضَمَحَ Conj. II. to spread out, cogn. טָפַח; Æth. ረፈረፈ: to spread out, to extend, to dilate; whence צָפִיחִית—

צָפַח, צֹפַח (“cruse”), [Zopha], pr. n. m. 1 Ch. 7:35, 36; and—

צָפַחַת f. *a cruse*, for holding water, 1 Sa. 26:11, seq.; for holding oil, 1 Ki. 17:12. Chald. טָפַח id. Arab. with the letters transposed, صَحْفَة a dish, a platter; Syr. حَصَا id.

צָפִי see צָפֹן.

צָפֶה f. (from the root צָפַה), *a watchtower*, i. q. מִצְפָּה Lam. 4:17.

צָפִיּוֹן (“expectation,” “longing”), [Ziphion], pr. n. m. Gen. 46:16; for which there is צָפִין Num. 26:15.

צָפִיחִית f. *a cake*, so called from its being broad (compare πλατέ, πλακώεις), Ex. 16:31. Root צָפַח.

צָפִין Ps. 17:14 כחַיב, for צָפֹן, see צָפֹן No. 2.

צָפִיעַ only in the pl. צָפִיעִים excrements of animals, dung, Ezek. 4:15; Arab. ضَفَع, from the root ضَفَع, which see.

צָפִיעָה f. pl. only צָפִיעוֹת shoots of a tree, such as are of little value (as if excrements); used figuratively of less distinguished offspring; opp. to צָפִיעִים. Isa. 22:24 Root צָפַע.

צָפִיר m. *a he-goat*, Dan. 8:5, 21, so called from its leaping; see the root No. 2. See Chald.

צָפִיר Ch. pl. צָפִירִין id. Ezr. 6:17. Syr. زَهْن.

צָפִירָה f. (from the root צָפַר No. 1)—(1) prop. *a crown*, Isa. 28:5.

(2) *a circle, a circuit*; hence used of the vicissitude of events and fortune, as if going in a circle (compare סְבִיבוֹת Eccl. 1:6). Eze. 7:7, הַצָּפִירָה אֵלַי “the circle comes to thee,” which is well rendered by Abulwalid انتهى الدور اليك.

צָפִית f. (from the root צָפַה), *looking out, guard, watch*. Isaiah 21:5, צָפֶה הַצָּפִית “they watch the watch,” i. e. they keep guard in the watch-towers. The interpretations of others are noticed in Comment. on the passage.

צָפִן fut. יִצְפֶּן (cogn. טָמֵן)—(1) TO HIDE, TO CONCEAL, Ex. 2:2; Josh. 2:4. Part. pass. צָפֹן hidden, i. e. secret, inaccessible, Ezek. 7:22. Especially to guard and defend any one, Psalm 27:5; 83:4, צָפֹנִי יְהוָה those protected by Jehovah. Intrans. to *hide oneself* (or ellipt. to hide nets, snares), to lie in wait, followed by לְ Prov. 1:11, 18; Psalm 10:8; absol. 56:7 קרי.

(2) to *lay up, to store up*. Part. צָפֹנִים riches, treasures, Job 20:26; Ps. 17:14 קרי. Followed by לְ to *lay up* for any one, Job 21:19; Ps. 31:20. Job 20:26, בְּלֹחֶשֶׁךְ טָמֵן לְצָפֹנִי “every misfortune is laid up for his treasures.” צָפֵן בְּלֵב to *hide* with one’s self (lay up in one’s heart), Job 10:13; צָפֵן id. Pro. 2:1; 7:1.

(3) to *restrain*, Prov. 27:16; followed by מִן to *deny* to any one, Job 17:4.

NIPHAL, to *be hidden* from any one, i. e. to *be unknown* to him, followed by מִן Job 24:1; Jer. 16:17.

(2) to *be laid up*, i. e. to *be destined* for any one, followed by לְ Job 15:20.

HIPHAL, i. q. Kal No. 1, to *hide*, Ex. 2:3; Job 14:13; to *lie in wait* Ps. 56:7 כחַיב.

Derivatives, צָפֹן (צָפֹנִי), מִצְפָּה, and pr. n. צָפֹן, and—

צָפַנִּיָּה (“whom Jehovah hid,” i. e. defended), [Zephaniah], pr. n. LXX. Σοφορίας. Vulg. Sophonias (for צָפִיָּה).—(1) of a prophet, who takes the ninth place among the twelve minor prophets, Zeph. 1:1.—(2) of a priest, Jer. 21:1; 29:25, 29, called צָפַנְיָה, Jer. 37:3; 52:24.—(3) Zec. 6:10, 14.—(4) 1 Chr. 6:21, for which there is אֲרִיָּאֵל 1 Chr. 6:9, 15:5, 21.

צָפַנְתָּ Egyptian pr. n., given to Joseph in

צֶפֶת ("watch-tower;" from the root צָפָה, [Zephath], pr.n. of a Canaanitish town; afterwards called **הַרְמֶה** Jud. 1:17.

צֶפְתָּה (id.), [Zephathah], pr. n. of a valley near Mareshah, in the tribe of Judah, 2 Ch. 14:9.

צִיִּים see צִיץ.

צָקַל an unused root; perhaps, i. q. **עָקַל** to bind together, to tie. Hence **צִקְלוֹן**.

צִקְלָה see צִקְלָה.

צִקְלוֹן ἀπ. λεγόμεν., 2 Kings 4:42, sack, bag; so called from its being tied together. Talmud. **צִקְלָה** a bag for straining; with this also accords Gr. **θύλακος**, sack.

צָר with distinct accents צָר and art. **הַצָּר**; with suff. **צָרִי**; pl. **צָרִים**, **צָרִי** (from the root צָרַר).—(1) *an adversary, an enemy* (see the root No. 4), i. q. **אֹיֵב**; but, besides Nu. 10:9, only poet. (Job 16:9; Deu. 32:27; Ps. 81:15; Lam. 1:7; Isa. 9:10); and in the later books, Esther 7:4, 6; Neh. 9:27.

(2) *distress, affliction* (see the root No. 5), Ps. 4:2; 44:11; 78:42. **בְּצָר לִי** when I am in distress, Psalm 18:7; 66:14; 106:44; 102:3, **לִי בְיוֹם צָר** id. Fem. **צָרָה** id. which see.

(3) *a stone* (so called as being compact and hard; i. q. **צוּר** No. 1), Isa. 5:28.

צָר (from צָרַר No. 5; of the form **צָרַר** from **צָרַר**), adj. *narrow*, Nu. 22:26; Job 41:7; f. **צָרָה** Pro. 23:27.

צָר ("narrow" ["flint"]), [Zer], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

צָר m.—(1) *a rock*, i. q. **צוּר** No. 2, Eze. 3:9.

(2) *a knife*, Ex. 4:25. Compare **צוּר** No. 3.

(3) i. q. **צוּר** Tyre; which see.

צָרַב not used in Kal; prop. (as I suspect) i. q. **צָרַב** (as to the interchange of the letters **נ** and **צ** see last remark under **צ**, page DCCXVIII), TO SCRATCH, TO BE SCABBY, ROUGH; whence **צָרָבָה** No. 1.

(2) *to be dry, burned up* (as to the connection of these significations, see under **צָרַר**).

נִיפְחָל, to be burned, scorched, Ezek. 21:3. Kindred are **צָרַר**, **צָרַר**. Chald. **צָרָבָה** a burning.

[**צָרַב** (for **צָרַב**) adj. *burning*, Proverbs 16:27 **אֵשׁ צָרָבָה**]

צָרָבָה—(1) prop. *a scab, rough place* left on the skin from a healed ulcer, Levit. 13:23; or from burning, verse 28; *cicatrix*, as rightly rendered by

LXX., Vulg. Chald. See the root No. 1. Others would derive this from Arab. **ضرب** to strike.

(2) adj. fem. *burning* (used of fire), Prov. 16:27; [see above].

צָרַד an unused and doubtful root. Arab. **صرد** to cool, whence—

צָרְדָּה ("cooling"), [Zereda], pr. n. of a town of the Manassites, near Scythopolis, 1 Ki. 11:26; 2 Ch. 4:17. For this there is written **צָרְדָּה** Jud. 7:22 (where it should be **צָרְדָּה** [as in some MSS.]); the same is called **צָרְדָּה** Josh. 3:16; 1 Ki. 4:12; 7:46.

צָרָה an unused root—(1) like the Syr. and Ch. *to cleave, to make clefts*; hence—

(2) i. q. Arab. **ضری** to flow, to run, as a wound, whence **צָרִי** and pr. n. **צָרוּיָה**.

צָרָה (with Kametz impure) f. of the word **צָר** (from the root **צָרַר**)—(1) *a female adversary, enemy, especially a rival*, 1 Sa. 1:6 (from the root **צָרַר** No. 4).

(2) *distress*, with ה parag. Ps. 120:1, **בְּצָרָתִי לִי**, "when I am in distress," comp. Jon. 2:3; from the root **צָרַר** No. 5.

צָרוּיָה and **צָרִיָּה** ("cleft"), [Zeruiah], pr. n. of a daughter of Jesse, the mother of Joab, 1 Sa. 26:6; 2 Sa. 2:13; 1 Ch. 2:16.

צָרוּעָה ("leprous"), [Zeruah], pr. n. of the mother of Jeroboam, 1 Ki. 11:26.

צָרוּר see **צָרַר**.

צָרַח an unused root—(1) i. q. Arabic **صرح** II. *to be clear, manifest, open*; whence **عِرجة** lofty ground; **صرح** a high building, a tower, Hebr. **צָרִיחַ**. Kindred are **צָרַח**, **צָרַח**.

(2) It is applied to the voice (compare **צָהַל**), hence *to cry out with a loud and clear voice*. Arab.

صرخ Æth. **ጠርጠር**: Zeph. 1:14. Kindred is **רָחַח**.

Ἠρῆμιλ, to lift up a cry, used of a warlike cry. Isa. 42:13.

צָרִי Tyrian, gent. n. from **צָר** Tyre, 1 Ki. 7:14; Ezr. 3:7.

צָרִי Gen. 43:11; Jerem. 8:22; 46:11; 51:8; in pause **צָרִי** Eze. 27:17; once with Vav copul. **וּצָרִי** Gen. 37:25, m. *opobalsamum*, the balsam distilling from a tree or fruit growing in Gilead, used for the healing of wounds, from the root **צָרָה** which see. It is not

ascertained what tree this may have been; see Bochart, Hieroz., t. i. p. 628. Celsii Hierobot., ii. 180—185; and on the other hand, J. D. Michaëlis (Supplem. page 2142), Warnekros (Repertorium für Morgenl. Lit., vol. xv. p. 227); and Jahn (Archæol., t. i. p. 83).

צִרִי [Zeri], pr. n. see צִר No. 3.

צִרִי see צִרִי.

צִרִי m. a lofty building, which may be seen from far, a tower, Jud. 9:46, 49; a watch-tower, 1 Sa. 13:6; from the root צִר No. 1.

צִר an unused root; Talmud, Ithpeal, to be in want of, Syr. and Arab. to be needy; whence—

צָרָה masc. need, 2 Chron. 2:15. (Chaldee and Rabbinic id.).

צָרָה Arabic صَرَعَ TO STRIKE DOWN, whence صَرِيح a scourge; hence applied to diseases, as صَرَع epilepsy, prop. prostration. Hence is formed part. pass. צָרָה Levit. 13:44; 22:4; and part. Pual צָרָה 2 Ki. 5:1, 27; 15:5; a leper, pr. one stricken (by God), one smitten; inasmuch as the plague of leprosy was regarded as being sent by God [as of course it really was], comp. the verbs נָנַע, נָנַע, נָנַע, Arabic ضرب. But since there is such an affinity between the letters צ and נ (see last remark under letter צ, p. DCCVIII) I prefer regarding the leprosy, to be so called from the idea of scabiness; so that צָרָה would be the same as נָנַע which see.

Hence צָרָה, and—

צָרָה f. Ex. 23:28; Deut. 7:20; Josh. 24:12; according to the ancient versions and the Hebrews, the hornet, with the art. collect. hornets, wasps, perhaps from the idea of piercing, which does not differ much from that of striking (صَرِيح a scourge),

compare נָנַע, ضرب. But the hornets by which the Canaanites, locc. cit. are said to be driven from their dwellings, seem hardly capable of being literally understood (as is done by Bochart, in Hieroz. tom. iii. p. 407, ed. Lips.; Rosenm. Bibl. Alterthumsk. iv. 2, p. 430), but (with Le Clerc and Rosenm. on Ex. loc. cit.) metaph. as designating ills and calamities of various kinds; compare Josh. 24:12; and Joshua chap. 10.

צָרָה ("a place of hornets"), [Zorah], pr. n. of a town in the plain country of Judah, but inhabited by the Danites, Josh. 15:33; 19:41; Judges 13:2.

[Apparently now called Sūr'ah, سُرَّاح, Rob. ii. 343.] The Gent. noun is צָרִי [Zorites], 1 Ch. 2:54; and צָרִי [Zareathites, Zorathites], 1 Ch. 2:53; 4:2.

צָרָה f. leprosy (as to the etymology, see the root צָרָה), both of men (and then white, Exod. 4:6; Num. 12:10; for the black leprosy is elephantiasis, see שִׁחִי), Levit. 13:2, seq.; and of houses (prob. a nitrous scab), and of garments (mouldings, spots contracted from being shut up), Levit. 13:47—59. 14:34—57.

צָרָה fut. יִצָּר.—(1) TO MELT a metal (kindred are צָרָה, צָרָה), specially to purge gold or silver by fire, and to separate from dross, Ps. 12:7; Isa. 1:25. Part צָרָה a goldsmith, Jud. 17:4; Isa. 40:19; Pro. 25:4.

(2) metaph. to prove, to examine any one (δοκιμάζειν), Ps. 17:3; 26:2; 105:19; also to purge, Dan. 11:35. Part. pass. צָרָה sincere, pure, Psal. 18:31; 119:140.

NIPHAL, to be purified, Dan. 12:10.

PIEL, part. צָרָה a goldsmith, Mal. 3:2, 3.

צָרָה ("goldsmith"), pr. n. m. (with art.) Neh. 3:31.

צָרָה (perh. "workshop for melting and refining metals," ὁσμετήριον), with ה parag. צָרָה [Zarephath], pr. n. of a town of the Phœnicians situated between Tyre and Sidon, 1 Ki. 17:9, 10; Obad. 20; Gr. Σάρεπτα, Lu. 4:26; now called صرند.

צָרָה TO PRESS, TO COMPRESS (kindred to the root צָר), hence—(1) to bind up, to bind together

(Arab. صَرَف), followed by פ to wrap up in a cloth or bundle, Ex. 12:34; Job 26:8; Isa. 8:16; Proverbs 30:4. Metaph. 1 Sa. 25:29, "the life of my lord shall be bound up in the bundle of the living with God," i. e. shall be under the protection of God. But in another sense, Hos. 13:12, "the iniquity of Ephraim is bound up," i. e. reserved for him against the day of vengeance; comp. Job 14:17; whence צָרָה.

(2) to lay hold of, Hos. 4:19.

(3) to shut up, 2 Sam. 20:3.

(4) to oppress, to persecute, to treat in a hos-

tile manner (Arab. ضَرَب), followed by an acc. Nun 33:55; Isai. 11:13; followed by a dat. Num. 25:18. Part. צָרָה i. q. צָר an adversary, Ps. 6:8; 7:5; 23:5; Isa. 11:13. Also, to rival, to be jealous of (Arab

ضَرَب Conj. III). Levit. 18:18.

(5) intrans. to be pressed, straitened, distressed. In this sense is used the monosyllabic pret. צָר (other

wise (צָרָר) f. צָרָה Isa. 49:20. Impers. לִי strait is to me, i. e. — (a) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7. — (b) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14. — (c) followed by עָל *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. וַיֵּצֵר לִי, see יָצַר No. II.

PUAL, part. מְצָרָר *bound together*, Josh. 9:4.

HIPHIL הִצָּר, inf. הִצֵּר, fut. יֵצֵר 1 Ki. 8:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred — (a) 2 Chr. 28:22, הִצֵּר לוֹ “in the time when they distressed him.” 2 Ch. 33:12, and — (b) אִשָּׁה מְצָרָה a parturient woman (pr. pressing upon the foetus), Jer. 48:41; 49:22.

Derivatives, צָר, צָרָה, צָרָר, מְצָר, [also צָר, and pr name צָר].

צָרוֹר & צָרוֹר m. pl. צָרוֹת (Gen. 42:35) — (1) a bundle, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, a purse, Gen. 42:35; Pro. 7:20. As to the passage Prov. 26:8, see מְצָמָה.

(2) i. q. צֹר No. 1, a stone, a little stone, 2 Sam. 17:13; Amos 9:9 (where others understand grain).

(3) [Zeror], pr. n. m. 1 Sa. 9:1.

צָרָרָה see צָרָרָה.

צֶרֶת (perhaps for צֶהֱרֶת “splendour”), [Zereth], pr. n. m. 1 Chron. 4:7.

צֶרֶת הַשָּׁחַר (“the splendour of the morning,” see the preceding word), [Zareth-shahar], pr. n. of a town of the Reubenites, Josh. 13:19.

ק

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. a hundred. The name קוף, Arab. كوف.

קֹף denotes the hole of an axe, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page CCCXVI.

Koph is interchanged with the other palatals כ, ב, as has been shewn above (pp. CL, A, and CCLXXVIII, A); it is also found to pass over to the gutturals, so that the roots קָטַר, קָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, k appears also to have changed to t (just as children beginning to talk often substitute t for k as being easier of pronunciation); and thus kindred to one another are פָּתַח and פָּתַח to open, שָׁתָה and שָׁתָה to drink, פָּתַר Ethiop. פָּתַר to interpret, אָתָה and the lost אָתָה (whence the suff. הָ) thou; comp. κόπτω and τύπτω; quattuor and τέτρατες.

קָא m. (from the root קָא), vomit, Pro. 26:11.

קָאָת with the art. הַקָּאָת Lev. 11:18; Deut. 14:17; const. st. קָאָת f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, the pelican; Aram. and Arab. قَاا, قَاا. قَاا, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells

and other things which it has swallowed. [So in Thesaur. from קוא.]

קָב m. prop. a hollow vessel (see the root קָב No. 1; compare cupa, Engl. a cup); hence a cab, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (סָאָה); comp. Gr. κάβος, i. e. χοῖνιξ.

קָבָב kindred to the roots קָבָב, קָבָב No. II, to MAKE GIBBOUS AND HOLLOW — (1) i. q. קָבָב to hollow out; hence also, to arch, to vault (comp. קָבָב, קָבָב).

(2) metaph. i. q. קָבָב No. 3 (which see), to curse, to execrate (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבָבו Nu. 23:13.

קָבָה f. the rough stomach of ruminating animals, echinus, for קָבָה, so called from being hollow, see the root קָבָב, Deu. 18:3. (Arab. قَبَّة and قَبَّة id.).

קָבָה with suff. קָבָהָה Num. 25:8 (for קָבָה) either the anus, i. q. Ch. קָבָהָה (from the root קָבָב to perforate), or vulva (compare קָבָהָה); so LXX., Vulg.

קָבָה f. tent, bedchamber, so called from its arched form, occurring once, Num. 25:8. (Arab. قَبَّة id.; also vault, whence the Spanish alcova, Germ. Alcoven [Eng. alcove].) Root קָבָב No. 1.

קָבָב m. collection, a throng, company, Isa

57:13, קבוציך, "thy companies," sc. of thy idols. Compare verse 9. Root קבץ.

קבורה f.—(1) *sepulture, burial*, Jer. 22:19.

(2) *sepulchre, grave*, Gen. 35:20; 47:30. Root קבר.

קבל not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST (Arab. قَبْل front, قَبْل before); hence, to come from before, to come to meet, Arab. قَبِل.

PIEL קָבַל.—(1) prop. to receive any one (one who comes to meet one, Arab. قَبِل), 1 Ch. 12:18; any thing, i. q. לָקַח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; to receive instruction, Pro. 19:20.

HIPHAL, intransitive, to be opposed, stand over against one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קָבַל, קָבַל.

קָבַל [Ch.] only in PAEL, to take, to receive, Dan. 2:6; 6:1; 7:18. Hence—

קָבַל and קָבַל Chald. prop. the front. Hence קָבַל prep., with suff. קָבַלְךָ.

(1) over against, Dan. 5:5.

(2) before, Dan. 2:31; 3:3; 5:1.

(3) on account of; i. q. מִפְּנֵי Dan. 5:10; Ezr. 4:16. Followed by וְ it becomes a conj. because, propterea quod, quia, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, וְ מִפְּנֵי-קָבַל pr. on this very account because (just like the Germ. alibiweil, in the language of jurisconsults), for the simple because, Dan. 2:40; 6:5, 11, 23, and relat. for which cause, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, in the same manner, that; but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) וְ מִפְּנֵי-קָבַל for that very cause, Dan. 2:12, 24. Compare Ch. כָּל No. 4.

קָבַל (of the form קָבַל) or, according to other copies קָבַל (kōbal) i. q. prec. Ch. before, 2 Ki. 15:10, קָבַל "before the people."

קָבַל something opposite, Arab. قَبْل; whence, Est. 26:9, קָבַל, קָבַל "the striking of that which is opposite," i. e. the battering ram for beating down

walls. Other copies have קָבַל, kōbollo, which is no amiss (see קָבַל); but there are grammatical reasons against קָבַל, as given by J. H. Michaëlis and V. d. Hooght.

קָבַע—(1) i. q. קָבַע, קָבַע TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قَبْع to be gibbous; whence קָבַע, i. q. קָבַע a helmet, קָבַע a cup, קָבַע tiara. Compare Gr. κυβη. From these nouns, all of which denote things serving to cover, comes—

(2) the meaning of hiding (Arab. قَبْع to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively to deceive, to defraud any one (compare קָבַע), Mal. 3:8, 9; followed by two ace to despoil any one of any thing, Prov. 22:23.

Derivatives, see under No. 1.

קָבַע f. cup, calix, calyx, both of a flower, κάλυξ (Arab. قَبْعَة; compare קָבַע and קָבַע), and also for drinking from, κάλιξ; hence, Isa. 51:17, 22, קָבַע בּוֹס "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

קָבַץ fut. קָבַץ prop. TO TAKE, TO GRASP WITH THE HAND (Arab. قَبَض to take with the tips of the fingers; قَبَض to catch with the hand, قَبَط id.; comp. Aram. קָבַץ to compress; and Hebr. קָבַץ, קָבַץ; hence to collect, Gen. 41:48.—(a) things, Deuter. 13:17; Prov. 13:11.—(b) persons, to congregate, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalm 41:7, "his heart (the wicked man's, who comes to see me) קָבַץ-אִיָּן לוֹ gathers iniquity to itself," i. e. matter for calumny.

NIPHAL, to be gathered, collected, Eze. 29:5; to be congregated, to congregate selves, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

PIEL—(1) to take with the hand, to take, to hold of, to receive (opp. to קָבַע), Isa. 54:7.

(2) to collect—(a) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(b) persons, to congregate, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer 23:3; Isa. 40:11.

(3) i. q. אָסַף No. 3; to gather to oneself, to draw in, to withdraw, Joel 2:6; Nah. 2:11. See פָּאָרַר.

PUAL, part. f., gathered together, Eze. 38:8.

HIITHPAEL, to gather selves together, Josh. 9:2, Jud. 9:47.

Hence קָבַץ, קָבַץ, and the three nouns which follow.

קבצאל [Kabzeel], see קבצאל.

קבצה f. a collection, a heap, Eze. 22:20.

קבצים ("two heaps"), [Kibzaim], pr. n. of a town of the Ephraimites, Josh. 21:22.

קבר fut. יִקְבֹּר to BURY one, Gen. 23:4, 19; 25:9; more, Eze. 39:12; i. q. Piel (Arab., Aram., Æth. id. The primary idea is that of heaping up a mound; see Nasor. קבר to heap up; compare קָבַר. The biliteral stock is קב; compare קָבַע, קָבַב; compare קָבַב, קָבַב).

NIPHAL, pass., Ruth 1:17; Jud. 8:32.

PIEL, to bury several (comp. קָטַל and קָטַל, Lehrs. 241), Num. 33:4; 1 Ki. 11:15; Jerem. 14:16; Eze. 39:14; Hos. 9:6.

PUAL, pass., Gen. 25:10.

Hence קָבַרְה and —

קבר m. with suff. קָבַרְי; pl. קָבַרְיִם constr. קָבַרְיִם; and קברות constr. קָבַרְוֹת m., a sepulchre, grave, Genesis 23:9, 20; Ex. 14:11; Num. 11:34, 35; Job 21:32; Jer. 26:23, etc.—Job 17:1, קָבַרְיִם לִי "the graves (are ready) for me;" the burial-place waits for me, and is prepared.

קברות-התאווה ("graves of lust"), [Kibroth-hattaavah], pr. n. of a place in the desert of Sinai; the reason of the name is given, Nu. 11:34; also Nu. 33:16; Deu. 9:22.

קדר (1) i. q. Arab. قَدَّ, قَدَّ to CLEAVE (kindred roots קָדַר, קָדַר, and the like; see קָדַר. To this agree Gr. κεδάω, κεδάζω, σκεδάω). Hence קָדַר cassia, and קָדַר top.

(2) denom. from קָדַר; to bow down; hence to incline oneself out of honour and reverence. [This meaning is made a separate root in Thes.] Always in the fut. in the Chaldee form יִקְדֹּר, plur. יִקְדְּרוּ. Often followed by הִשְׁתַּחֲוֶה, which is stronger; Gen. 24:26, וַיִּקְדֹּר הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה, "and the man bowed down and prostrated himself before Jehovah;" Ex. 12:27; 34:8; Num. 22:31; 1 Ki. 1:16. Elsewhere קָדַר in a wider sense, includes both. 1 Sam. 24:9, וַיִּקְדֹּר דָּוִד אֶפְיֹם אֲרָצָה 1 Sam. 28:14; 1 Ki. 1:31.

["קדרה an unused root; Syr. قَدَّرَ to possess. Hence יִקְדְּרוּם"]

קדר f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., cassia, a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. ix 5; Celsii Hierob. ii. 186. Compare קָדַר.

קדושים m. pl., only found Jud. 5:21, either stream of antiquity (celebrated of old), so the LXX., Vatic. χειμάρρους ἀρχαίων; Targ. the river in which from of old were signs and mighty deeds done for Israel;—or else, stream of battles, i. e. strong, fierce ally of Israel in battle. Comp. קָדַשׁ No. 3, and Arab. قَدِمَ to be strong, fierce.

קדוש & קדוש adj. holy, ἅγιος, ἄγιός, pr. pure, clean, free from defilement of crimes, idolatry, and other unclean and profane things. In fixing the proper notion of this word, the classical passages are Levit. 11:43, where after the law respecting unclean meats which were to be abstained from, it is said, "ye shall not pollute yourselves with these things, lest ye make yourselves unclean;" 44, ... וְהִיִּתְם קְדוֹשִׁים, "and be ye holy (pure) for I am holy;" Levit. 11:45; 19:2, and 20:26, where there is the same phrase, "be ye holy for I am holy," is put at the beginning and the end of a section (chap. 19, 20), containing various laws against fornication, adultery, incest, idolatry, and other grievous crimes; Deut. 23:15, to the law respecting purging the camp of human filth, there is added, "for Jehovah walks in the midst of thy camp... וְהָיָה מִתְנִיךְ קְדוֹשׁ therefore let thy camp be holy (clean), that (God) see no unclean thing, and turn away from thee." It is attributed, but with a notion a little different—(a) to God, as abhorring every kind of impurity (both physical and moral), see Lev. locc. cit.; as being the judge of what is right and true, Ps. 22:4 (compare verse 2, 3); Isa. 6:3 (compare verse 5, seqq.); whom men fear and reverence, Psalm 99:3, 9; 111:9 (where it is joined with נִרְאָה). God is sometimes called קְדוֹשׁ, κατ' ἐξοχάν, Job 6:10; Isaiah 40:25; Hab. 3:3; and more often קְדוֹשׁ יִשְׂרָאֵל the Holy One of Israel, especially in Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17, etc.; more rarely in other places, Ps. 78:41; 89:19.—(b) to priests, followed by a dative of the deity, as Levit. 21:6, וְהָיוּ קְדוֹשִׁים יְהוָה "they shall be holy (i. e. pure, clean) before their God, lest they defile," etc. Verse 7. Ps. 106:16, "Aaron קְדוֹשׁ יְהוָה consecrated to Jehovah." Also, followed by a dat. of other men, for whom the priest ought to be holy, Le. 21:8. Used of a Nazarite, Nu. 6:5.—It is used—(c) of pious men, who are pure from the defilements of sin (as far as sinful man can be) [rather, whom the grace of God has set apart], Isa. 4:3; hence used of the people of Israel, who were to abstain from every kind of impurity,

Lev. 11:43—45; 19:2 (see above); Deu. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deu. 14:2, 21; 26:19.—(d) of *holy* places, Ex. 29:31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of לְאֱלֹהִים), Neh. 8:10, 11. Hence קדוּשׁ a holy place, a sanctuary, Isaiah 57:15. Ps. 46:5, קדוּשׁ מִשְׁכְּנֵי עֲלִין "the holy place of the habitations of the most High."

Pl. קדוּשִׁים—(1) as a singular (pl. majest.), *most holy*, used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, *holy ones*, i. e.—(a) *angels*, especially in the later writers (see קדוּשׁ), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Ps. 89:6, 8; perhaps Deu. 33:3.—(b) *pious* worshippers of God [saints], Ps. 16:3; 34:10; Deu. 33:3; specially the Jews (see קדוּשׁ), Dan. 8:24.

קָרַח—(1) TO KINDLE fire. (Arabic قَدَح to strike fire. It seems to be of the same stock as קָרַר). Jer. 17:4; Isa. 50:11; 64:1.

(2) to be kindled, to burn, Deut. 32:22; Jer. 15:14.

Derivatives, אֶקְרַח, and—

קִרְחַת f. a burning fever, Levit. 26:16; Deut. 28:22.

קָרִים m.—(1) the part opposite, in front. Hab. 1:9, קָרִימָה "forwards" (vorwärts).

(2) the east, the eastern quarter of the sky, i. q. קָרִים, Ezek. 47:18; 48:1. (Compare אֶחָד No. 2.) Hence poet. for the fuller רֵיחַ קָרִים east wind, by far the most violent in western Asia and the adjoining seas, Ps. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Eze. 27:26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. רֵיחַ of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

קָדִישׁ Ch. adj. i. q. Heb. קדוּשׁ *holy*—(a) used of God, or any deities. אֱלֹהֵי קָדִישׁ the holy gods, Dan. 4:5, 6; 5:11.—(b) of angels. Dan. 4:10, קָדִישׁ עֵיר וקָדִישׁ, Dan. 4:14 (see קדוּשִׁים No. 2, a). "a watcher (an angel) even a holy one." Pl. קָדִישִׁין holy ones, i. e. angels, Dan. 4:14 (see קדוּשִׁים No. 2, a).—(c) used of the Jews, Dan. 7:21; fully קָדִישִׁי עֲלֵינוּ those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, τὸ σπέρμα τὸ ἅγιον.

קָדִים not used in Kal, Arab. قَدِم to precede, to go before, Med. Damma, to precede in time, to be ancient.

PREL קָדָם—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15. (Arab. قَدَم id.)

(2) to get before, come before any one (φθάνειν), followed by an accusative, Psalm 17:13; 119:148, קָדַמְנוּ עֵינֵי אֵשְׁמֵרוֹ "my eyes get before the watches of the night," i. e. I wake up before the watches of the night are gone. Absol. Jonah 4:2, "thus קָדַמְתִּי לְכָרְתִּי I anticipated (the danger which threatens me) by fleeing to Tarshish." Hence to do

before (Arab. قَدَم), and to do early, in the morning (Chald. קָדַם, קָדַם for the Heb. הִשְׁקִים). Psalm

119:147, קָדַמְתִּי בִנְשָׁר "I rise in the morning with the dawn." Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—

(3) to rush on, suddenly and unexpectedly, Ps. 18:6, 19.

(4) to meet, to go to meet any one, followed by an acc. of pers., especially to bring aid, i. q. to succour, Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, לֹא יִקְדַּמְנָהּ מִן "a shield shall not come against it" (the city), it shall not be turned against it. Job 30:27. Followed by מִן of the thing, to bring any thing to meet any one, Ps. 95:2; hence to succour any one with any thing (see ב C, 1, a), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHIL—(1) to come before any one in good offices, to make any one a debtor by being before-hand in kindness with him (compare قَدַם used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, to fall upon (as calamity), Am. 9:10; followed by בָּעָר.

Derivatives, קָדַם, קָדַמְתִּי, קָדַמְתִּי.

קָדָם m.—(1) pr. that which is before, adv. before, Ps. 139:5. Hence—

(2) the east, the eastern quarter (comp. אֶחָד), Job 23:8, מִקְדָּם from the east, Gen. 2:8; 12:8. מִקְדָּם prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. בְּנֵי קָדָם "the sons of the east," are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called بَدِيَّةُ الشَّام the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence אֶרֶץ בְּנֵי קָדָם Gen. 25:6, and אֶרֶץ בְּנֵי קָדָם Genesis 29:1, of Arabia Deserta; הַר הַקָּדָם the mountains of Arabia, Genesis 10:30 (see under the word מִשְׁאָה). Sometimes קָדָם also includes Mesopotamia and Babylonia, Numb. 23:7, and Isa. 2:6, מְלֵאוּ מִקְדָּם "they are full of the east," i. e. of superstitions and sorceries brought from the east or from Babylonia.

(3) used of time, ancient time, poet. i. q. עָלָם

No. 1. (Arab. *qadm* ancient time, *qadm* of old, anciently). Ps. 44:2; Isai. 23:7. *מִקְדָּם* from of old, anciently, Ps. 74:12; 77:6, 12. *מְלִכֵי קָדִם* ancient kings, Isai. 19:11; *יָמֵי קָדִם* ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e.g. *אֱלֹהֵי קָדִם* Deu. 33:27; *יֹשֵׁב קָדִם* he who sits on the throne from eternity, Ps. 55:20. It is used also — (a) adverbially for, *of old*, Jer. 30:20; Lam. 5:21; i. q. *לְפָנַי*, *לְפָנֶיךָ*. — (b) it becomes a prep. *before*, Proverbs 8:22. — Pl. const. *קָדָמִי* *beginnings*, Prov. 8:23.

קָדָם id.; whence *קָדָמָה* eastward, Gen. 25:6; Ex. 27:13.

קָדָם Ch. prop. the front part (Arab. *qadam*); hence it becomes a prep. — (1) *before*, i. q. Hebr. *לְפָנַי* Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as *קָדָמֶיךָ* Dan. 5:23; *קָדָמוֹתַי* 4:5; *קָדָמֵינוּ* 4:4 (comp. Syr. *ܩܕܡܝܢ*). *מָעַם*, *מִפְּנֵי* answers to the Heb. *מִפְּנֵי*, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:27; 5:24, "the hand was stretched out *before* me," *von gegen mir über her*.

קָדָמָה f. *beginning, origin*, Isa. 23:7, *קָדָמָה* "whose origin (is to be sought) of ancient days" (speaking of Tyre); *a former, pristine state*, Eze. 16:55. Constr. state becomes a prepos., and, by omission of *אֲשֶׁר*, a conj. *before that*, Ps. 129:6.

קָדָמָה Ch. *former time*; hence *מִן־קָדָמָה* Dan. 6:11; *קָדָמָה* Ezr. 5:11, *formerly*.

קָדָמָה ("eastward"), [*Kedemah*], pr. n. of a son of Ishmael, Gen. 25:15.

קָדָמָה i. q. *קָדָם* No. 1, 2; only in constr. state, *to the east* of a place, Gen. 2:14 (compare *אֲשֶׁר*); 4:16; 1 Sam. 13:5; Eze. 39:11.

קָדָמָה f. *adj.* (from *קָדָם*), *eastern, oriental*, Eze. 47:8.

קָדָמֹת ("beginnings"), [*Kedemoth*], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

קָדָמִי Ch. *first*. Pl. Dan. 7:24; f. emphat. state *קָדָמִיתָא* Dan. 7:4; pl. *קָדָמִיתָא* Dan. 7:8.

קָדָמִיאל ("he who is before God," i.e. servant of God), pr. n. m. Ezr. 2:4; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

קָדָמִי m. *adj.* — (1) *in front, anterior*, Eze. 10:19; 11:1; hence —

(2) *oriental, eastern*. *הַיָּם הַקָּדָמִי* the eastern sea, i. e. the Dead Sea, opp. to the western, i. e. Mediterranean, Eze. 47:18; Joel 2:20.

(3) *old, ancient*, Eze. 38:17. Pl. *קָדָמִית* the elder (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, *מִשַּׁל הַקָּדָמִי* "the proverb of the ancients." Pl. f. *קָדָמִיּוֹת* *ancient, former*, past things, Isa. 43:18.

(4) [*Kadmonites*], pr. n. of a Canaanitish nation, Gen. 15:19.

קָדָר m. with suff. *קָדָרוֹ* Job 2:7, and *קָדָרוֹ* Ps. 7:17 (where, however, other copies have *קָדָרוֹ*), *the top of the head* (so called from the hair being there divided and separated; compare Germ. *schneiden*, *die Haare schneiden*; root *קָדַר* No. 1), Gen. 49:26; Deut. 33:16; fully *שֵׁשׁ קָדָר* the hairy crown of the head, Ps. 68:22. Arab. *qadr* part of the head, from the crown to the neck.

קָדָר — (1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence *to go in filthy garments*, as mourners, Job 5:11; Jer. 14:2. Part. *קָדָר* Ps. 35:14; 38:7; 42:10. (Arab. *qadr*, *qadr* to be squalid.

and *קָדָר* to be turbid, turbulent. Compare *קָדָר*.)

(2) *to be of a dirty, blackish colour*, as of a sunburnt skin, Job 30:28; *to be darkened*, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6.

IIIPIIL — (1) *to cause to mourn*, Eze. 31:15.

(2) *to darken* (the sun, or the stars), Eze. 32:7, 8. IIITHPAEL, *to be darkened*, (as the heaven), 1 Ki. 18:45.

Derivatives, *קָדָר* — *קָדָרִיּוֹת*.

קָדָר ("black skin," "black skinned man," [*Kedar*], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Eze. 27:21; more fully called *קָדָרִי* Isa. 21:17; by Pliny (H. N. 5:11), *Cedrei*. The Rabbins call all the Arabians universally by this name; whence *לִשָּׁן קָדָר* Rabbin. used of the Arabic language.

קָדָרוֹן ("turbid," compare Job 6:16), [*Kiaron*], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40

קדרות *f. obscurity* (of the heaven), darkness, Isa. 56:3.

קדרנית *adv. in a mourning dress*, Mal. 3:14.

קדש & קדוש (Nu. 17:2) fut. יְקַדֵּשׁ—(1) *TO BE PURE, CLEAN*, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קָדוֹשׁ); hence—(2) *to be holy, sacred* (so in all the cogn. languages, Arab. قدس id.)—(a) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5; קָדַשְׁתִּי "I am holy unto thee," for קָדַשְׁתִּי לְךָ; used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20.—(b) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated *by touching holy things*, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

NIPHAL—(1) *to be regarded as holy*; to be hallowed (as of God), followed by לְךָ Levit. 10:3; 22:32; also *to shew oneself holy* in any thing, either by bestowing favours, Ezek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Ezek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) *to be consecrated* (used of the holy tent), Ex. 29:43.

PIEL קָדַשׁ—(1) *to regard any one as holy*, as God, Deu. 32:51, a priest, Lev. 21:8; *the sabbath*, Ex. 20:8.

(2) *to declare holy* (used of God), e.g. *the sabbath*, Gen. 2:3; the people, Lev. 20:8; 21:8; also *to institute any thing sacred*, as a fast, Joel 1:14; 2:15 (to which answers אָסַף), a general assembly, 2 Ki. 10:20.

(3) *to consecrate* a priest, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, the temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence *to inaugurate with holy rites*, as a sacrifice, Ex. 13:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. קָדַשׁ מִלְחָמָה to consecrate war, to inaugurate (with sacred rites), compare Ps. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

PUAL, part. *consecrated*, used of priests and holy things. Eze. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3; קָדַשְׁתִּי *my consecrated ones*, i.e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

HITHPAEL—(1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, *to declare any one holy*, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, *to consecrate to God*, Lev. 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

HITHPAEL—(1) *to purify, to make oneself clean* (by holy washings and lustrations). 2 Sam. 11:4; וְהָיָה מִתְקַדֶּשֶׁת מִטִּמְאָתָהּ, "and she purified herself from her uncleanness," Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) *to shew oneself holy*, Eze. 38:23.

(3) *to be celebrated*, as a feast, Isa. 30:29.

Derivatives, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ.

קָדַשׁ m.—(1) *a sodomite*, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קָדִישָׁה consecrated (to Venus), hence *a harlot*, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian. De Dea Syria; compare Nu. 25:1, seqq.

(2) קָדִישׁ Gen. 14:7; 16:14; and fully בְּרִנְעָה קָדִישׁ Nu. 34:4; Deu. 1:2, 19; 2:14; [Kadesh, Kadesh-barnea], pr. n. of a town in the desert to the south of Palestine, see Relandi Palæstina, p. 114. Hence: קָדִישׁ Ps. 29:8.

קָדִישׁ ("sanctuary"), [Kedesh], pr. n.—(1) *c* a town in the southern region of the tribe of Judah, Josh. 15:23.—(2) of another in the tribe of Naphtali, Josh. 12:22; 19:37; 21:32; Jud. 4:6; 1 Chr. 6:61; with הּ parag. קָדִישָׁה Jud. 4:9; and קָדִישָׁה Jud. 4:10.—(3) of a town in the tribe of Issachar, 1 Ch. 6:57; also called קִישִׁין Josh. 19:20; 21:28.

קָדִישׁ once קָדִישׁ Dan. 11:30; with suff. קָדִישִׁי plur. בְּקָדִישִׁים (kōdashim), with art. and pref. הַקָּדִישִׁים Lev. 22:4; לְקָדִישִׁים Neh. 10:34; but with suff. קָדִישִׁי Eze. 22:8; קָדִישִׁי 2 Ch. 15:18 (comp. Ewald, Gramm. Crit., p. 335), and קָדִישִׁי Nu. 5:10, m.

(1) *holiness*, Ps. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as הַר קָדִישׁ my holy name, Lev. 20:3; 22:2; בְּגָדֵי קָדִישׁ Ps. 2:6; Isa. 11:9; שָׂמֶן קָדִישׁ Ps. 89:21; קָדִישׁ תְּהִי thy holy garments, Exod. 28:2, 4; קָדִישׁ רִיחַ thy holy Spirit, Ps. 51:13; אֲבִנֵי קָדִישׁ Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) *concr. what is holy, a holy thing*. Lev. 12:4; 21:6; וְהָיָה קָדִישׁ "and let (the priests) be holy," Jer. 2:3; *a thing consecrated to God*, especially in pl. הַקָּדִישִׁים Lev. 21:22; 22:2, 3, 15. כֶּסֶף הַקָּדִישִׁים silver consecrated in the temple, 1 Ch. 26:20.

(3) *a sanctuary*; used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Ps. 20:3; Dan. 8:14; specially of the body of

fast, tying fast, is applied to strength. See חזק, חזק, No. 3; also the Germ. *Stränge*, i. e. ropes, strong, and *anfangen*, all of which are derived from the notion of binding fast). Hence קו No. 2.

(3) to expect, to await (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חזק No. 7), with acc. part. Kal קוה Ps. 25:3; 37:9; 69:7; see Piel.

PIEL קוה i. q. Kal No. 3, to expect anything; followed by an acc. Job 30:26; אל Ps. 27:14; 37:34; Jer. 8:15; 14:19. Specially—(a) קוה אֶת־יְהוָה Ps. 25:5; 39:8; 40:2; קוה לַיהוָה Prov. 20:22; אל Ps. 27:14; 37:34, to expect Jehovah, i. e. his aid, to fix one's hope on him.—(b) to lie in wait for any one; followed by a dat. Ps. 119:95; accus. (נִקְשָׁה) Ps. 56:7.

NIPHAL, to be gathered together (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. 1), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, קוה, קוהה, קוהה, קוהה, and—

קוה 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] קוה for כוה.

קוה Isa. 61:1; see קוהקוה.

I. קוה i. q. קוה and קוה TO LOATHE, followed by א of the thing. Pret., Eze. 18:47. Fut., קוה Ps. 95:10.

NIPHAL, id., followed by קוה Eze. 20:43; 36:31. Once קוה, for קוה Eze. 6:9.

HITHPALEL, קוהה id. Ps. 119:158; followed by א 139:21.

II. קוה or קוה i. q. Arab. قَطَّ TO BE CUT OFF. Job 8:14, אֲשֶׁר יִקוּט בְּסֵלּוֹ “whose hope is cut off.” [Referred to קוה in Thes.]

קוה an unused root, which undoubtedly had the signification of calling (Arab. قَال to say. To this agree Sanscr. *kal*, to sound, Gr. *καλέω*, compare *κέλωμαι*, *κελεύω*, Latin *calo*, *calare*, whence *calendæ*, English, *to call*. It appears to be kindred to קוה which see.) Hence—

קוה masc. plur. קוה and קוה—(1) the voice, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see קוה p. DLXVIII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קוה often used of thunder, Ps. 29:3, seqq. קוה גדול Gen. 39:14; and in acc. קוה גדול Eze. 11:13; Ezra 10:12, with a loud voice. קוה אחר Ex. 24:3, with one voice. קוה with my (full) voice, Ps. 3:5; 142:2.

Specially, observe the phrases—(a) קוה to give forth the voice, Gen. 45:2; Ps. 124:12; used of Jehovah, to thunder, Ps. 77:18. Followed by ל to call, Pro. 2:3; קוה to proclaim in any land, Ch. 24:9.—(b) קוה prop. to utter (any thing) with the voice, i. q. the preceding (compare קוה page DCXCII, B, and the observations there), Jerem. 12:8; of thunder, Ps. 46:7; 68:34.—(c) קוה שָׁמַע sometimes קוה is put ellipt. for a voice, sc. is heard, Isaiah 13:4; 52:8; 66:6; Jer. 50:28; Job 39:24.

(2) rumour, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, sound, noise, as of water, rain, a multitude, 2 Sa. 15:10; Eze. 1:24; Isa. 13:4; 33:3. קוה גדול Isa. 29:6, with a great noise. קוה is used of speech, words (comp. קוה), Ecc. 5:2.

קוה (prob. i. q. קוה “the voice of Jehovah”), [Kolaiah], pr. n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

קום fut. יקום apoc. יקום, pret. once in the Arabic manner, קום Hos. 10:14—(1) TO ARISE (Arab.

قام, Syr. قام id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, וַיָּקָם וַיֵּלֶךְ “he arose and went.” Job 1:20, “he arose and rent his mantle.” 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קום Arise! often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Psal. 68:2; with a dative pleon. קום קום Canticles 2:10. Specially it is—(a) to arise against any one, followed by על Ps. 3:2; 54:5; 86:14; Isai. 31:2; אל Gen. 4:8; also to rise as a witness against any one, followed by א Ps. 27:12; Job 16:8 (compare קום ענה). In the participle with suffixes, as קום those who rise up against me, Ps. 18:40; קום Deu. 33:11. Comp. קום.—(b) to exist, to go forth, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (auftreten), Ex. 1:8; Deu. 24:10; of future time (aufkommen) Gen. 41:30.—(c) to grow up, to become a man, spoken of a youth, Ps. 78:5; hence to increase with riches, to flourish, Prov. 28:19.

(2) to stand, i. q. עמד No. 1, 2.—(a) followed by לפני to stand before any one, to oppose him, Josh. 7:13.—(b) to stand fast (bestehen), to remain, *

continue, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare חָקַקָה); followed by לְ to *remain* to any one, Lev. 25:30; followed by לְ to *persevere* in any thing (auf etwas bestehen), Isa. 32:8.—(c) *to be confirmed*; of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by לְ to be successful to any one, Job 22:28); of a prediction, i. q. בּוֹא No. 2, let. e, Jerem. 44:28, 29; opp. to נָפַל No. 1, let. h; *to be valid*, to *stand good*, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(d) *to stand by* for aid to any one; followed by לְ Psalm 94:16 (Arab. قَامَ seq. لְ id.).—(e) קָמוּ עֵינָיו 1 Kings 14:4; compare 1 Sam. 4:15; *the eyes stand*; spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. **חָיָה** to live. See Piel No. 2, and the noun **חַיִּים**.

PIEL **קִיַּם** (principally in the later books; like the Aram. **קִיַּם**, **קִיַּם**)—(1) causat. of Kal No. 2; in various connections—(a) *to make valid, to confirm*, Ruth 4:7; Esth. 9:29, 31, init.; *to confirm a prediction by the event*, Eze. 13:6.—(b) followed by **ל** *to injoin* any thing on any one; pr. *to cause* any thing *to be imposed* upon any one (compare Chald. **ל** **קִיַּם** **ל** to bind any one by an oath), Esth. 9:21, 31, med. Hence **קִיַּם לְעַלְמָא** to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin.—(c) *to fulfil, to perform* (an oath), Ps. 119:106. (2) trans. of Kal No. 3; *to preserve alive*, Psa. 119:28 (more frequently in Targg.).

PHLEL פִּהֵל—(1) causat. of Kal No. 1, *to raise up, to build up*. e.g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. *to rise up*. Mic. 2:8, "long ago has my people **וְאֵיבִי יָקָם** risen up as an enemy." Vulg. *consurrexit*. Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

Hiphil הָקִים — (1) causat. of Kal No. 1, *to cause to arise* — (a) *to erect, raise up* one fallen down, Deut. 22:4; the afflicted, Job 4:4; Ps. 41:11. — (b) *to set up*, e.g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, *to set up again* a tent fallen down, Am. 9:11; hence הָקִים יִשְׂרָאֵל, הָקִים אֶרֶץ to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. הָקִים בְּרִית to make a covenant (einen Bund errichten), Gen. 6:18; 9:11; 17:7. — (c) *to cause to come forth or to exist, to raise up* any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, הָקִים שָׂם Deu. 25:7; Ruth 4:5, 10; and הָקִים וְנָעַל Gen.

38:8, *to raise up* to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) *to cause to stand*, Ps. 40:3—(a) *to constitute* any one king, Deut. 28:36.—(b) *to cause to stand still, to restrain*, Ps. 107:29.—(c) *to confirm, to establish* anything, Num. 30:14, 15; *to perform* a promise, 1 Sa. 1:23; *an oath*, Gen. 26:3

HOPIHAL הִפְיָחַל—(1) *to be set up, erected*, Exod. 40:17.

(2) *to be constituted*, 2 Sa. 23:1.

(3) *to be confirmed*, Jer. 35:14.

IIITHPAEL מִתְּקוֹמִי *to rise up* with a hostile mind,
 Ps. 17:7; followed by $\int$ against any one, Job 20:27.
 Part. with suff. מִתְּקוֹמִי my adversary, Psalm 59:2;
 Job 27:7.

Derivatives, קוֹמָה, קוֹמְמִיּוֹת, יָקוּם, מָקוּם, קִים, קִימָה, קָמָה, תְּקוּמָה, תְּקוּמָה, and the pr. n. יָקִים, קָמוֹן.

קום Chald.—(1) *to arise*, Dan. 3:24; *to come forth, to exist*, Dan. 2:39; 7:17.

(2) *to stand*, Dan. 3:3; 7:17; also, *to endure to remain*, Dan. 2:44.

PAEL, קים to establish. קים קים to establish a statute, to give forth a mandate, Dan. 6:8.

APHEL הָאֵל, once אֵלִים Dan. 3:1. Pl. הָאֵלִים, part
מִהָאֵלִים, fut. יֵאָדָּם and יִהְיֶה:

(1) *to erect, to set up*, e. g. a statue, Dan. 3:1, seq

(2) *to constitute, to appoint* (a king) [a priest], Ezr. 6:18; followed by *to set over*, Dan. 4:14; 6:2.

HOPHAL הִפְּחַל (in the Hebrew manner), *to stand, to be made to stand*, Dan. 7:4.

Derivatives, קָיָם, קָיָם.

קוֹמָה f.—(1) *stature of a man, tallness*, 1 Sa 16:7; 28:20, מְלֵא קוֹמָתוֹ "his full length," the whole size of his body. Eze. 13:18, כָּל־קוֹמָה "every stature," i. e. men of every stature.

(2) *the height* of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

קֹמָמִיּוֹת adv. *erect, upright*, Lev. 26:13.

קין or קין not used in Kal; prob. to sing, Arab. قَيْنَة a female minstrel, a female singer, and any female slave (which may, however, be from the idea of possession; compare قَيْن a slave). [In Thes "prob.—(1) to STRIKE UPON (cogn. to קָץ).—(2) to strike an instrument; hence, to sing to music."]

PIEL קִיַּן *to sing a mourning song*, 2 Sa. 1:17

followed by קוץ and קוץ on account of any person or thing, 2 Sa. 3:33; Eze. 27:32.

Derivative, קוץ.

קום see קום.

קוץ an unused root; Arab. قاع Med. Waw, Conj.

I. VIII. to cover the female, as a male camel. Hence—

קוץ Ezek. 23:23, prop. apparently, a stallion; hence figuratively, a prince (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare

קוץ, and Arab. قمر, قمر, قمر, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, קוץ happy, rich. Others regard קוץ and קוץ as opposites, high and low, taking this from the root ק, some of the derivatives of which signify low, ignoble.

קוץ an unused root, i. q. קוץ No. 3, to surround, whence קוץ circuit.

קוץ m. an ape, 1 Ki. 10:22; Sanscr. and Malabar, *kaṭi*, an ape (prop. nimble), a word of Indian origin, whence the Gr. *καπρος*, *καῖβος*, *καῖβος*, words used to denote apes, and especially monkeys with tails.

קוץ an unused root, i. q. קוץ to cut off, whence קוץ

I. קוץ i. q. קום—(1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of vomiting, so that it is onomatopoeic, like the corresponding German verb, comp. קוץ.) Followed by ק of pers., Lev. 20:23; Nu. 21:5.

(2) to fear, followed by קוץ Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found conjoined in the verbs קוץ, קוץ, and German Grauen haben vor etwas.

HIPHI'EL קוץ to put a city in fear, i. e. to besiege it, Isa. 7:6; compare Arab. قهر Conj. III. to cause to fear, to besiege.

II. קוץ only in—

HIPHI'EL קוץ intrans. TO BE AROUSED, i. q. קוץ out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. קוץ i. q. קוץ awake, arise (O Lord), Ps. 35:23.

III. קוץ—(1) i. q. קוץ TO CUT, TO CUT UP, TO OFF. Hence קוץ a thorn, so called from the idea of cutting or wounding, and קוץ harvest, pr. the cutting off of fruits, summer. From this noun is derived—

(2) to pass the summer. (Arabic قاطع Med. Ye, id), Isa. 18:6. See קוץ No. 2.

קוץ m.—(1) a thorn (from the root קוץ n. III), collect. thorns, briers, Genesis 3:18; Isa. 32:13. Plur. קוץ Jer. 4:3.

(2) [Koz, Coz, Hakkoz], pr. n. m.—(a) 1 Ch. 4:8. —(b) with the art. קוץ Ezr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10.

קוץ f. plur. locks of hair, so called from their being cut off, Cant. 5:2, 11. (Syr. قوץ id. Arab. قوץ fore locks. Compare Schultens, Opp. Min., p. 246.) Root קוץ.

קוץ TO DIG, especially a well, Isa. 37:25. (Arab. قوץ Med. Waw, to cut out from amongst. Kindred are קוץ which see, קוץ.) Derivatives, קוץ, קוץ, קוץ.

HIPHI'EL, to cause to flow forth (water), Jerem. 6:7.

PILPEL קוץ to dig under, to undermine a wall (so the Chald.). Isaiah 22:5, by a play of words, קוץ "they undermine a wall" (Talmud. קוץ destruction of a wall). Hence to destroy. Nu. 24:17, קוץ "and will destroy all the children of pride." LXX. *προνομεύσει*. Vulg. *vastabit*.

קוץ see קוץ.

קוץ masc. a beam, a joist, prop. transverse (see קוץ Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecdoche a house, like the Gr. *μέλαθορ*, Gen. 19:8.

קוץ m. plur. slender threads, spiders' webs, Isa. 59:5, 6. (Arab. قوץ a thread made of cotton. To this answers the Greek *καῖρος*, *licium*, the cross threads in weaving, die Kreuzfäden, whence *καρπύω*, *καίρωσις*. The etymology is rather obscure. I suppose, however, that קוץ is akin to the word קוץ a transverse beam.)

קוץ—(1) i. q. قوس to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. *γαῦσος*, bent. Hence קוץ, قوس a bow, and pr. n קוץ

קושיהו-קיקלו

DCCXXX

קושיהו-קמר

(2) i. q. *יקיש* to lay snares. Once in fut. Isaiah 29:21, *יקושינו* or, as other copies read *יקושינו*.

Derivatives, see No. 1, also pr. n. *קיש*, *קיש*, and —

קושיהו ("the bow of Jehovah," i. e. the rainbow), [*Kust-aiakh*], pr. n. m. 1 Chron. 15:17; called, 1 Ch. 6:29, *קיש*.

קט Eze. 16:47, see *קט*.

קטב an unused root, Ch. and Arab. *قطب* to cut, hence to cut off. (Kindred roots are *קצב*, *קצב*, *קטב*. The biliteral stock *קט* has the signification of cutting, cutting off, the same as the cognates *קץ*, *קץ*, *קץ*; see the roots *קטל*, *קטן*, Arab. *قط*, *قط*, and compare at *קצץ*, *קצץ*, *קצץ*. See also the remarks of Jul. Klaproth, in Merian, De l'Etude Comparative des Langues, p. 216.) Hence —

קטב m. — (1) cutting off, destruction, Isaiah 28:2, *קטב*, *קטב* "a storm causing destruction." Especially —

(2) pestilence, Deu. 32:24; Ps. 91:6; and —

קטב with suff. *קטבך* m. id. spec. contagion, pestilence, Hosea 13:14 [destruction gives a better sense].

קטורה f. incense, Deu. 33:10; from the root *קטר*.

קטורה ("incense"), [*Keturah*], pr. n. of a woman, whom Abraham married after the death of Sarah, Genesis 25:1; 1 Ch. 1:32.

קטל fut. *יקטל* TO KILL, TO SLAY, a poet. word, Ps. 139:19; Job 13:15; 24:14. (Syr. and Chald. *קטל*, Arab. *قتل*, Æth. *ቀተለ*: The primary idea is that of cutting; see *קטב*. To this accords perhaps the Gr. *Κτείνω*.)

Derivative, *קטל*.

קטל Chald. id., part. act. *קטל* Dan. 5:19. Part. pass. *קטיל* Dan. 5:30; 7:11.

PAEL *קטל* intens. to kill many; like the Syr. Pael and Arab. *قتل* Dan. 2:14; 3:22.

ITHPEAL, and ITIPEAL, Dan. 2:13, pass.

קטל m., slaughter, Obad. 9.

קטן fut. *יקטן* TO BE LITTLE, SMALL (prop. to be cut off, cut short; from the biliteral stock *קט*; comp. *קטב*, *קטב*, 2 Sam. 7:19. Figuratively to be of little worth, Gen. 32:11.

HIPIIL, to make sm ll, Am. 8:5.

Derivatives, *קטן*, *קטן*, *קטן* and pr. name *יקטן* [and *קטן*].

קטן with suff. *קטני* f. *קטנה*; plur. *קטנים* constr. *קטני* and —

קטן constr. *קטן* — (1) adj. little, small (opp. to *גדול*), Genesis 1:16; Psalm 104:25; and very often. Neutr. abstr. smallness; whence *קטני* vessels of smallness, i. e. lesser, Isa. 22:24. Specially — (a) little in age, younger, Gen. 9:24; 27:15; 1 Kings 3:7. Solomon, at his accession to the kingdom, *אני קטן* "I am but a little child." — (b) of little authority or importance, Isa. 36:9; of a thing of little weight, Ex. 18:22, 26.

(2) *קטן* [*Hakkatan*], pr. n. m. (with the art.), Ezr. 8:12.

קטן m., smallness; hence the little finger; whence *קטני* *kotoni*, my little finger, 1 Kings 12:10; 2 Ch. 10:10. Other copies have, in 2 Ch. loc. cit., *קטוני* *kotonni* (from the form *קטן* the last letter taking dagesh, the Sh'va moveable being changed into Kametz-Chatuph); see J. II. Michaëlis on the passage. But the reading appears inadmissible, which is found in V. D. Hooght, 1 Ki. loc. cit., *קטני*. Compare *קבל*.

קטר fut. *יקטר* to pluck off, to break off, as ears of corn, branches, Deut. 23:26; Job 30:4.

NIPHAL, pass., Job 8:12.

I. *קטר* not used in Kal; Arab. *قטר* to give a scent, to be fragrant. Kindred *קטר*.

PIEL *קטר* to offer odours, to burn incense in honour of a deity; followed by ? of the deity, the acc. of the incense being omitted, Jer. 1:16; 7:9; 11:13; 19:4; always [almost] used of idolatrous worship [see on the other hand, 1 Sa. 2:16, inf.] Part. f. *קטרת* altars on which incense was burned; prop. giving an odour, 2 Ch. 30:14.

PUAL, part. *קטרת* incense, Cant. 3:6.

HIPIL, to burn incense, used of sacrifices both lawful, 1 Ch. 6:34, and unlawful, 1 Ki. 3:3; followed by ? of the deity, 1 Ki. 11:8; often also followed by an acc. of the incense or victim burned, Ex. 29:18; Lev. 1:9, 17; 2:2, 16.

HOPHAL *קטר* pass. Lev. 6:15. Part. Hoph. *קטר* incense, Mal. 1:11.

Derivatives, *קטרה*, *קטר*, *קטר*, *קטר*, *קטר*, and pr. n. *קטרה*.

II. *קטר* i. q. Ch. *קטר*, Hebr. *קטר*. Part pass

Eze. 46:22; **חצרות קטרות**, "bound courts," i. e. prob. vaulted, roofed.

קטר only in pl. **קטרין** Ch. *knots*, especially—(a) ligaments of the bones, Dan. 5:6.—(b) metaph. difficult questions, Dan. 5:12, 16.

[**קטר** verbal of Piel, *burning incense*, Jer. 44:21.]

קטרון ("bond," see **קטר** No. II. ["knotty, i. q. Ch. **קטרין**"], [*Kitron*], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 **קטר** (for **קטרין**) small.

קטר f. with suff. **קטרתי**.—(1) *incense*, Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, *fat*, Ps. 66:15, **קטרתי אילים** "the fat of rams."

קטת [*Kattath*] see **קטרון**.

קיא m. *vomit*, Isa. 28:8, from the root **קיא** to vomit.

קיה an uncertain root, i. q. **קיא**, to vomit. Imp. **קיו** Jer. 25:27, unless it should rather be pronounced **קיו**, for **קיא**. [This root is rejected in Thes.]

קיט Ch. i. q. Hebr. **קיץ** *summer*, Dan. 2:35.

קישור m.—(1) *smoke*, Gen. 19:28; Ps. 119:63. (2) *vapour, cloud*, Ps. 148:8; from the root **קטר**.

קים (from the root **קום** (hostile) *insurrection*, *rising up*, against any one (see part. **קום** Psalm 18:40, 49; Jerem. 51:1); hence collect. for **קמים** Job 22:30, **קמיםינו** *our adversaries*. Others take it as a verbal pass. for intrans., compare **קים** for **קום**).

קים m. Chald. *a statute, an edict*, Dan. 6:8; Syr. **قَمَص**.

קים Chald. *enduring, sure*, Dan. 4:23.

קמה f. n. act. *an arising, a rising up*, Lam. 3:63; from the root **קום**.

קמחש see **קמחש**.

קין an unused root [under **קין** in Thes.]. i. q. **קין** Med. Ye, to form, to prepare (comp. **קנה** No. 1), specially, to *forge* iron. Hence—

קין m.—(1) *a spear*, 2 Sam. 21:16.

(2) [*Cain*], pr. n.—(a) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that

קין would seem to be the same as **קנה**, "she bare Cain (a creature [rather *a possession*, see **קנה**]), and said, I have created [rather *possessed or acquired*] a man by the help of Jehovah" [of course this is the true derivation].—(b) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see **קני**.—(c) of a town of the tribe of Judah, with the art. Josh. 15:57.

קניה f. (from the root **קני**), pl. **קנים** and **קנות**—(1) *a mournful song, a lamentation*, Jer. 7:29; 9:9, 19 (2) [*Kinah*], pr. n. of a town in the tribe of Judah, Josh. 15:22.

קני Gen. 15:19; Jud. 4:11, 17; **קני** 1 Samuel 27:10; **קני** 1 Chron. 2:55; Gent. noun, *a Kenite*, collect. *Kenites*, a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see **קני** No. 2, b.

קינו (perhaps i. q. **קנין** "possession"), [*Cainan, Kenan*], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

קין m.—(1) *harvest* (pr. cutting off) of *fruits*, from the root **קין** No. III, i. q. **קצץ** Isa. 16:9; 28:4; also, *fruits, ripe fruit*, especially apparently the *fig*, Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp. Faber on Harmer's Observations, vol. i, page 387. seq. Hence—

(2) *summer*, as being the time of the year when fruits are gathered (compare **חַרְף**; Arab. **حَرْف**, Gen. 8:22; Psal. 74:17. Secondary is the Arab. **قَط** to be hot, used of the day in the middle of summer.

קיצון f. *קיצונה* (for **קצון** from **קץ** end, comp. **קצה** for **קצה**, **מורמים** for **מורמים** Lehrs. 145), *last, utmost*, Ex. 26:4, 10; 36:11, 17.

קיקין m., Jon. 4:6—10; Jerome, Syr., and others, *ricinus*; *Palma Christi*, Arab. **الرجع** Egypt. **كركي**, **كوكي** (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. *cucumber*, but see Bochart, Hieroz. t. ii. p. 293, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—151.

קיקלון m. (for **קלקלון**; like **קלקלון** for **קלקלון**; see p. cccxx, B), *ignominy*, Hab. 2:16. Vulg. *vomit* *ignominia*; as if it were compounded of **ק** for **קיא** vomit, and **קלון** *ignominy*; a sense which is given by nine MSS., which read separately, **קיא קלון**.

קיר once קר Isa. 22:5; pl. קירות m. (not comm., for 1 Ki. 4:10 קטניה refers to עולית, not to קיר) — (1) a wall, Lev. 14:37, 39; 1 Ki. 6:15; a wall, e. g. of a city, Num. 35:4; Josh. 2:15. (The origin is doubtful. A wall may be so called from the lime with which it is covered, compare קיר lime; it may take its name from transverse beams, compare קור, קורה; but neither of these is satisfactory. It is more probable that from this word קיר signif. 2, has come עיר a city.) Isa. 25:4, קיר ירם "a shower overthrowing a wall." Used of the sides of the altar, Lev. 1:15; 5:9; of the walls of the heart, Jer. 4:19.

(2) a place fortified with a wall (like the Gr. *τείχος*, Herod., Xen.), a fortress; whence קיר מואב Isa. 15:1, ("the fortress of Moab," Chald. *בִּרְמָא* *בִּרְמָא*), pr. n. of a fortified city on the borders of the land of Moab, now called *Kerrek*; this name in a wider sense is used of the whole tract of country. The same is called Jer. 48:31, 36, קיר חרש [Kir-heres, Kir-heresh], (the wall of bricks, or the brick fortress), and Isa. 16:7, 11; 2 Kings 3:25 קיר חרש [Kir-hareseth, Kir-haraseth], (id.).

(3) [Kir], pr. n. of a nation and region subject to the Assyrian empire, Isa. 22:6; 2 Ki. 16:9; Am. 1:5; 9:7, prob. the region between the Euxine, and Caspian seas, on the river Cyrus, now called in Armenian, *Kur*.

קירם (from the Ch. usage, "a weaver's comb"), [Keros], pr. n. m. Neh. 7:47, for which there is קירם Ezr. 2:44.

קיש ("snaring," from the root קיש ["or i. q. קִישַׁת"], [Kish], pr. n. m. — (1) of the father of Saul, 1 Sa. 9:1; 14:51; 1 Ch. 8:33. — (2) 1 Ch. 8:30; 9:36. — (3) 1 Ch. 23:21, 22; 24:29 — (4) 2 Ch. 29:12. — (5) Est. 2:5.

קישון ("twisted," "tortuous"), [Kishon], pr. n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

קישיו see קישיו.

קיתורם Ch., Greek *κitharis*, *cithara*, a harp, Dan. 3:5, 7, 10 כתיב. The Syrians also are accustomed to change the Greek termination *is* into *os*.

קל f. קלה, pl. קלים (from the root קלל adj. light, swift, Isa. 19:1; Am. 2:14, 15; fully קללני 2 Sa. 2:18. Poet. specially, a swift horse, Isa. 30:16. Adv. *qu'ckly*, *swiftly*, Joel 4:4; Isa. 5:26.

קל m. Ch. i. q. Heb. קול a voice, Dan. 3:5

קל see קל.

קלה a root of uncertain authority for קהל to congregate. Hence fut. Niphal ויקלה 2 Sa. 20:14 כתיב, but the קרי has ויקהלי [which is undoubtedly the true reading, which many MSS. and some editions have in the text].

I. **קלה** TO ROAST, TO PARCH (am Feuer rösten), as corn, grain, Lev. 2:14; Josh. 5:11; a person, as a mode of execution, Jer. 29:22. (Arab. قلى, Æth. ቀለፀ id., compare קלה and last remark under the letter צ p. DCXCVIII, A.) Part. pass. קלוי Lev. 2:14; Josh. 5:11.

NIPHAL, part. what is scorched; hence, burning, inflammation, Ps. 38:8.

Derivatives, קלי, and pr. n. מקלות. [This pr. n. should be referred to קל, as it is in its own place and in Thes.]

II. **קלה** i. q. קלל, not used in Kal.

NIPHAL, to be made light of, Isa. 16:14; to be counted despicable, Deut. 25:3; part. נקלה despised, ignoble, 1 Sa. 18:23; Isa. 3:5; Pro. 12:9.

HIPHAL, to make light of, Deu. 27:16. Hence —

קלין m. — (1) contempt, shame, ignominy, Pro. 3:35; 6:33; 13:18; 22:10; Isa. 22:18.

(2) a shameful deed, Pro. 18:3.

(3) pudenda, Nah. 3:5; Jer. 13:26.

קלה an unused root, prob. i. q. קלה to roast, to parch; since verbs קלה very often accord with verbs קלה, as קשה and קשה, פתח and פתח, פצה and פצה, פלה and פלה, ספה and ספה, פלה and פלה, on the reason of which interchange, see Heb. Gram. § 74, note 4. [In Thes. this is regarded as cognate to the verb קלה No. II.] Hence —

קלחת f. a pot, kettle, 1 Sa. 2:14; Mic. 3:3.

קלט — (1) TO CONTRACT, TO DRAW TOGETHER, almost the same as קטם and קטם; Arab. قلس (the letters ט and צ being interchanged). Part. pass. קלום a dwarf, any thing of contracted stature or size, Lev. 22:23. (Arab. قلاط, قلاط a dwarf, see Kamûs, p. 965, قلاط low stature, قلاط (Saad. loc. cit.) one suffering from hernia.)

(2) to receive a fugitive to oneself, i. q. Ch. קלט Derivatives, מקלט, and pr. n. קליטה.

קלי m. (from the root קלה No. I.), and קליא (with * otiose, like קלי, קליא), 1 Sa. 17:17, m. something

roasted, parched, i. e. *grains of wheat*, or *barley roasted in the ears* (see Macmichael's Journey, p. 135), such as the Arabs, both ancient and modern, *rat. Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.*

קָלִי (perhaps for קָלִיָּה "the swift (sc. servant) of Jehovah"), [*Kallai*], *pr. n. m. Neh. 12:20.*

קְלִיָּה [*Keliah*], *pr. n. of a Levite, also called—*

קְלִיָּה (Ch. "assembly," see קָלָט No. 2), [*Kelila*], *Ezr. 10:23; Neh. 8:7; 10:11.*

קָלִל fut. יִקְלֶה, יִקְלֶה. — (1) *TO BE LIGHT* (Æthiop. **ቀለለ** id., **ቀለለ**: light [not heavy]), see *Hiphil. Figuratively—*

(2) *to be diminished* (Arab. **قَلَّ**), *Gen. 8:11*, **קָלִי הַמַּיִם מֵעַל הָאָרֶץ** "the waters were diminished (i. e. had flowed away) from off the earth;" *verse 8.*

(3) *to be despised, contemned*, *Job 40:4; Nah. 1:14.* Compare קָלָה No. II. Inf. used as a noun, **קָל** ignominy, disgrace, *Jer. 3:9* (where **קָל** is regarded by others as the same as קָלָה).

(4) *to be swift, fleet* (if indeed this be not the primary signification, compare **קָלִל** to roll swiftly), *2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.*

NIPHAL **קָלַל** and **קָלַל**, fut. יִקְלֶה *Isa. 30:16.* — (1) *to be light.* **קָלַל עַל-קָלָה** lightly (*leichtthin*), *Jer. 6:14; 8:11.* Followed by a *dat. of pers.* to be easy to any one, *Prov. 14:6; 2 Ki. 20:10.*

(2) *to be of little account, little*, followed by **קָלַל** *1 Sa. 18:23.* Impers. **קָלַל בֵּן** is it a light thing that, *Isa. 49:6; Eze. 8:17.*

(3) *to be lightly esteemed, to be despised*, *2 Sa. 6:22; Gen. 16:4, 5.*

(4) *to be swift*, *Isa. 30:16.*

PIEL **קָלַל** *to curse, to execrate*, *2 Sam. 16:7*; followed by an *acc.* *Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9*; once followed by **קָלַל** *Isa. 8:21.* **קָלַל לִי** reflex. to curse oneself, i. e. to bring a curse upon oneself, *1 Sam. 3:13*, "because he knew **קָלַל** **לְהָם בְּנָיו** that his sons had brought a curse upon themselves."

PUAL, *to be cursed*, *Isa. 65:20; Job 24:18.* Part. *one who is accursed*, *Ps. 37:22.*

HIPHIL **קָלַל**, inf. **קָלַל**, fut. יִקְלֶה. — (1) *to make light, to lighten—*(a) followed by an *acc. of the thing and קָלַל* of *pers. to lighten and cast away any thing from any one*, *1 Ki. 12:10; 1 Sam. 6:5.* — (b) without the accusative, *Ex. 18:22*, **קָלַל מִשְׁלֶדְךָ** "lighten from off thee," sc. the burden, business, make thy business lighter; *Jon. 1:5.* — (c) followed by **קָלַל** of

the thing, *1 Ki. 12:4*, **קָלַל מִשְׁבֶּרֶת אָבִיךָ** "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; *verse 9.*

(2) *to reckon lightly, to despise*, *2 Sam. 19:44; Eze. 22:7; to bring to contempt, Isa. 8:23.*

PILPEL **קָלַל** — (1) *to move to and fro, to shake together*, *Ezek. 21:26.* Arabic **تَلَل**, Æthiopic **ለለ** **ለለ**: to be moved.

(2) *to make smooth, to polish; hence to sharpen*, *Ecc. 10:10.* The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. **קָלִל**.

HITHPALPEL, *to be moved, shaken together*, *Jer. 4:24.*

Derivatives, **קָלַל**, **קָלַל**, **קָלַל**, **קָלַל**, **קָלַל**, *pr. n. קָלִי.*

קָלִל m. adj. *smooth, polished* (used of brass), *Dan. 10:6; Eze. 1:7*, see **קָלִל** *Pilpel No. 2.* Compare Ch. **קָלִל** polish. *Vulg. as candens.*

קָלַל f. constr. **קָלַלָה** — (1) *cursing*, *2 Sa. 16:12.*

(2) *execration, imprecation, curse.* *1 Kings 2:8; Genesis 27:12*, **קָלַלְתָּךְ** "thy curse" (*pass.*). *Concr. one accursed, Deut. 21:23.* Plural **קָלָלוֹת** *Deu. 28:15, 45.*

קָלָם not used in *Kal.*

PIEL, *TO SCOFF AT, TO SCORN.* *Eze. 16:31*, "thou art not like a harlot **קָלָם** who scoffs at her hire," sc. that more may be given. Well rendered by the *Vulg. nec facta es sicut meretrix fastidio augens pretium.*

HITHPAEL, id., followed by **קָלָם** *2 Ki. 2:23; Ezek 22:5; Hab. 1:10.* Hence—

קָלָם m. *scorn*, *Ps. 44:14; Jer. 20:8*; and—

קָלָם f. id., *Eze. 22:4.*

קָלַע — (1) *TO SLING, TO THROW STONES WITH A SLING.* Part. **קָלַע** a slinger, *Jud. 20:16.* Trop. *to cast (a people) out of a country*, *Jer. 10:18.*

(2) *to grave, to sculpture, to engrave*, *1 Ki. 6:29, 32, 35*; prop. *to make slings*, i. e. indentations like slings. [This signification is altogether separated in *Thes.*]

PIEL, i. q. *Kal.* No. 1, *1 Sa. 17:49; 25:29.*

Derivatives, **קָלַעַת** and—

קָלַע masc. — (1) *a sling.* Arabic **مِقْلَاع**, *1 Sam. 17:40.*

(2) *a veil*, Ex. 27:9, seq.; 35:17; Num. 3:26.

(Chald. id., Arab. ^سقيل sail of a ship, IV. to sail, to navigate. Æth. ቀለዐ: the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 1 Kings 6:34; for קלעים apparently we ought to read, זלעים *leaves* of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

קלע m. *a slinger*, 2 Ki. 3:25.

קלקל (from the root קלל; like שער from ער; compare Conj. XII. Arab.) m., *despicable*; used of food, Num. 21:5; Luth. lofe & speife.

קלש an unused root; perhaps i. q. transp. לקש to gather. Hence—

קלשון m., 1 Sam. 13:21, by apposition נשלו קלשון *a three-pronged fork*, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Eccl. 12:11, Targ.)

קמה an unused root; perhaps i. q. Arab. قما to gather together, to collect, (kindred to the roots קמם, קמם, קמם); whence the pr. n. קמואל, קמיה, קמעם, קמעם.

קמה f. (from the root קים), *stalk of grain*; coll. stalks, grain standing on its stalks, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

קמואל ("congregation of God"), [Kemuel], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

קמון (perhaps from קמה, "abounding in stalks"), [Camon], pr. n. of a town in Gilead, Jud. 10:5.

קמוש m., Isa. 34:13, קמוש Hos. 9:6; and plur. קמושנים Prov. 24:31, *a useless, thorny plant*, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root قمش is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See קמש]

קמח an unused root (i. q. קמח to germinate, to grow as a herb; or Talmud. קמח to grind). Hence—

קמח m., *flour, meal*, Gen. 18:6; Num. 5:15 (Arab. قمح corn, wheat. Æthiop. ቀጥሐ: autumnal fruit, legumes; ቀጥሐ: t: eat such things, spoken of cattle).

קמח TO HOLD FAST with the hands, TO SEIZE

FIRMLY, Job 14:3 (Chald. id., Aral. قمت to bind Kindred are קמץ, קמץ, קמץ).

PUAL, pass. Job 22:16.

קמל & קמל TO WITHER AWAY and DIE (as a tree or plant), Isaiah 19:6; 33:9. Arab. قمل

prop. is to be thickly covered with insects, lice (قمل, قمل), and on that account to suffer, spoken of a plant; Syr. مسم is used of persons who are sick.

קמץ prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קמץ); hence to take with the hand, Lev. 2:2; 5:12; Nu. 5:26. Hence—

קמץ m. with suff. קמצו—(1) the fist, a handful;

Arab. قمره Lev. 2:2; 5:12; 6:8.

(2) a bundle, a handful; Arab. قمره. Gen. 41:47, לקמצים "by handfuls," i. e. abundantly.

קמוש see קמוש ["prob. i. q. קלש to pierce"].

קמושון see ibid.

קן m., const. followed by Makkaph קן Deu. 22:5. with suff. קנו (from the root קנן)—(1) a nest, Isa. 10:14; meton. young ones in a nest, Deut. 32:11; Isa. 16:2.

(2) metaph. *abode*, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4: Hab. 2:9; or as being pleasant and comfortable (Gr. καλία), Job 29:18. Pl. קנים cells, chambers (of the ark), Gen. 6:14.

קנא not used in Kal; Arab. قنا to become very red. Hence—

PIEL קנא—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by 3 of a woman who is a rival, Gen. 30:1. Causat. i. q. Hiphil, to excite any one's jealousy and anger, followed by 3 with anything, Deu. 32:21; 1 Ki. 14:22.

(2) to envy any one, followed by 3 of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by 3 Ps. 106:16.

(3) to burn with zeal for any person or thing (ζηλῶ).—(a) followed by 3 to be zealous for any one's cause (eifern für jem.), Num. 25:11, 13; 2 Sam. 21:2; 1 Ki. 19:10.—(b) to envy any one; followed by 3 Prov. 3:31.

הִפְחִיל, causat., to *excite jealousy* (see Piel No. 1), Deut. 32:16, 21; Ps. 78:58.

Derivatives, **קָנָה**, **קָנָה**, **קָנָה**.

קָנָה Chald., to *buy*, Ezr. 7:17, i. q. Hebr. **קָנָה**.

קָנָה m., *jealous*; used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

קָנָה f.—(1) *jealousy*; of lovers, Prov. 6:34; 27:4; of God, Eze. 8:3; of rival peoples, Isa. 11:13. Plur. **קָנָה** Num. 5:15.

(2) *envy*, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.

(3) *ardent zeal* towards any one (*ζῆλος*), 2 Kings 10:16; Isa. 9:6; **קָנָה** הָיָה צָדָאֵה “the zeal of Jehovah of Hosts” (towards his people). **קָנָה** zeal (of God) towards the people, Isa. 26:11. Generally *ardent love*, Cant. 8:6.

(4) *ardour*, i. q. *anger, indignation*, Deu. 29:19; Ps. 79:5.

קָנָה fut. **קָנָה**; apoc. **קָנָה** prop. TO ERECT, to set upright, i. q. **קָנָה** (cogn. to **קָנָה**; whence **קָנָה**, **קָנָה** *reed, cane*); hence — (1) *to found, create* [see note below] the heaven and the earth, Gen. 14:19, 22; men, Deut. 32:6; Psa. 139:13; Prov. 8:22 (Arab. **قَنَى** i. q. **خلق** to create as God; see Kamûs, p. 1937).

(2) *to acquire* for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:9, 10; *to obtain*, Gen. 4:1 (Æth. **ቀደሞ**: to possess, to be owner). Specially —

(3) *to buy* (compare Lat. *conciliare*, for *emere*, Ter. Eun. iv. 4, 2), Gen. 25:10; 47:22, etc.; also *to redeem* (people out of captivity), Isaiah 11:11; Neh. 5:8.

[Note. There does not appear to be any sufficient ground for ascribing the sense of *to create* to this verb; in all the passages cited for that sense, *to possess*, appears to be the true meaning; see Dr. M'Caul's Sermon on the Divine Sonship of the Messiah. Append.]

הִפְחִיל, to be acquired, bought, Jer. 32:15, 43.

הִפְחִיל, Zec. 13:5; prob. i. q. Kal No. 3, *to buy* [in Thes. “to sell”]. But **הִפְחִיל** Ezek. 8:3, is for **הִפְחִיל** exciting the jealousy or anger (of God). Hence [the following words, and **הִפְחִיל**, **הִפְחִיל**, and pr. n. **הִפְחִיל**]—

קָנָה m. pr.—(1) *cane, reed, calamus* (see the root; to this answer the Greek and Latin, *κάννα*, *κάννη*, *κάνη*, *canna*), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Psa. 68:31 (where the beast of the reed is the crocodile [but see **הִפְחִיל**]), *aromatic and sweet smelling calamus*, Isaiah

43:24; fully, **הִפְחִיל** **הִפְחִיל** Exod. 30:23; and **הִפְחִיל** Jer. 6:20.

(2) *a stalk of corn*, Gen. 41:5, 22.

(3) *κάνων*, *a measuring reed*, fully, **הִפְחִיל** **הִפְחִיל** Eze. 40:3, 5; also *a measure of six cubits*, Ezek. 41:8.

(4) *the beam of a balance* (Gr. *κάνων*), Isaiah 46:6.

(5) the higher bone of the arm (prop. tube, comp. Germ. *Rohe*, and *Rohe*, *Armrohe*), hence *branch* of a chandelier, Ex. 25:31; Job 31:22. Plur. **הִפְחִיל** channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and **הִפְחִיל** 25:36; 37:22.

הִפְחִיל (“a place of reed”), [*Kanah*], pr. n.—(1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9.—(2) of a town in the tribe of Asher, Josh. 19:28 [prob. now *Kána*, **قانا** Ræb. iii. 384].

הִפְחִיל masc. i. q. **הִפְחִיל** *jealous*, used of God, Josh. 24:19; Nah. 1:2.

הִפְחִיל an unused root, perhaps i. q. **قنص** to hunt; whence—

הִפְחִיל (“*hunting*”), [*Kenaz*], pr. n.—(1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42.—(2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see **הִפְחִיל**.—(3) a grandson of Caleb, *ibid.*, verse 15.

הִפְחִיל (“*hunter*”), pr. n.—(1) of a Canaanite nation [*Kenizzites*], whose abode is unknown, Gen. 15:19.—(2) [*Kenezite*], patron. of the word **הִפְחִיל** No. 2, Num. 32:12; Josh. 14:6.

הִפְחִיל m.—(1) *a creature, thing created* [but see No. 3. and note under the root], from the root **הִפְחִיל** No. 1. Ps. 104:24. LXX. *κτίσις*.

(2) *acquisition, purchase*, Pro. 4:7; Lev. 22:11.

(3) *possession, wealth*, Gen. 34:23; 36:6; Ps. 105:21.

[“**הִפְחִיל** an unused and doubtful root, perhaps to set up.”]

הִפְחִיל const. **הִפְחִיל** Ex. 30:23; *cinnamon*, Greek *κιννάμωμον*, *κιννάμωμον*, according to Herodotus iii. 111. a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, **הִפְחִיל**, whence **הִפְחִיל**=**הִפְחִיל** *calamus*, **הִפְחִיל** reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)

קנן pr. i. q. **קָנָן** Med. Ye, and **קָנָה** TO FORM, TO PREPARE, whence **קָנָן** a nest. Hence —

PIEL **קָנָן** denom. to make a nest as a bird, *Psa.* 104:17; as a viper, *Isa.* 34:15.

PICAL, to build a nest, to nestle, *Jer.* 22:23.

קָנִי *Job* 18:2, see **קָנִי** [from **קָנִי** a snare. Root **קָנִי**, in *Thes.*].

קָנָת ("possession"), [*Kenath*], pr. n. of a town in Auranitis, situated near Bostra, *Nu.* 32:42; 1 *Ch.* 2:23; Gr. *Kanátha*, *Karótha*, now called **قنوات** see *Relandi Palæstina* p. 681. *Burckhardt, Travels in Syria*, ed. Weimar, i. 157, 504.

קָסַם fut. **יִקְסֹם** TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, *Deu.* 18:10, 14; 2 *Kings* 17:17; *Mic.* 3:6, 7, 11; *Isa.* 3:2; of evokers of the dead, 1 *Sam.* 28:8; and of the prophets of strange nations, as of the Philistines, 1 *Sam.* 6:2; of Balaam, *Jos.* 13:22. (To this answers the Syr. **ܩܝܣܡ** to divine. The primary idea appears to be that of cutting; compare **קָסַם**, a notion which is applied to divination, compare **קָסַם** No. 2.)

Derivatives, **מִקְסָם** and —

קָסָם m. — (1) divination, *Eze.* 13:6, 23; 21:26; 1 *Sam.* 15:23; meton. the reward of divination, *Num.* 22:7; (compare **קָסָה**).

(2) in a good sense, an oracle, *Prov.* 16:10.

קָסַם not used in Kal.

POEL **קָסַם** i. q. **קָסַם** TO CUT OFF, *Eze.* 17:9.

קָסַת f. a vessel, a cup, i. q. **קָסַת**, which see. **קָסַת** the vessel of a scribe, an inkstand, *Eze.* 9:2, 3, 11. *Æth.* **ቀሰት**: a waterpot, water vessel.

קָעִילָה (i. q. **קָעִילָה** "fortress"), [*Keilah*] pr. n. of a town in the tribe of Judah, *Josh.* 15:44; 1 *Sam.* 23:1; 1 *Ch.* 4:19; see *Relandi Palæstina*, p. 698.

קָעַל see **קָעִילָה**.

קָעַע or **קָעַע**, **קָעַע** an unused root, to burn, to brand (cogn. to **קָעַע**, *kaíw*), *Talm.* **קָעַע** and **קָעַע** to mark with a brand, to cauterize. [**קָעַע** is not given in *Thes.*] Hence —

קָעַע m. stigma, a mark branded on the skin, *Lev.* 19:28. [In *Thes.* from **קָעַע**.]

קָעַר an unused root, Arab. **قَعَرَ** to be deep, whence —

קָעַרָה pl. const. **קָעַרָה**, but with suff. **קָעַרָהּ** a bowl, a dish, *Nu.* 7:13, seqq. (Arab. **قَعْرَان** a deep dish.)

קָפָא TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to **קָפָא**, syn. **קָפָא**), specially — (1) to draw up the feet, to sit with the feet drawn up, *Zeph.* 1:12 (compare *Jer.* 48:11).

(2) to curdle, to coagulate as milk (see *Hiph.*); poet. of the water of the sea, *Ex.* 15:8 [speaking of a literal miracle].

["NIPHAL, to be contracted, withdrawn, *Zech.* 14:6, כְּחִיב."]

HIPHAL, causat. of No. 2, *Job* 10:10. (*Talmud.* id. Arab. and Syr. **قَفَف** id.) Hence —

קָפָאוֹן m. congelation, ice, *Zec.* 14:6 [*קָפָאוֹן*; the sense of the **כְּחִיב** is however much better, see root in Niphal].

קָפַד TO DRAW TOGETHER, TO SHRINK. (Arab **قَفَدَ** id.) Hence **קָפַד** a hedgehog.

PIEL, to make shrink; hence to cut off, like the Ch., *Isa.* 38:12, **קָפַדְתִּי בְּאֵזְנִי חַיִּי** "I have cut off, like a weaver, my life." Vulg. *præcisa est, velut a texente, vita mea.* Hence —

קָפַד or **קָפַד** with **ה** paragog. **קָפַדְהָ** a cutting off, destruction, *Eze.* 7:25.

קָפַד m. a hedgehog, so called from its shrinking together, *Isa.* 14:23; 34:11; *Zeph.* 2:14. (Arab. **قَفَدَ** with the double letter resolved, **قَفَدَ** and **قَفَدَ**, Syr. **ܩܦܕܐ** id., *Æth.* **ቀፋፋ**: porcupine.)

קָפַו m. Arab. **قَنَاة** arrow-snake, so called from the spring with which it propels itself, *Isa.* 34:15. See *Bochart, Hieroz.* ii. p. 408. From the unused root —

קָפַז prop. i. q. **קָפַד**, **קָפַז** (compare **קָפַז**, **קָפַז**, to contract oneself, especially to take a leap (as a cat, a lion, a hind); hence Arab. **قَفَز** and Ch. **קָפַז** to leap. Compare Syr. **ܩܦܝܐ** a locust, a cricket. from the root **קָפַז**.

קָפַץ fut. **יִקְפֹּץ** (i. q. **קָפַץ**, **קָפַץ**), TO CONTRACT, TO SHUT, as the mouth, *Job* 5:16; *Psa.* 107:42; the

קצו or **קצו** only in plur. constr. **קצוֹת אֶרֶץ** the ends of the earth, Ps. 48:11; 65:6.

קצוה or **קצוה** only in plur. **קצוֹת** ends, *extremities* [plur. of **קצה** in Thes.], Ex. 38:5; of the ends of the earth. **κατ' ἑσχάτην**, Ps. 65:9; compare verse 6. With suff. **קצוֹתַי** Exod. 37:8; 39:4 **כחַיב** כחַיב. In קרי there is **קצוֹתַי**.

קצה an unused root, prob. i. q. **קטח** to cut off, whence —

קצה m. Isa. 28:25, 27, according to the LXX., Vulgate, and the Rabbins, *nigella melanthium*, i. e. fennel flower, black cumin. See Celsii Hierobot., P. ii. p. 70.

קצין m. — (1) *a judge, a magistrate*, Isaiah 1:10; 3:6, 7; Mic. 3:9 (from the root **קצה** No. 2, Arab. **قاضي** a judge).

(2) *a military leader, commander*, Josh. 10:24; Jud. 11:6, 11; Dan. 11:18. Compare **נשפט**.

(3) *a prince*, Pro. 6:7; 25:15.

קציעה f. — (1) *cassia*, Gr. **κασία** (*Laurus Cassia*, Linn.), a bark similar to cinnamon, but less aromatic, so called from its being peeled off (root **קצע**), pl. **קציעות** Ps. 45:9; see Celsii Hierobot., t. ii. p. 360.

Arab. **قصعة** id., Cast.

(2) [**Kezia**] pr. n. of a daughter of Job, Job 42:14.

[**קצין**] **Keziz** pr. n. Josh. 18:21.]

קציר m. (from the root **קצר**). — (1) *harvest*, Gen. 8:22; 30:14; 45:6; hence — (a) *corn harvested*, Lev. 19:9; 23:22. — (b) poet. for **קציר** **אֲנִשִׁי** *reapers*, Isa. 17:5.

(2) *a branch, bough*, from the idea of lopping off (unless, perhaps, it be so called for **קציר**, from the sense of greenness), Ps. 80:12; Job 14:9; 18:16; 29:19.

קצע not used in Kal. — (1) i. q. Arabic **قطع** TO CUT, TO CUT OFF, TO LOP; hence **מקצועה** carving tool, **מקצועה** a corner.

(2) *to scrape, to peel*, hence **קציעה**.

PIPHIL, *to scrape*, i. q. **קצה** Hiphil, Lev. 14:41.

PUAL, part. **מקצועים**, i. q. **מקצועות**, corners, Eze. 46:22; pr. places cut off, cut away.

Derivatives, **קציעה**, **מקצועה**, **מקצוע**.

קצר fut. **קצף**. — (1) i. q. Arab. **قصف** TO BREAK (compare under **קצב**). Hence **קצר** No. 1, and **קצפה**.

(2) *to break out, or forth into anger* (Gr. **φύγειν**), hence *to be angry, indignant*, Isa. 57:16 64:8; followed by **ל** of pers. Gen. 40:2; 41:10. Ex. 16:20; followed by **אֵל** Jos. 22:18.

HIPIIL, *to provoke* (Jehovah) *to anger*, Deu. 9:7, 8, 22.

IIITHPAEL, i. q. Kal No. 2, Isa. 8:21.

קצה Chald. i. q. Hebr. No. 2, Dan. 2:12.

קצה m. with suff. **קצפִי**. — (1) *twigs, splinters*, so called from being broken off (see the root No. 1), Hos. 10:7. LXX. **φρύγανον**.

(2) *anger*, Ecc. 5:16; especially the anger of Jehovah, from the root No. 2, Jos. 9:20; 22:20; Isa. 34:2; 54:8; 60:10; Zec. 1:2; 2 Chr. 19:10; *altercation, strife*, Esth. 1:18.

[“**קצה** Ch. *anger*, Ezr. 7:23.”]

קצפה f. *a fragment, something broken*, Joel 1:7. LXX. **συνκλασμός**, see the root No. 1.

קצץ TO CUT OFF, TO AMPUTATE, e. g. the hand, Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab.

قص to cut the nails and hair.) See under **קצב**.

PIEL **קצץ** and **קצץ** — (1) *to cut off, to cut asunder*, e. g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6; 2 Sa. 4:12; a spear, Ps. 46:10.

(2) *to divide, cut up* (into threads), Ex. 39:3.

(3) *to cut away, to cut loose*, 2 Ki. 18:16; 24:13.

PUAL, part. **מקצצים**, pass. of Piel No. 1, Jud. 1:7.

Derived noun, **קצץ** (whence denom. **קציון** for **קציון**).

קצר Chald. PAEL, *to cut off, to cut away*, Dan. 4:11.

קצר & **קצר** — (1) Med. A and fut. **קצר** TO CUT OFF, specially grain; hence *to reap, to harvest*, Jer. 12:13; Levit. 19:9; 25:5. Part. **קוצר** a reaper, Ruth 2:3, seqq. Metaph. Job 4:8, “those who sow wickedness reap the same.” Prov. 22:8. Compare **קצר**.

(2) Med. E (compare the adj. **קצר** fut. **קצר** (but once **קצר** Pro. 10:27), intrans. *to be shortened, cut off*; hence *to be short*, Isa. 28:20. Specially — (a) **קצרה יְדִי**, *my hand is (too) short*, I have but little power, I have no might, Nu. 11:23; Isa. 50:2; 59:1. Compare Arab. **قاصر اليد** short of hand, and **قصير الذراع** short of arm, used of a feeble person; and, on the other hand, **اليد الطولى** a long hand, used of power, see more in Comment. on Isa. 50:2. — (b) **קצרה רוחִי**, *“my spirit is short,”* i. e. I am impatient.

my patience is wearied out, Nu. 21:4; Jud. 16:16; followed by ק on account of anything, Jud. 10:16. Comp. אָרָה אַפִּים under אָרָה.

PIEL, to cut short, to abbreviate, Ps. 102:24.

HIFIL — (1) to reap, Job 24:6 כְּחִיב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, קָצִיר [and the following words] —

קָצִיר masc. short, especially — (a) קָצִיר יָד feeble, weak, Isa. 37:27. — (b) קָצִיר רִיחַ Pro. 14:29, and קָצִיר אֶפְסִים verse 17, impatient, prone to anger. — (c) קָצִיר יָמִים short-lived, Job 14:1.

קָצִיר m. only קָצִיר רִיחַ impatience, Ex. 6:9.

קָצִית (for קָצִית, from קָצָה, of the form מִנָּת, from מָנָה), a Chaldaizing word. — (1) end. Always with pref. מִן; מִקְצֵת for מִקְצֵת at the end. Dan. 1:15, מִקְצֵת יָמִים עֲשָׂה "at the end of ten days." Dan. 1:5, and verse 18, מִקְצֵת הַיָּמִים "at the end of the days" (מִן, see p. CCCCLXXXV, A). Comp. Hebr. מִקְצֵה, מִקְצֵה (מִן), see p. CCCCLXXXV, A). Comp. Hebr. מִקְצֵה Josh. 3:2.

(2) the sum, the whole number, i. q. קָצָה, No. 2. Dan. 1:2, מִקְצֵת כָּלִי בֵּית־הַאֱלֹהִים "a part) of the number of the holy vessels." מִקְצֵת is put in this place partitively, like מִן No. 1. Nehem. 7:70, מִקְצֵת רָאשֵׁי הָאֲבוֹת "a part of) the number of the chiefs," i. e. a part of the chiefs. Comp. אֶחָיו מִקְצֵה Gen. 47:2. — Some of these examples, Dan. 1:2, 18; Neh. loc. cit. have been referred by some to a noun, of the form מִקְצֵת, to which they ascribe the signification of *part*. But the Chaldee, which is of special authority in these examples, is altogether destitute of such a form (the passage Gen. 47:2, Targ. is similar to the passages treated under No. 2); and it cannot be doubted that the phrase מִקְצֵת, wherever it occurs, is to be explained in the same manner.

קָצִית constr. קָצֵת Chald. — (1) end. Dan. 4:31, קָצֵת יוֹמָא "at the end of the days."

(2) the sum, the whole. Dan. 2:42, מִן קָצֵת מַלְכוּתָא "a part) of the whole of the kingdom," i. e. a part of the kingdom. To this answers מִנָּה *part of it*.

קָר plur. קָרִים (from the root קָרָה) adj. — (1) cold, Prov. 25:25; Jer. 18:14.

(2) quiet, Prov. 17:27; according to כְּחִיב קָר רִיחַ quiet of spirit. See יָקָר No. 6.

קָר see קִיר.

קָר m., cold, Gen. 8:22. Root קָרָה.

I. קָרָה fut. יִקְרָא — (1) TO CRY OUT, TO CALL; קָרָה. (A verb. prop. onomatopoeic; used also of beasts (see קָרָה); compare Gr. κράζω (κραγ), κηρύσσω

(κηρυ); in the German languages *schreien*, to cry out; *charo*, outcry, weeping; often used of the cry of beasts, like *fräthen*, *frähen*; French, *crier*; Engl. *to cry*; with a prefixed sibilant, *skreian*; Swedish, *skria*, *skrien*; with a sibilant added at the end, *freischn*, קָרָה which see. See Fulda's German roots, p. 115, 227.) It is used absol. of any kind of cry, even when not articulate; like קָרָה Gen. 39:14, קָרָה נָדָל "I cried with a loud voice." LXX. ἐβόησα φωνῇ μεγάλῃ. Verse 15, קָרָה קוֹלִי הִרְמוֹתֵי קוֹלִי. The words which are cried out aloud, often follow, either immediately, Gen. 45:1, קָרָה הוֹצִיאוּ וְנָ "and (Joseph) cried out, Cause to go out," etc. Gen. 41:43, קָרָה לְפָנָיו אֲבִרָה. Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of קָרָה Eze. 9:1; 2 Sam. 18:28; compare 2 Ki. 18:28, קָרָה נָדָל "and he cried out in a loud voice in the Jews' dialect, and spake and said." Specially — (a) followed by אֶל of pers., to call upon, to call to any one (jemandem zurufen), Jud. 18:23; the express words being added, with קָרָה prefixed, 1 Sa. 26:14, and קָרָה Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by אֶל of pers., Isa. 34:14 ("the demons shall cry to one another"); followed by אַחֲרֵי of pers., to cry after any one, to call him as he goes away, 1 Sam. 20:37, 38; 24:9. It often is — (b) i. q. to ask aid; especially of God; absol. Ps. 4:2, קָרָה אֶנֶנִּי "when I call, hear me." Psalm 22:3; 34:7; 69:4; followed by אֶל יְהוָה Ps. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; קָרָה אֱלֹהִים Psalm 57:3; with suff., Ps. 17:6; 88:10; 91:15. With the addition of אֶל of pers., on whose account the aid of God is sought, Deut. 15:9 — (c) i. q. κηρύσσειν (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, "wisdom crieth in the broadways." Pro. 8:1; with an acc., Prov. 20:6; Isa. 40:6, "the voice said, Cry; but he answered, What shall I cry?" Isa. 58:1; Zech. 1:14, 17; followed by אֶל of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, קָרָה זֹאת בְּנֵינִי "proclaim this amongst the nations;" or followed by כִּי Isa. 40:2. קָרָה דְּרֹר לְ to declare, to announce freedom (to slaves, captives), Jer. 34:8, 15, 17; Isaiah 61:1. קָרָה צוֹם to proclaim a fast (to the people), Jer. 36:9; Jon. 3:5; Ezr. 8:21. From the signification of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) to call (καλεῖν, rufen), specially — (a) to call any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by לְ

Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by קרא אֶל־ Gen. 3:9; Ex. 3:4; 1 Sa. 3:4 קרא אֶל־ to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i. e. deserves and invites them. Ruth 4:11, קרא שם בְּבֵית־לָחֶם, i. e. "call (acquire for thyself) a name in Bethlehem."—(b) when it refers to many, to call together, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; אֶל Gen. 49:1. Hence קרא עֲצָרָה to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4. קרא הָעֵדָה those called to an assembly, Nu. 1:16.—(c) to call, i. e. to invite any one to a meal (compare καλεῖν ἐπὶ δεῖπνον, 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively קרא לְשָׁלוֹם to invite to make peace, Deut. 20:10; Judges 21:13.—(d) to summon before a judge (καλεῖν, καλεῖν εἰς δίκην), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. נִשְׁפָּט).—(e) to call out soldiers, Isa. 13:3.—(f) to call any one to an office, i. q. קָחַר to choose, followed by an acc. Isa. 42:6; 48:15; 49:1; 51:2; followed by לְ Isaiah 22:20. In the same sense but more emphatic there is said קרא בְּשֵׁם פ' to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(g) to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare יְהוָה יִזְכֹּר בְּשֵׁם יְהוָה); also קרא בְּשֵׁם הַבַּעַל 1 Ki. 18:26. In the same sense, ק being omitted, there is said קרא יְהוָה (which differs from the phrase No. 1, b), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, קראתי בְּשֵׁם יְהוָה לפניך "and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:43.) More rarely it is—(h) to celebrate persons. Ps. 49:12, קראוּ בְּשִׁמְתָם, "they praise their names" (of the rich). Proverbs 20:6, יִקְרָא אִישׁ חֲסִדּוֹ, "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, יְהוָה יִקְרָא בְּשֵׁם יַעֲקֹב, "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(3) to call, to name, to give a name, fully קרא אֶל־ to impose a name on any one, Gr. καλεῖν τίνα τι (Il. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(a) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, וַיִּקְרָא אֱלֹהִים לְאֹר, "verses 8, 10; 31:47; 1 Sa. 4:21; Ruth 1:20, 21; Isa. 47:1; and frequently.—(b) followed by two acc.,

Nu. 32:41; Isa. 60:18; but commonly—(1) in this manner, Genesis 4:25, וַיִּקְרָא אָח שְׁמוֹ שֵׁת "and she called his name Seth;" 4:26; 5:2, 3, 29; 11:3; 19:22; 27:36; 29:34.

(4) to recite, to read aloud (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also קרא בְּסֵפֶר to read what is written in a book (comp. קָחַר to drink what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of פ' בְּאֹזְנֵי Ex. Josh. l. l. c. c. נָגַד פ' Deut. 31:11. Hence gener. to read, Deut. 17:19; 2 Kings 5:7; 19:14; 22:8; Isa. 29:11. (Arab قرأ, Syr. سأل to read.)

NIPHAL וַיִּקְרָא—(1) to be called, i. e. to bid to come by calling, to be called together, Jer. 44:26; Est. 3:12; 6:1; 8:9. וַיִּקְרָא שֵׁם פ' to celebrate any one's name, Ruth 4:14.

(2) to be called, named. Construed—(a) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, וַיִּקְרָא אִשָּׁה לְזֹאת "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 62:4, 12.—(b) with two nominatives. Zec. 8:3, וַיִּקְרָא יְרוּשָׁלַיִם עִיר הָאֱמֶת "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(c) with the addition of the noun שֵׁם. Gen. 17:5, לֹא יִקְרָא עוֹד אֶת־שִׁמְךָ אַבְרָם "thy name shall no more be called Abram;" 35:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(α) וַיִּקְרָא בְּשֵׁם פ' to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by פ' Gen. 21:12; and in like manner שֵׁם פ' Genesis 48:6, עַל שֵׁם אָחִיו וַיִּקְרָאוּ "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also מִן Isa. 48:2, וַיִּקְרָאוּ i. e. they wish to be called the inhabitants of the city.—(β) וַיִּקְרָא שְׁמִי עַל "my name is called upon any thing, i. e. it is added to that thing, the thing is called mine (as the house of one's father is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, to be called, is sometimes used for to be (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-

ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1, 5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 29). So Gr. *καταλίσθαι* II. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2. Porson ad Phœniss., 576.

(3) *to be read aloud, recited*, Est. 6:1; followed by קר in a book, Neh. 13:1.

PUAL—(1) pass. of Kal No. 2, letter *f*, *to be called*, i. e. *to be chosen*, Isa. 48:12.

(2) *to be called, named*, Isaiah 65:1; generally, קרא 48:8; 58:12; 61:3; 62:2; Eze. 10:13. See also the remarks at the end of Niphal.

Derivatives, קרא, קריא, קריא, מקרא.

II. קרא i. q. קרה TO MEET, hence TO HAPPEN, TO OCCUR to any one (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. Inf. קרא (of the form קרא) a meeting, hence לקראת which every where (in the Syriac manner) is contracted into לקראת, with suff. לקראתי, לקראתכם prep. —(1) *towards, to meet*, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened לקראת לקראת to go into battle."

(2) *opposite to, over against*, Genesis 15:10; 1 Sa. 4:2.

NIPHAL—(1) *to be made to meet, to meet* any one, followed by על Ex. 5:3; לקני 2 Sa. 18:9; used of things, Deu. 22:6.

(2) *to be by chance, to happen*, 2 Sam. 1:6; 20:1.

HIPHIL, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

קרא Ch. fut. יקרא, יקרה.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(2) *to read aloud*, Ezr. 4:18, 23; *to read*, Dan. 5:8, 15, 17. Part. pass. קרי Ezr. loc. cit.

קרא m.—(1) a partridge, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge „das Rebhuhn ruff"), compare Krähe from krähen, and Arab. قرا i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction fables.])

(2) [Kore], pr. n. m. 1 Ch 9:19; 2 Ch. 31:14.

קרב & קרב Zeph. 3:2; fut. יקרב, inf. קרב and קרבה Exod. 36:2, TO APPROACH, TO COME NEAR, (Arab. قارب, Syr. مرق), used of men, Josh. 10:24, and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, ויקרבו ימי ישראל למוות "and the days drew near for Israel to die;" 1 Ki. 2:1. Followed by אל of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely ? Job 33:22; followed by ק Ps. 91:10. Specially—(a) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lam. 3:57; also of men; followed by אל 1 Kings 2:7. On the other hand—(b) those are said to draw near to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. קרב); Eze. 40:46 (followed by לפני).—(c) קרב אל-אשה is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. *παραύλειν*; see Gatackeri Opp. Crit., p. 78; Arab. قرب.—(d) in a hostile sense, to draw near, to advance; followed by אל-המלחמה to, ו for, battle, Deut. 20:3; אל עיר against a city, Deut. 20:10; Josh. 8:5; אל פ' against any one, Ps. 27:2. Compare קרב.—(e) Isai. 65:5, קרב אלך "draw to thyself," i. e. recede hence, approach no nearer.

NIPHAL, i. q. Kal, *to come near*, Ex. 22:7; Josh. 7:14.

PIEL קרב—(1) causat. *to cause to approach*, Hos. 7:6; Isa. 41:21; 46:13; *to admit, to receive*, Ps. 65:5; *to bring near* to one another (two things), Eze. 37:17 (where קרב is imp. for קרב).

(2) intrans. (and intensive), *to be very near*, Eze. 36:8, followed by a gerund.

HIPHIL—(1) *to cause to approach, to bring near*, i. e.—(a) *to bring persons near*, followed by אל to any one, Ex. 28:1; 29:4; times, Eze. 22:4; *to receive* to oneself, Num. 8:9, 10; Jer. 30:21.—(b) *to bring, to offer* a gift, Jud. 3:18; 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare קרבן); *to bring* (a cause to a judge), Deu. 1:17.—(c) *to bring together* two things, Isa. 5:8.

(2) followed by קו, *to cause to withdraw, to remove*, 2 Ki. 16:14, ויקרב קמאת פני הַבַּיִת "and he removed the brazen altar from before the house." Compare קרב No. 2, also add the Sanscrit *āgam*, to approach and to recede. It has been argued by Fäsius (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(3) intrans. *to draw near*, Ex. 14:10; followed

by a gerund, to be near (about) to do, Gen. 12:11; Isa. 26:17.

Derived nouns, קָרֵב, קָרֵבָן—קָרֵב.

קָרֵב m. verbal adj. *drawing near, approaching*, Deu. 20:3; 1 Ki. 5:7.

קָרַב Ch. pl. *to draw near, to approach*, Dan. 3:26; 6:13.

PAEL, *to offer*, Ezr. 7:17.

APHEL—(1) *to bring near*, Dan. 7:13.

(2) *to offer*, Ezr. 6:10, 17.

קָרֵב m. (with Kametz impure) *battle, war* (from the root קָרַב, letter *d*), a word (except 2 Sa. 17:11) only found in poetry (Syr. ܩܪܒܐ id.), Ps. 55:19, 22; Job 38:23. Pl. *קָרֵבֹת* Ps. 68:31.

קָרַב Ch. id. Dan. 7:21.

קָרֵב with suff. קָרֵבִי (Arab. قَلْب, the letter *r* being softened into *l*), pl. with suff. קָרֵבִי, once, Ps. 103:1.—(1) *the interior, midst* of a thing. (like בִּתְרוֹךְ), בִּקְרֵב הָאָרֶץ in (the midst of) the land, Gen. 45:6; Ex. 8:18; Is. 7:22; 10:23. בִּקְרֵב הָעִיר in (the midst of) the streets, Isa. 5:25. בִּקְרֵב הַפְּנֵעִי amongst the Canaanites, Jud. 1:32; after a verb of motion בִּקְרֵב הַמִּלְחָמָה into (the midst of) the battle, 1 Ki. 20:39; to pass בִּקְרֵב הַמַּחֲנֶה through the midst of the camp, Josh. 1:11. Used of time, בִּקְרֵב שָׁנִים amid the years, Hab. 3:2.

(2) specially the inside of the body—(a) *the bowels*, Gen. 41:21; Ex. 29:13, 22.—(b) *the heart, the mind*, as the seat of thought and desire, Ps. 5:10; 49:12; 64:7.

קָרַבָּה f. constr. state *קָרַבָּת approach, drawing near*, Ps. 73:28; Isa. 58:2.

קָרְבָן constr. *קָרְבָן*, pl. *קָרְבָּנֵיהֶם* Lev. 7:38 (in other copies *קָרְבָּנֵיהֶם*), m. *oblation, sacrifice, offering*, whether bloody or unbloody, Lev. 2:1, 4, 12, 13; 7:13; 9:7, 15. See *הַקָּרִיב* No. 1, b. No heed is to be given to those who (like Kimchi and Ewald), on Eze. 40:43, maintain it to be a different word, to be pronounced *kārbān*, and to be derived from Piel, a conjugation which is altogether devoid of the signification of *offering*. Notwithstanding the Metheg, with Abulwalid it must be pronounced *korban*, see Lehrg. p. 43; compare Arab. قربان, and the word immediately following.

קָרְבָן m. *oblation, offering*, Neh. 10:35; 13:31.

קָרֵם m. AN AXE, with suff. קָרֵמִי 1 Sa. 13:20.

pl. *קָרֵמִים* 1 Sa. 13:21, and *קָרֵמֹת* Ps. 74:5; Jer 46:22; also *קָרֵמֹת* (without Dag.) Jud. 9:48. (Arab. قَرَم, Talmud קרדום id. I suppose the Hebrew קָרֵם

to be from the verbal Piel קָרַם, the letter *r* being inserted (see קָרַם), from קָרַם in the primary signification of being sharp; compare קָרַם, קָרַם. Another and softer form of this same word appears to be קָרַם, where compare the Arabic forms.)

קָרָה f. (from the root קָרַר) *cold*, Pro. 25:20.

קָרָה fut. יִקְרָה, apoc. יִקְרָה i. q. קָרָה No. II—(1) TO MEET, TO GO TO MEET any one, in a hostile sense followed by an acc., Deu. 25:18; see Niphal.

(2) *to happen, to befall*, Isa. 41:22; followed by an acc. of pers., Gen. 44:29; 1 Sa. 28:10; Est. 4:7; 6:13; Ecc. 2:14; 9:11; followed by ? Dan. 10:14; Ruth 2:3, וַיִּקְרַח מִקְרָה הַלֵּקֶת הַשָּׂדֶה לְבָעוּ, “and her chance happened (ein ihr günstiger Zufall wollte) that it was the field of Boaz.”

NIPHAL—(1) *to meet, to be made to meet*, Num. 23:15; followed by עַל (like the Germ. auf jem. stoßen), Ex. 3:18 (compare 5:3), followed by אֶל Num. 22:4, 16; followed by לְקִרְאת verse 3.

(2) *to be by chance, to happen*, 2 Sam. 1:6. Compare קָרָה Niphal.

PIEL *קָרָה* to lay beams or joists, prop. to make the beams to meet one another (compare קָרָה a beam), 2 Chr. 34:11; Neh. 2:8; 3:3, 6; hence to frame, to build, Ps. 104:3.

HIPHAL—(1) *to cause to meet*, followed by לִפְנֵי Gen. 27:20; 24:12, הַקָּרֹה־נָא לִפְנֵי הַיּוֹם “cause to happen to me this day” (what I seek).

(2) *to make opportune*, i. e. to choose for one's self what is opportune, convenient, Nu. 35:11.

Derivatives, קָרָה, קָרָה, קָרִי, קָרִיָּה, קָרִית, אֶקְרָה, מִקְרָה, and the pr. n. קָרִית, קָרִית, קָרִית.

קָרָה m. *a chance, accident*. Deu. 23:11, מִקְרָה לַיְלָה “on account of any chance of the night,” i. e. nocturnal pollution. The Talmudists thus use the noun קָרִי.

קָרֵב m. adj.—(1) *near*—(a) used of place, Gen. 19:20; followed by אֶל 45:10; Deu. 22:2; Est. 1:14 (where place also includes dignity). קָרֵבִי is applied to the Levites who were allowed to go near to God, Lev. 10:3; Eze. 42:13. מִקְרָב from near, from the vicinity, Deu. 32:17.—(b) used of time, verse 35; Isa. 13:6; Eze. 7:7; followed by מִקְרָב (compare prope abesse ab, Arab. قرب followed by جوار, Job

17:12, *אור קרוב לפני חשך*, "the light is near before the darkness," will presently be changed into darkness.—(c) used of relationship and affinity, followed by *אֵל* N. 27:11, and *ל* Ruth 2:20. Also applied —(d) to intimate acquaintance, *קָרִיבִי*, my intimate acquaintance, Ps. 38:12; Job 19:14; Psalm 75:2; *קָרִיב שְׁמִי*, "near to us is thy name," i.e. it is familiar to us, it is daily in our mouths (compare Arab. *קרِب* to be known); Jer. 12:2.—(e) one who succours another, brings him aid, Ps. 34:19; *קָרִיב יְיָ לְנִצְרֵי לֵב*, Ps. 119:151; 148:14.

(2) *short* (Arab. *قريب*), and concr. *something short, shortness*. Job 20:5, "the triumphing of the wicked *מְקָרִיב* is short" (von kurzer Dauer); *מְקָרִיב* is also, within a short space, *soon, presently*, Arab. *عنه قريب* Eze. 7:8.

קָרַח prop. TO MAKE SMOOTH (see *קָרַח* ice); specially to *make bald*. *קָרַח קְרָחָה* to make a bald place, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root *קָרַח* which see.)

NIPHAL, to be made bald, followed by *ל* on account of any one who is dead, Jer. 16:6.

HIPHIL, i. q. Kal, Eze. 27:31.

HOPHAL, pass. *מְקָרַח* made bald, Eze. 29:18.

The derivatives, *קָרַח* — *קְרָחָה* immediately follow.

קָרַח ("bald"), [*Careah, Kareah*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

קָרַח m. bald on the back part of the head (it differs from *קָרַח* which see), Lev. 13:40; 2 Ki. 2:23; Chald. *קְרִיחַ* id.

קָרַח m. — (1) *ice*, so called from its smoothness, Job 6:16; 37:10; 38:29; hence *cold*, Gen. 31:40; Jer. 36:30.

(2) *crystal*, like the Gr. *κρύσταλλος*, from its likeness to ice, Eze. 1:22.

קָרַח m. — (1) i. q. the preceding No. 1, *ice*, poet. used of *hail*, Ps. 147:17.

(2) [*Korah*], pr. n. — (a) of a son of Esau, Gen. 36:5, 14. — (b) of a son of Eliphaz, and of an Edomite tribe sprung from him, *ibid.* verse 16. — (c) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, *seqq.* of the same family are *קָרַח קְרָחָה Korahites*, Levites and singers in the time of David (see *קָרַח*), to whom ten of the Psalms are ascribed, Ps. 42 (43) — 49, 84, 85, 87, 88. — (d) 1 Chr. 2:43.

קָרַח on *קָרַח*, Eze. 27:31; f. *baldness*. — (a) on the crown of the head, Lev. 21:5; such as mourn-

ers made by shaving the hair, Jer. 47:5; 48:37; Eze. 7:18. — (b) on the front of the head, i. q. *נִבְחַח*, Deu. 14:1.

קָרַח patron. from *קָרַח*, No. 2, c, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1.

קָרַח f. i. q. *קָרַח*, *baldness*, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55.

קָרַח in pause *קָרַח* m. (from the root *קָרַח*) a hostile encounter, Lev. 26:28; in this phrase, *עַם קָרַח*, to go into, encounter, (to fight) with any one, i. e. to oppose oneself, to resist any one, Lev. 26:21, 23; *בְּקָרַח*, Lev. 26:24, 27, 40, 41.

קָרַח m. (from *קָרַח*, No. I.) called, chosen, Num. 16:2, and 1:16 *כַּחֲבִיב*.

קָרַח f. proclamation, preaching, Jon. 3:2.

קָרַח f. a city, a town, i. q. *עִיר*, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; *seqq.* however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac *ܩܪܝܬܐ* id., Arabic *قريّة*, *قريّة* a city, also a village). Root *קָרַח* Piel, to frame, to build. Compare *קָרַח*.

Proper names of towns are: — (a) *קְרִית אַרְבָּע* [*Kirjath-arba*], Gen. 23:2; Jos. 15:54; 20:7; with art. *הַקְרִית אַרְבָּע* Neh. 11:25 (i. e. city of Arba, one of the Anakim, see *אַרְבָּע*, not *Quadriconium*, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.). — (b) *קְרִית בָּעַל* [*Kirjath-baal*], the town which is more frequently called *קְרִית בָּעַל* (see letter *d*), Jos. 15:60; 18:14; and *בָּעַל* No. 2, a. — (c) *קְרִית חֲצוֹת* (town of villages), [*Kirjath-huzoth*], a town of the Moabites, Num. 22:39. — (d) *קְרִית יְעָרִים* (city of the woods), [*Kirjath-jearam*], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. *הַקְרִית יְעָרִים*, Jer. 26:20; contractedly *קְרִית יְעָרִים* Ezr. 2:25; and even *קְרִית*, Jos. 18:28; elsewhere also *קְרִית-בָּעַל*, see letter *b*. — (e) *קְרִית סִנְה*, Jos. 15:49; (city of palm-trees, compare *סִנְה*), [*Kirjath-sannah*], and *קְרִית סִפֵּר* (city of books), [*Kirjath-sepher*], in the tribe of Judah, elsewhere *קְרִית יְעָרִים*, Jos. 15:15, 16; Jud. 1:11, 12. — (f) *קְרִית אֲרִי*, [*Kirjath-arim*], see letter *d*. — (g) *קְרִיתִים* (double city), [*Kiriathaim*] — (a) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Eze. 25:9. — (β) in the tribe of Naphtali, 1 Ch. 6:61; elsewhere *קְרִית*.

קריה and קריא Chald. id. Ezr. 4:10, seqq.

קריות ("cities"), [*Kerioth, Kirioth*], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

קרית pr. n. see above קריה letter *d*.

קרם TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by על like other verbs of covering, Eze. 37:6; קרמתי עליכם עוד, "I will draw skin over you." Intrans. to be drawn over, fut. יקרם, Eze. 37:8.

קרן pr. to push with the horn, apparently; whence "קרן"]

קרן f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. *κέρας*; Lat. *cornu*, French *corne*, Goth. *haurms*, whence Germ. *horn*). Meton.—(a) a vessel made of horn, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(b) a horn for blowing, Josh. 6:5. Metaphr. a symbol of *strength* and *power*, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i. e. his strength is broken; compare Lam. 2:3; Ps. 75:11. הרים קרן פ' to exalt, or lift up any one's horn; (as God), i. e. to increase his power and dignity, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barlebr. p. 516. Haririi Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذو القرنين the two horned, which I have no doubt in interpreting *powerful*). Hence קרן רמה my horn is high, i. e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, לקחנו לנו קרנים "we have taken horns to ourselves." On the other hand in a bad sense, הרים קרנו to lift up one's own horn, i. e. to be proud, Ps. 75:5, 6. (Compare Lat. *cornua sumere*, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, *addis cornua pauperi*.) There is a similar metaphor in the following, Job 16:15, "I have put my horn in the dust," where we in the usage of our language would say *my head*, on which is the highest honour and glory. Ps. 18:3, David calls God יסע קרן "the horn of my help," or "of my liberation," i. e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the horn of David to shoot forth," I will cause the power of the kingdom of David to

flourish; or rather, I will grant to the house of David powerful offspring.—Where true *horns* are understood, for the plur. is used the dual קרנים and קרנים (as if from קרן), Dan. 8:3, 6, 20; more rarely pl. קרנות Zec. 2:1, 4; Ps. 75:11; Ezek. 27:15 (where *horns of ivory* mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling a *horn*,

(2) the summit of a mountain, which the Swiss also call a horn, as Schredhorn, Wetterhorn, Aarhorn, Isa. 5:1. (Arab. id.)

(3) קרנות המזבח *horns of the altar*, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קרנים is used of *flashes* of lightning, Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see איקת. Hence—

קרן verb denom. to radiate, to emit beams, to shine (used of the face of Moses), Ex. 34:29, 31, 35. Absurdly rendered by Aqu. and Vulg. *cornuta erat*, whence painters represent Moses as having horns.

הפחל, to bear horns (pr. to put forth, to produce), Ps. 69:32.

קרן emphat. קרנא Ch. a horn, Dan. 3:5, seq.; 7:8. Dual קרנין also used for the pl., Dan. 7:8, 20, 24.

קרן הפוך ("horn of paint"), [*Keren-hapuch*], pr. n. f. Job 42:14.

קרם TO BOW ONESELF, hence to sink together, to collapse, i. q. פרע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb כסר to break.) Hence—

קרם plur. קרסים const. קרסי pr. curve, joint (Selent; compare קרסל); hence *tache, hook*, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 39:33.

קרם see קרם.

קרסל prop. diminut. from קרם (see under קרם page ccccxvi, B), a joint, a little joint; Selentchen; specially the *anle* (which is also, in Germ., expressed by a diminutive *Anlehen*). Dual קרסלים Ps. 18:37 לא קרסלי קרסלי "my ancles have not slipped;" 2 Sa. 22:37. Vulg. *tali*. (Compare Targ. Eze. 47:3). I have no doubt that from this word (a quadriliter-

being contracted into a trilateral) is derived Arab. **كَلَّ** to walk unsteadily, to walk with tottering ancles; commonly, to limp; **كَلَّ** a man thus walking, weak in the ancles and legs. Compare **קָשַׁל**.

קָרַע—(1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. **קָרַע** Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see **בָּהָל**).

(2) to rend away, tear out, Lev. 13:56; 1 Sam. 15:28, "Jehovah rendeth away the kingdom of Israel from thee;" 1 Sa. 28:17; 1 Ki. 11:11.

(3) to cut in pieces (with a knife), Jer. 36:23.

(4) to cut out (windows in a wall), Jer. 22:14.

(5) to tear with words, to curse, Ps. 35:15 (Arab.

قَرَعَ II., to blame, to rebuke. Compare **נָקַב** No. 1, 2, 3).

NIPHAL, pass., to be rent; used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence—

קָרָעִים m., pl. torn pieces of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

קָרַץ—(1) nearly i. q. cogn. **קָרַע** TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. **قَرَضَ**; whence **קָרַץ** destruction; and Chald. **קָרַץ** a piece.

(2) specially to tear with the teeth, to bite, (Arab. **قَرَصَ**); especially in the phrases—(a) **קָרַץ שְׁפָתָיו** to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30.—(b) **קָרַץ עֵינָיו** Prov. 10:10; Ps. 35:19; and **קָרַץ עֵינָיו** Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, to be torn off, nipped off, Job 33:6, **מִחֹמֶר** **לְרַצְתִּי נִסְאָנִי** "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

קָרַץ m., destruction, Jer. 46:20. See the root No. 1.

קָרַץ m. Chald., a piece; Syr. **مَرْزِي**; see the root No. 1; in this phrase **לֵאכֹל קָרַץ** to eat any one's pieces; metaph. to calumniate, to slander, to act the sycophant; the same metaphor, in which, in Lat. *mordere, dente carpere, dente rodere*, are said of sycophants. Dan. 3:8; 6:25. (Syr. **أَصْلَ مَرْزِي** id. Arab.

أَكَلَ لَحْمًا to eat any one's flesh, to calumniate; and simpl. **أَكَلَ** IV. to calumniate; **أَكَلَة** calumny.

Another mode of explaining this phrase has been proposed by Storr, *Observat. ad Analog. et Synt. Ling. Hebr.* p. 4, who renders it, *calumniā pasci*, i. e. *huic operam dare ad explenda animi invidi desideria*.)

קָרַקַע m. quadril.—(1) the ground, the floor (compare Arab. **قَرَقَر** and **قَرَق** an even floor).—(a) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 6:30; 7:7, **מִן הַקָּרַקַע וְעַד הַקָּרַקַע** "from one floor to the other," or to the ceiling (which is the floor of the upper story), von einem Boden zum andern, i. e. the walls from the bottom to the top (not as De Wette, über den ganzen Fußboden).—(b) used of the bottom of the sea, Am. 9:3.

(2) [*Karkaa*], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

קָרְקָר (perh. i. q. **قَرَقَر** "soft and level ground"), [*Karkor*], pr. n. of a town beyond Jordan, Jud. 8:10.

קָרַר an unused root, to be cold. Ch. and Syr. id. Arab. **قَرَّ** to be cold, to be quiet. Derived nouns, **קָרָה**, **קָר**, **קָרָה**, **מִקְרָה**.

קָרַשׁ an unused root (cogn. to the verb **קָרַשׁ**, to cut, to cut up; Arab. **قَرَشَ**, according to the *Kamûs*, page 823, i. q. **قَطَعَ**. Hence—

קָרַשׁ with suff. **קָרַשְׁךָ** Ezek. 27:6; pl. **קָרַשִׁים** m. a board, plank, Ex. 26:15, seqq.; 36:20, seqq. Collect. *deck* (of a ship), Eze. loc. cit.

קָרַת (from the root **קָרַה**, of the form **קָרַת**, from **קָרַה**), fem. a poet. word, i. q. **קָרַה** a city, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. **קָרַת** id. The same word is found in Persic and Syriac names of cities, as *Cirta*, *Tigranocerta*, also on the Phœnicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription **מַחַנֶּת** the camp, prob. a domestic name of the city), on the back **חֲרֹשֶׁת** (קָרַת הַחֲרֹשֶׁת New City), prob. *Carthage*, to which Panormus was subject; see Bayer, on Sallust. p. 347; Mionnet, *Descr. des Médailles*, plate 20; [also *Monumm. Phœn.*]

קָרַתָּה ("city"), [*Kartah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

קָרַתָּן ("two towns," an ancient dual, from **קָרַת**,

[*Kartan*], pr. n. of a town in the tribe of Naphtali, otherwise קרתים, which see, Josh. 21:32.

קָשָׂה an unused root, according to Simonis, i. q. קָשָׂה No. II, to peel off the bark; hence to turn, and generally, to frame into a round form; hence קָשָׂה, קָשָׂה, and —

קָשָׂה & קָשָׂה, only pl. קָשָׂה Exod. 25:29; 37:16; const. קָשָׂה Nu. 4:7, cups. (Chald. קָשָׂה, קָשָׂה id.)

קָשָׂה an unused root, i. q. קָשָׂה, Arab. قَسَطَ to distribute equally; whence قِسط a measure, a portion measured out, and Heb. —

קָשָׂה f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight (compare מָנֶה, שֶׁקֶל, כֶּבֶד) of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Ilieoz. t. i, 3, c. 43), a certain coin was also in a later age called in Africa *Kesita*. The ancient interpreters almost all understand a *lamb*; but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a *lamb*, which was thought of late to be the *Kesita* by Frid. Münter (in a Dissertation in Danish, on the *Kesita*, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

["**קָשָׂה** an unused root, which appears to have had the sense of *peeling off, scaling off*. Hence—"]

קָשָׂה pl. קָשָׂה 1 Sa. 17:5, and קָשָׂה Eze. 29:4, f. a scale, so called from its peeling off, see the root קָשָׂה. Lev. 11:9, seqq. קָשָׂה a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

קָשָׂה m. straw (so called from its being collected, see קָשָׂה Exodus 15:7; Isa. 5:24; 47:14; chaff dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

קָשָׂה an unused root; see the following word.]

קָשָׂה only in pl. קָשָׂה *cucumber*, various species of which grow in Egypt and Palestine, Num. 11:5.

Arab. قَسَا, Syr. قَسَا; whence *Cucumis Chata*, Linn.; Gr. with the letters transposed, σικνός, σικνά. The Talmudists rightly sought the origin of the word in its being difficult to cook (from קָשָׂה = קָשָׂה No. I), compare Plin. xix. 5.

Derivative, מְקָשָׂה No. II.

קָשָׂה fut. יִקְשֶׁה. TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of *sharpening*, so that קָשָׂה is almost the same as קָצַב, German die Ohren spitzen, to prick up the ears, an expression taken from animals; see the remarks under אָזָן p. xxvi, B.)

HIPHIL, with the addition of אָזָן to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without אָזָן id.; followed by אָזָן Ps. 142:7; Neh. 9:34; ? Ps. 5:3; Isa. 48:18; Prov. 17:4; 29:12; ? Ps. 66:19, acc. Job 13:6. Hence—

קָשָׂה f. קָשָׂה adj. attentive, Neh. 1:6, 11.

קָשָׂה adj. id. Ps. 130:2.

קָשָׂה m. attention. Isaiah 21:7, קָשָׂה רַב, קָשָׂה "he attended with attention, with very great attention."

I. **קָשָׂה**—(1) i. q. Arab. قَسَا TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) to be heavy, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) to be difficult, hard, Deut. 1:17; 15:18.

NIPHAL, part. קָשָׂה to be harshly treated, afflicted with a heavy lot, Isa. 8:21.

PIEL, Gen. 35:16, וַתִּקְשֶׁה בְּלִדְתָּהּ to have hard labour in parturition (sic hatte es schwer bey dem Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take וַתִּקְשֶׁה as fut. Hiph. for וַתִּקְשֶׁה).

HIPHIL, הִקְשֶׁה, fut. apoc. יִקְשֶׁה—(1) to make hard, to harden, e. g.—(a) the neck, i. e. to be obstinate, stubborn, Deut. 10:16; 2 Kij. 17:14; without עָרָה Job 9:4.—(b) followed by לֵב to harden any one's heart, to make him obstinate, Ex. 7:3; Deut. 2:30, לֵב לֵב to harden one's own heart, Ps. 95:8; Proverbs 28:14.

(2) to make (a yoke) heavy, 1 K. 12:4.

(3) *to make difficult*, 2 Ki. 2:10, הַקְשִׁית לְשֹׂאֵל, "thou hast asked a difficult thing." Ex. 13:15, הַקְשִׁה פָּרֹעַה לְשַׁלְּחַנוּ "when Pharaoh would hardly let us go," was unwilling to send us away.

Derivatives, קָשָׁה, קָשִׁי, קָשִׁיּוֹן, also קָשָׁים [in Thes. from קָשָׁה].

II. קָשָׁה i. q. קָשָׁה, Arab. قَشَا *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, מְקַשֵּׁה, מְקַשֵּׁה.

קָשָׁה m. adj. קָשָׁה f. — (1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; hard, i. e. harsh words, Genesis 42:7, 30; Job 30:25, קָשָׁה-יּוֹם "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast*, σκληρός, Cant. 8:6; and in a bad sense, *hardened*. קָשָׁה עֵרָה *stubborn*, Exod. 32:9; 34:9; קָשָׁה פָּנִים *hard-faced, impudent*, Ezek. 2:4; קָשָׁה לֵב *stubborn of heart*, Eze. 3:7; without לֵב id., Isa. 48:4.

(3) *heavy* — (a) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17. — (b) i. q. powerful, strong, 2 Sam. 3:39. — (c) קָשָׁה רוּחַ *heavy in spirit*, sad in spirit, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

קֶשֶׁט Ch. *truth*, i. q. Heb. קֶשֶׁט Daniel 4:34. קֶשֶׁט from the truth, i. e. *truly*, Dan. 2:47.

קָשָׁה Arab. قَسَى i. q. קָשָׁה TO BE HARD, comp. under the verb קָשָׁה. In Kal not used.

HITHPAEL — (1) *to harden the heart*, Isa. 63:17.

(2) *to regard, or treat harshly*, Job 39:16.

קָשַׁם an unused root, i. q. قَسَمَ *to divide equally*, conj. IV. to be equal (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root קָשָׁה, קָשָׁה.) Hence —

קֶשֶׁט m. Ps. 60:6; and קֶשֶׁט Pro. 22:21; *truth*. (Chald. קֶשֶׁט, Syr. قَشَمَ the letters ת and ט being interchanged, id.)

קָשִׁי m. (from the root קָשָׁה) *hardness of mind, obstinacy*, Deu. 9:27.

קָשִׁיּוֹן ("hardness"), [Kishion, Kishon], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, קָשִׁי.

קָשַׁר fut. יִקְשֹׁר — (1) TO BIND, with an acc. and עַל *to bind any thing to any thing*, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and אֶ Job 39:10; Jos.

2:18 (but in Job 40:29 ? does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him ! Metaph. Gen. 44:30, נָפְשׁוֹ קָשְׁרָה בְּנַפְשׁוֹ, "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18:1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by עַל against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16:9, 16; 2 Ki. 10:9, etc.; fully קָשַׁר קָשַׁר, see קָשַׁר.

(3) Part. pass. קָשֻׁר, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30:42. As to how the verbs of binding are applied to strength, see קוּץ No. 3, חוּל No. 6.

NIPHAL. — (1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

PIEL. — (1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; מְקַשְׂרִים בְּבִלָּה, "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

PUAL, part. מְקַשְׂרוֹת *robust* (ewes), Gen. 30:41; see Kal No. 3.

HITHPAEL, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24:25, 26. Hence —

קָשַׁר m. with suff. קֶשֶׁר *conspiracy*, see the root No. 2, 2 Ki. 11:14. קָשַׁר קָשַׁר *to make a conspiracy*, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And —

קָשְׁרִים m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare קָשַׁר No. 2.

קָשַׁשׁ in Kal only found Zeph. 2:1, see Hithpael.

POEL קָשַׁשׁ TO GATHER, TO SEEK FOR (Arab. قَشَّ), e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

HITHPOEL, metaph. *to gather one's self*, i. e. to collect one's thoughts together (قَشَّ sammeln), Zeph. 2:1.

Derivative, קָשַׁשׁ.

קָשַׁת pl. קֶשֶׁתוֹת, constr. קֶשֶׁתוֹת, comm. (m. 2 Sam. 1:22; f. Ps. 18:35). — (1) *a bow* (from the root קָשַׁשׁ, of the form שָׁתַּת, בָּתַּת, בָּלַת; although ת servile afterwards becomes a radical letter, compare Aram.

קָשַׁשׁ to shoot, see Lehrs. p. 439, 474. Arabic

56-
קֹס bow) — (α) for shooting arrows, Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. קֹסֶה to draw a bow, see קֹסֶה. קֹסֶה the son of a bow, i. e. an arrow, Job 41:20. Meton. bow is used — (α) for archers, קֹסֶה אֲנֹכִי Isa. 21:17; 22:3; Ps. 78:57, where קֹסֶה אֲנֹכִי are *deceitful archers* (who deceive by a simulated flight). Compare קֹסֶה used for reapers. — (β) the song of the bow, 2 Sa. 1:18, i. e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used metaph. for strength and power; hence *to break any*

one's bow, i. e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i. e. my strength increases; Gen. 49:24.—(b) *the heavenly bow, the rainbow*, Gr. *ῥόζορ*, Gen. 9:13, seq.; Ezek. 1:28. Hence denom.—

קֶשֶׁת m. *an archer*, Gen. 21:20.

קָתָה an unused root, see **יִקְתָּאֵל**

קִיתָרוֹם Ch. always קרי for **קִיתָרוֹם** *cithara, harp*, which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other.

Resh, the twentieth Hebrew letter, as a numeral, 1. q. 200. The name רֶשֶׁת, i. q. Chald. רִשְׁתָּא and Heb. רִשָּׁא, denotes *the head*, and refers to the form of this letter in the Phœnician alphabet (q), from which, with the head turned back, comes the figure of the Greek Ϟω.

This letter is cognate—(1) as being the hardest of the liquids, with the other liquids, and sometimes with *l* and *ll*, see pp. cccxxi, A, and dxxiii, A.

(2) as being partly pronounced in the throat with the guttural *y*, p. Dxcviii, A.

(3) it is sometimes interchanged with the sibilants, especially with *š*, compare *šāš* and *šāš* to emit rays,

חֶרֶם, חָרַם, Arab. *ḥarām* and *ḥazm*; also *ḥam* and *ḥam* to muzzle, *ḥazm* and *ḥazm* to be proud, and others. See also the paronomasia in the words *ḥayon* and *ḥayon* Eze. 7:13.

It is also to be observed that sometimes a single letter, with ך inserted before it, is used instead of a double letter; and this takes place especially in the Aramæan and the later Hebrew, as כָּסֵא, Ch. פָּרְסֵא a throne; דְּמִיָּן in Chron. דְּרִמְיָן Damascus; קְרָבֵל quadrilit, formed from Piel קָבַל to bind; also סְרָבֵל, פְּרָסֵם, קְרָרֵם; similarly, too, we must explain שְׂרָבִית a sceptre, i. q. שָׂבֵט; Ch. נְרִמְיָא cubit, i. q. נֶזֶד, formed from שְׂרָבִית, נְרִמִּיר, although these forms are no longer found.

רָאָה inf. absol. רָאָה, רָאוּ, constr. רָאוּה, fut. רָאוּה, apoc. יֵרָא, with ו convers. יִרְאָה, rarely יִרְאָהוּ 1 Sam. 17:42; 2 Ki. 5:21 in the rest of the forms יִרְאָה, ויִרְאָה, ויִרְאָהוּ.

(1) *to see* (Arab. رأى, id. To this answers the Gr. ὁράω, like רָאָה, Gr. εἶδω, Lat. video). Const. followed by an acc. (very frequently), rarely followed by a dat. Psa. 64:6; and with two acc. Gen. 7:1, אֹתָךְ, אֹתִי צַדִּיק “thee have I seen righteous;” followed by an entire sentence, with כִּי prefixed, e.g. Gen. 6:5, וַיֵּרָא יְהוָה כִּי רָבָה רָעַת הָאָדָם. Gen. 28:6; 29:31; 38:14; also by attraction, Gen. 1:4, וַיֵּרָא אֱלֹהִים אֶת־הָאָדָם. Gen. 6:2; Exod. 2:2; followed by הֲ interrogative (whether), Ex. 4:18. Without the accusative, Psal. 40:13, “the penalties of sins [my iniquities] לֹא יִכְלֹתִי לִרְאוֹת I cannot see them,” i.e. take them in with my eyes, they are so much. Psalm 40:4, וַיֵּרָא יְהוָה רַבִּים יִרְאוּ “many shall see (shall be witnesses of my liberation) and shall fear;” compare the same paronomasia, Psal. 52:8; Job 6:21.—Specially—(a) *to see the face of a king*, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14.—(b) *To see the face of God*, i.e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare Psal. 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:13; 32:31; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22.—Absol.—(c) *to see* is used for *to enjoy the light, to live*; Gr. βλέπειν; more fully, *to see the sun*, Ecc. 7:11 (compare Gr. ζῶειν καὶ ὁρᾶν φῶς ἡελίου, Hom., in later writers simply ὁρᾶν); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, הָלַם רְאִיתִי אֱלֹהִים.

ראד "do I then here see (i. e. live) also after the vision," sc. of God, having beheld God? compare letter *b*.—(d) *to see*, i. e. to be taught in visions divinely brought, is said of the prophets, Isa. 30:10 (comp. 29:10). Hence part. **רֹאֶה** a prophet (which see), **כְּרֹאֶה** vision. Compare **חֹזֶה** No. 2.

(2) *to see*, i. q. *to look at, to view, to behold* (*be- sehen, ansehn*), with a purpose, followed by an acc. Gen. 11:5, "and Jehovah came down **לְרֹאֵת אֶת-הָעִיר**." Lev. 13:3, 5, 17; 1 Ki. 9:12. Followed by **אֶת** Gen. 34:1, **לְרֹאֵת בְּנֹת הָאָרֶץ** "to see the daughters of the land." Ezek. 21:26, **רָאָה בְּבֶדֶד** "he looked at the liver." Ecc. 11:4, **רֹאֶה בְּעֵינָיו** "one who looks at the clouds." Cant. 6:11. But Eccl. 12:3, **רֹאֹת** **בְּצַרְבּוֹת** is, "those who look out at the windows."—Jer. 18:17, "I will look at them with the back and not with the face," i. e. I will turn my back upon them. Specially—(a) *to be pleased with the sight*, as the eye lingers on objects of pleasure, and with them we feast our eyes. Prov. 23:31, "look not upon the wine when it is red." Isa. 53:2. Especially followed by **אֶת** (compare page xcvi, B), Job 3:9; 20:17; Isa. 66:5 [Niphal]; Ps. 106:5; very often used of joy felt at the destruction of enemies. Psalm 54:9, **בְּאֵינִי רִאֲתָה עֵינִי** "mine eye has looked (with pleasure) on my enemies," i. e. on their destruction. Ps. 22:18; 37:34; 112:8; 118:7; Obad. 12. On the other hand—(b) *to look with sorrow, to be witness of anything sorrowful, grievous*. Gen. 21:16, **אֵל אֲרֹאֶה בְּמוֹת הַיֶּלֶד** "let me not see the death of the child." Gen. 44:34; Nu. 11:15; Esther 8:6.—(c) *to despise* (as if to look down upon any one, comp. *καταφρονέω*, *herabsehen auf*), to behold with contempt. Job 41:26, **יִרְאֶה אֶת כָּל-גְּבוּהָהּ** "he despises every thing high" (as if set in the very highest place); compare Cant. 1:6, **אֵל תִּרְאֵנִי שְׁחֻרְחֹת** "despise me not (*sehst mich nicht verächtlich an*) because I am dark."—(d) *to regard, have respect to*. Isa. 26:10, **בְּלִי יִרְאֶה גִּזְזֵי יְהוָה** "he will not regard the majesty of Jehovah;" especially used of God as looking on affliction in order to remove it. Ex. 4:31, **כִּי רָאָה אֶת-עֵינָיו** "when he regarded their affliction." Psalm 9:14; 25:18; 31:8; 2 Ki. 14:26; and followed by **אֶת** Gen. 29:32; 1 Sa. 1:11; Ps. 106:44.—(e) *to see about anything, to provide or care for it*, i. q. **רָעָה**. No. 7. 1 Ki. 12:16, **רֹאֶה בְּיָדְךָ דָּוִד** "see to thine own house, David!" Gen. 39:23, "the keeper of the prison cared for nothing which was delivered to Joseph." Isa. 22:11. Ps. 37:37, **יִשָּׁר רֹאֶה** "take care (to follow) uprightness," *siehe auf's Recht*.—(f) **רֹאֶה לִי** *to provide anything for oneself* (*sich aussersehen*), i. e. *to choose, to procure for oneself*. Gen. 22:8,

"God will provide for himself a lamb for a burnt offering:" Gen. 22:14, "and Abraham called the name of that place (Moriah), **יְרֵאָה**," (that which) Jehovah chooses" = **מְרֹאֶה**, contr. **מֵרֵאָה** (which see). Deut. 33:21, **וַיִּרְאֵה יְרֵאָה לִי** "and he chose the first-fruit for himself." Gen. 41:33; Deu. 12:13; 1 Sa. 16:1, 17. Part. **רֹאֵה** selected, Esth. 2:9. Compare Tob. 12:1, *ὅρα, τέκνον, μισθὸν τῷ ἀνθρώπῳ*.—(g) *to go to see, to visit* any one, to go in order to visit and salute, 2 Sa. 13:5; 2 Ki. 8:29; 2 Ch. 22:6. In this sense there is more fully said **פָּא-אֶת-שְׂלֹמֹם** Gen. 37:14 (compare **לְשֹׁלֹם**).—(h) followed by **אֶל** *to look unto* any one as expecting aid, Isaiah 17:7; followed by **עַל** *to look upon* any one, to examine his cause, Exod. 5:21.—(i) figuratively, *to look at* any thing (*beabsichtigen, im Auge haben*), *to aim at, to propose to oneself*. Gen. 20:10, "what hadst thou in view that thou hast done this?"

(3) The Hebrews (like the Greeks and others) not unfrequently use a verb of *seeing* of those things also which are not perceived by the eyes, but—(a) by other senses, as by hearing; Gen. 2:19, **לְרֹאֹת** **לִי מָה יִקְרָא לִי** "to see what he would call them;" Gen. 42:1; Ex. 20:18; Jer. 33:24; Job 2:13 (compare Gr. *ὁράω*, Brunk ad Soph. *Ed. Col.* 138); taste, Gen. 3:6; touch, feeling, Isaiah 44:16, **רִאֲתִי אֵשׁ** "I feel the fire" (the warmth).—(b) of those things which are perceived, felt, and enjoyed by the mind (**נִפְשִׁי** of the Hebrews, see No. 2). Thus it is said *to see life*, Eccl. 9:9; *to see death*, Ps. 89:49 (compare *idein thánaton*, Hebr. 11:5); and in the same sense *to see the pit* [corruption], Ps. 16:10; 49:10; also *to see sleep*, Eccl. 8:16 (compare Terent. *Heautontim.* iii. 1, 82); *to see famine*, Jer. 5:12; *to see good* (Cic. *Mil.* 28, *bona videre*), i. e. to enjoy the good of life, Ps. 34:13; Eccl. 3:13; 6:6; also **רֹאֶה בְּטוֹב** Jerem. 29:32; Mic. 7:9; Eccl. 2:1; and on the other hand, *to see affliction*, Lam. 3:1; *evil*, Prov. 27:12; Jer. 44:17; also **רֹאֶה בְּרָעָה** Obad. 13. Compare *ὁρᾶν κενόνουν*, Tob. iv. 4. Hence used.—(c) of the things which we perceive with the mind or heart (**בְּלֵב**); hence *to perceive, to understand, to learn, to know*. Eccl. 1:16, **לִבִּי רֹאֶה הִרְבֵּה חֲכָמָה** "my heart knew much wisdom;" Eccl. 2:12; Jer. 2:31; 20:12; 1 Sam. 24:12; 1 Ki. 10:4. Often used of the things which we learn by the experience of life. Isa. 40:5, "all flesh shall see (shall understand, prove) that God hath spoken." Job 4:8, **כִּי אֶפְרָיִם רִאֲתִי** "even as I have proved." **בֵּין רֹאֶה** *to see (the difference) between*, Mal. 3:18.

NIPHAL.—(1) *to be seen*, Jud. 5:8; 1 Kings 6:18; Prov. 27:25.

(2) *to let oneself be seen, to appear*, Gen. 1:9; 9:14; used of persons, followed by שׁוּב to *shew oneself*, Lev. 13:7, 19; 1 Ki. 18:1. הֵיכָל אֱלֹהִים to appear at the sanctuary (see אֱלֹהִים p. DCLXXX, B). Often used of Jehovah, or an angel, who appears, 1 Sa. 3:21; followed by שׁוּב of pers. Gen. 12:7; 17:1; 18:1; Jer. 31:3.

(3) pass. of No. 2, letter *f*, *to be provided, cared for*, Gen. 22:14, יְהוָה בְּהָרֵינוּ יִרְאֶה "in the mount of Jehovah there shall be provided," i. e. in Mount Moriah God shall provide for men, and give them aid, as he formerly did to Abraham (verse 8); so now: a proverbial phrase [?], implying that God cares for those who go to his temple, and affords them his aid; allusion is at the same time made to the etymology of the name מוֹרִיָּה, which see.

PUAL, *to be seen*. Plur. מֵאֵן (Dag. forte, or rather Mappik in the letter א, see Lehrs. p. 97), Job 33:21.

Hiphil הִרְאָה and הִרְאֶה fut. יִרְאֶה apoc. יִרְאֵה (like the fut. Kal), 2 Ki. 11:4.—(1) causat. of Kal No. 1, *to cause one to see*, Deu. 1:33; hence followed by two acc. *to shew* anything to any one, Exod. 25:9; 2 Ki. 11:4; Nah. 3:5; especially used of the prophets, to whom things were divinely shown, Amos 7:1; 2 Ki. 8:13.

(2) causat. of Kal No. 2, letter *a*, to cause one to see with pleasure, followed by 3 Ps. 59:11.

(3) causat. of Kal No. 3, letter *b*, to *cause* any one to *experience* evil, with two acc. Ps. 60:5; 71:20; to *cause to enjoy* good, Ecc. 2:24; Ps. 4:7; 85:8; with acc. of pers. and 2 of thing, Ps. 50:23; 91:16.

HOPHAL הִרְאָה pr. to be made to see any thing, i. e. *to be shewn* something. Ex. 25:40, “according to the pattern כְּכֹל אֲשֶׁר הִרְאָה לְךָ אֱלֹהִים which was shewn to thee in the mount.” Exod. 26:30; Deut. 4:35; Lev. 13:49, הִרְאָה אֶת-הַכֹּהֵן “and he shall be shewn to the priest.”

HITHPAEL, *to look at one another*—(a) used of those who are delaying, who, being uncertain what to do, do nothing, Gen. 42:1.—(b) used of those who fight hand to hand, 2 Ki. 14:8, 11 (compare Isa. 41:23). So the old Germ. proverb, *sich die Köpfe besehn, sich das Weiße im Auge besehn*.

Derived nouns, רֵאָה, רְאוּת, רִאיוֹת and רִאיוֹת, רִאיוֹת, רִאיוֹת, רִאיוֹת, Ch. אַרְוֶה, מְרַאֶה, מְרַאֶה, מְרַאֶה, and pr. n. רִאיוֹת, רִאיוֹת, רִאיוֹת, רִאיוֹת.

רָאָה verbal adj. *seeing*. Const. state, Job 10:15, **רָאָה עֲנִי** "seeing my affliction;" compare the root **רָאָה**. No. 3, b.

רָאָה Dent. 14:13, a species of ravenous bird, so called from the keenness of its sight, but in the pa-

rallel place, Lev. 11:14, there is **נָסִיף** *vulture*, which should perhaps be restored also in Deut.

רֹאֶה—(1) part. act. seeing, sc. visions, i. e. *a seer, a prophet* (ἑρμῆς), compare the root No. 1, letter *d*, a word anciently used, according to 1 Sam. 9:9. Καρῆχογι, it is applied to Samuel, 1 Sa. 9:9, seqq.; 1 Ch. 9:22; 26:28; 29:29; other prophets, 2 Ch. 16:7, 10.

(2) abstr. i. q. **רָאָה** *vision* (in which sense the accent ought perhaps to be placed on the penultima in the manner of Segolates. Isa. 28:7, **שָׁנוּ בְּרָאָה** "they totter (even) in their visions." Comp. חָזוֹן No. 2.

[(3) with art. *Haroeḥ*, pr. n. m. 1 Ch. 2:52;
see *Haroeḥ*.]

רְאוּבִי ("see, i. e. behold, a son!" although the author of the book of Genesis, Gen. 29:32, seems so to speak of this name as if it were for רְאוּ (for רְאוּבִי) בָּעָנִי "provided for my affliction," compare the root No. 2, letter e, [there is nothing in the sacred text to interfere with the simple etymology of this word]), pr. n. *Reuben*, the eldest son of *Jacob*, (although deprived of the right of primogeniture, Gen 49:4), and the ancestor of the tribe of the same name; as to their location beyond Jordan, see *Nun.* 32:33, seqq.; Josh. 13:15.

[Patron. רַאיוֹנִי Nu. 26:7, etc.]

רָאָה inf. Kal of the verb **רָאָה** which see.

רְאוּמָה ("exalted"), [*Reumah*], pr. n. f. of the concubine of Nahor, Gen. 22:24.

קרי *f. vision*, Ecc. 5:10 ראות.

מִן m. *looking-glass, mirror*, i. q. מִן No. 2,
Job 37:18.

רָאָה in pause **רָאָה** m.—(1) *vision*, Gen. 16: 13
(on which passage see the root No. 1, c).

(2) i. q. מראה *appearance, sight*, 1 Sam. 16: 12, Job 33: 21; "his flesh is consumed away, מראה out of sight."

(3) *spectacle, example, gazing-stock*, παράδειγμα, Nah. 3:6.

רָעָא ("whom Jehovah cares for"), [*Reaiah*, *Reaia*], pr. n. m.—(1) 1 Ch. 4:2; for which **there is** 1 Ch. 2:52 **רָעָא**.—(2) 1 Ch. 5:5.—(3) **Ezr. 2:47**; Neh. 7:50.

רָאָם see **רָאִים**

רא'ישון see רא'ישון

בחיב Eccl. 5:10 f. *sight, seeing*, ראי'ת

רָאָל an unused root, see **תִּרְאֶלָּה**.

רָאֵם Zech. 14:10; i. q. **רָאֵם**, **רָאֵם** TO BE HIGH. See under the letter א. Hence pr. n. **רָאֵם** and—

רָאֵם m. Num. 23:22; Deu. 33:17; **רָאֵם** Ps. 92:11; **רָאֵם** Job. 39:9, 10. Plur. **רָאֵםִים** Ps. 29:6; also **רָאֵםִים** Ps. 22:22; m. a wild animal, fierce and untamed, resembling an ox, as a wild ass resembles an ass (Job loc. cit. Deut. loc. cit. comp. Isa. 34:7; Ps. 29:6; where **עַלְלִי** calf is parallel to **רָאֵםִים**); possessed of horns, with which it prostrates every thing (Deut.), and injures men (Psalm 22:22 [but this is figurative]). The animal meant is doubtful; I have no hesitation in agreeing with Alb. Schultens, Job loc. cit. and de Wette on Psalm 22:22; in understanding it to be the *buffalo*. The Arabic word,

indeed, which answers to this **رأس** denotes the *oryx*, a large and fierce species of antelope (Oppian. Cyneget. ii. 445), a meaning which has also been assigned to the Hebrew word by Bochart (Hieroz. i. p. 948, seqq.), Rosenmüller and others; but whatever they say, every one must see that it is much more suitable to compare the *buffalo* with the ox than the *antelope*;—(of these animals there is an excellent collection in the Zoological Museum at Berlin). The usage of the Arabic language, therefore, in this word, as is often the case, resembles the Hebrew without being altogether identical; and the *larger antelopes* appear to have acquired the name of buffaloes in Arabic, just as they are called in Greek *βούβαλος*, *βουβαλῆς*, and just as the Arabs call animals of the deer kind **البقر**

الوحشي *wild bulls*.—LXX. rendered it *μονοκίρως*, Vulg. *unicornis*, an animal described by Pliny (II. N. viii. 21) which has been long considered by naturalists (especially since the time of Buffon) as fictitious and fabulous; but English travellers have of late found it in the deserts of Thibet (see Rosenmüller's *Morgenland*, ii. p. 269 seq.; *Quarterly Review*, No. 47). But this interpretation cannot be admitted, as the unicorn is more like a horse than an ox, and also is a very rare animal, while the *Rém*, as appears from the passages cited, is common enough in Palestine and the neighbouring regions.

רָאֵם masc. pl. i. q. **רָמוֹת**.—(1) *high things*, *heights*, figuratively, *sublime*, *difficult things*, **רו**. 24:7; hence pr. n. [*Ramoth*]—(a) of a town of Gilead, otherwise called **רָמוֹת מַצְפָּה**, **רָמוֹת** Deu. 4:43; Josh. 20:8; 1 Ch. 6:65.—(b) in the tribe of Issachar, 1 Chr. 6:58; perhaps **רָמוֹת** Jos. 19:21; and **רָמוֹת** Jos. 21:29.

(2) some precious thing, according to the Hebrew interpreters, *red coral*, Job 28:18; Eze. 27:16.

רָאֵם נָגַב ("height in the south"), [*Ramath*], pr. n. of a town of the Simeonites, Jos. 19:8; for which there is **רָמוֹת נָגַב** 1 Sam. 30:27.

[**רָאֵם** an unused root, perhaps i. q. **רָעַשׁ** to be moved, to tremble, Arab. **رعى**, **رعس**, to tremble, especially used of the head; whence **رأس**.]

רָאֵם poor, see **רָעַשׁ**.

רָאֵם i. q. **רָעַשׁ** m. *poverty*, Pro. 30:8, from the root **רָעַשׁ**.

רָאֵם Ch. i. q. Hebr. **רָאֵם**—(1) *the head*, Dan 2:38. **רָאֵם** **רָאֵם** visions of thy head, which are presented to thy mind, Dan. 4:2, 7, 10; 7:15.

(2) *the sum, head, amount* of any thing, Dan. 7:1. Pl. **רָאֵםִים** Dan. 7:6, and like the Hebrew **רָאֵםִים**, Ezra 5:10.

I. **רָאֵם** (for **רָאֵםִים**) plur. **רָאֵםִים** (for **רָאֵםִים**), once with suff. **רָאֵםִי** Isaiah 15:2, primit. subst. [but see

רָאֵם above], m.—(1) A HEAD (Arab. **رأس**, Syr. **رأس**),

رأس, Æth. **ረእሰ**; whence denom. **رأس**, to be the head or leader, to be over); pr. the head of men or animals, Gen. 3:15; 28:18; 40:16, and so very frequently. **רָאֵם** **רָאֵם** to give upon one's head, i. e. to repay him (his evil deeds), Ezek. 9:10; 11:21; 16:43; 17:19; 22:31; compare **רָאֵם** 7:17. As to the phrase **רָאֵם** **רָאֵם**, see **רָאֵם** No. 1, letter *b*. **רָאֵםִי** "with (the danger of) our heads," i. e. of our life, 1 Ch. 12:19 (compare **רָאֵםִי** under the word **רָאֵם** No. 2, *b*). Used like **רָאֵםִי** (which see) in numbering men, especially soldiers, of one man, an individual: 1 Ch. 12:23. Jud. 5:30, **רָאֵםִי** "for the head of a man," i. e. for one man. (In Arabic they often

similarly use the word **رأس**, especially in counting cattle [so many head]; see Schult. Opp. Min. page 206.)—Figuratively *head* is used for—

(2) whatever is *highest* and *supreme*—(a) a prince of the people, 1 Sam. 15:17; Isa. 7:8. **רָאֵם** **רָאֵם** and simply **רָאֵם** head or prince, chief of a family, Exod. 6:14, 25; Num. 7:2; 32:28; 36:1. **רָאֵם** **רָאֵם** the high priest, 2 Ch. 19:11; who in 2 Ch. 24:6 is called simply **רָאֵם**.—(b) the chief city, Josh. 11:10; Isai 7:8.—(c) the highest place, Job 29:25, **רָאֵם** **רָאֵם** "I sat the highest," in the first place. Lam. 1:5, "her adversaries (are) **רָאֵם** i. e.

they hold the first place," they triumph; compare Deut. 28:44.—(d) *the head* or *summit* of a mountain, Gen. 8:5; of a tower, Gen. 11:4; of a column, 1 Ki. 7:13; of an ear of corn, Job 24:24. ראש פנה the headstone of the corner, Ps. 118:22. Metaph. ראש שמחה chief joy, Ps. 137:6. ראשי בשמים most excellent spices, Cant. 4:14; Eze. 27:22. Hence—

(3) *sum, amount* (pr. the whole number, which also is the highest), Levit. 5:24. Hence ראש to take the sum, to number. See ראש No. 3, letter c. Metaphorically, the sum of words, Ps. 119:160; also *multitude*, or *host, band*, especially of soldiers, Jud. 7:16, 20; 9:34, 37, 43; 1 Sa. 11:11.

(4) what is *first* and *foremost*, the *beginning, commencement*. ראשית ארבעה נחלים four beginnings of streams, i. e. four lesser rivers into which a larger spreads itself, arms, Genesis 2:10. ראשית דרך the beginning of a way, place where ways branch off, Eze. 16:25. ראשית רחובות the beginning of streets; Lament. 2:19. ראשית גלים in front of the captives. Am. 6:7. Often used of time, as ראשית חודשים the first of the months, Ex. 12:2. ראשית מראש from the beginning, Isa. 40:21; 41:4, 26; 48:16. ראשית עפרות הכל the first clod of the earth (i. e. which first was created), Prov. 8:26.

(5) ראש and once for distinction sake ראש Deut. 32:32, is also the name of a *poisonous plant*, Deut. 29:17; growing quickly and luxuriantly, Hos. 10:4; of a bitter taste, Ps. 69:22; Lam. 3:5; and on this account frequently connected with wormwood, Deut. 29:17; Lament. 3:19; as I judge neither the *cicuta* as thought by Celsius in Hierob. ii. 46, seqq.; nor *colocynt*, as thought by Oedmann (iv. p. 63); nor *lolium, darnel* (Mich. Supplem. p. 2220); but the *poppy*, so called from its heads (Liv. i. 54). מי ראש juice of poppies, opium, Jer. 8:14; 9:14; 23:15. Hence *poison of any kind*, Deut. 32:32, 33; Job 30:16.

Derivatives, ראשית, ראשית, ראשית, ראשית, and pr. n. ראשית.

II. ראש Ezekiel 38:2, 3; 39:1; pr. n. of a northern nation, mentioned with Tubal and Meshech; undoubtedly the *Russians*, who are mentioned by Byzantine writers of the tenth century, under the name *oi Pōc*, dwelling to the north of Taurus, and (Arab. called روس) described by Ibn Fossan, an Arabic writer of the same age, as dwelling on the river *Rha* (Volga). (See Ibn Fossan, Bericht von den Russen älterer Zeit, übersetzt und erklärt von Frähn. Petersburg, 1823, especially p. 28, seqq. Compare Jos. de Hammer, Origines Russes, Peters-

burgh, 1827, who also here compares the nation

رس in the Koran, Kor. xv. 31; 1. 12.)

[(2) *Rosh*, pr. n. m. Gen. 46:21.]

ראשית (by a Syriacism for ראשית) f. pl. ראשית *beginning*, i. q. ראש No. 3. A kindred form is the Syr. ܪܫܐ; Eze. 36:11.

ראשית f. i. q. ראש No. 2; hence ראשית the highest stone, at a corner, Zec. 4:7.

ראשית (in the Syriac manner for ראשית Josh. 21:10; Job 15:7 כתיב; and in the Sam. copy always), once ראשית Job 8:8, f. ראשית adj. denom. from ראש (the letter י being inserted, as in ראשית, from ראש), *first*, whether in time (see below, pl.), or in order and place, Gen. 32:18, or in dignity, 1 Ch. 18:17. Pl. m. ראשית *forefathers*, Deut. 19:14. ראשית *former days, former times*, Deut. 10:10. ראשית *former prophets*, Zec. 1:4; 7:7, 12; pl. f. ראשית *former things*, i. e. things formerly done, Isa. 43:18; 46:9; also formerly foretold, Isa. 42:9; 43:9; 48:3. —Fem. ראשית adv. *first, foremost*, Gen. 33:2; 38:28; *former, formerly*, Dan. 11:29; ראשית *as at the first*, as before, Deut. 9:18; Dan. 11:29; also ראשית —(a) of place and order, in front, in the first rank (LXX. ἐν πρώτοις), Isa. 60:9. —(b) of time, first, Nu. 10:13, 14; before, formerly, Gen. 13:4; *aforetime*, Isa. 52:4; ראשית *as aforetime*, Isa. 1:26; לראשית at first, formerly, Jud. 18:29.

ראשית f. דית id. Jer. 25:1.

ראשית see ראשית.

ראשית f. once ראשית Deut. 11:12 (denom. from ראש, Ch. ראש head, chief, with the added syllable דית, see Gr. § 76, No. 4).—(1) *beginning*, Gen. 1:1; 10:10; Jer. 28:1.

(2) *a former state*, Job 42:12. *former times*, Isa. 46:10.

(3) *the first* of its kind—(a) with regard to time, *first fruits*, Gen. 49:3, ראשית אוני "first fruits of my strength," i. e. first horn. ראשית ראשית fruits of things created by him, Prov. 8:22 [this is rather to be compared with ἡ ἀρχὴ ἢ ἡ ἀρχὴ θεοῦ, Rev. 3:14, i. e. Christ, head of creation, not spoken of as a creature], compare Job 40:19; Deut. 33:21, וַיִּרְא ראשית לוֹ "he chose the first part for himself," as if the first fruits of the holy land. Very often used of the first fruits offered in the temple, Lev. 2:12; 23:10; Deut. 18:4; 26:10. —(b) with regard to dignity, *the first, chief*, Am. 6:1, 6

רב in pause **רב**, f. **רבה**, pl. **רבים** adj. (from the root **רָבַב**).—(1) *multus*, whether of one continuous thing (answering to the French *beaucoup de*, Engl. *much*), as **רב** **זהב** much gold, 1 Ki. 10:2; Ps. 19:11; or of collectives which contain many parts (many individual things), (answering to the Lat. and French *numerosus*, *nombreux*, Engl. *many*), as **רב** עם *much*, or *many* people, i. e. numerous, Josh. 17:14; **רב** עֲבָדָה **רבה** a numerous train of servants, Gen. 26:14; **רב** מִקְנֵה **רב** much cattle, Num. 32:1. Hence, with pl., **ימים רבים** many days, long time, Gen. 21:34; **רבים** עַמִּים **רבים** many peoples, Ps. 89:51. Followed by a genit. **רב** חִבּוֹנָה a man of much (great) understanding, Pro. 14:29; **רב** יְלָדִים a man who has many children, 1 Sa. 2:5; with **י** parag. **עם רבתי** (a city) abounding with people, Lam. 1:1. Often put as the neuter for *much*, Ex. 19:21, **נָפַל** **רב**, which is rendered in Latin, *cadunt ex iis multi*; but it is properly, *es fällt von ihnen viel* (Mannschaft), 1 Sa. 14:6; Gen. 33:9. Hence adv. and even with a pl. subst. Ps. 18:15, **רַב** בְּרָקִים “lightnings much” (*der Stöße viel, Stöße in Menge*); Ecc. 6:3, **רַב** יְמֵי חַיָּי “although many be the days of his years.” Often i. q. *enough*, (it is) *enough*, it is sufficient, Gen. 45:28; especially in the phrase (compare **לָעַם** **רַב**, **עַתָּה** *ohé! jam satis!* “enough, now!” i. e. desist! 2 Sam. 24:16; 1 Ki. 19:4; more fully **רב** Deut. 3:26; **לָעַם** **רב** Eze. 45:9; Num. 16:3, desist, leave off. Followed by an inf. Deut. 1:6, **רב** **לָעַם** “ye have dwelt long enough;” Deut. 2:3; followed by **מִן** Eze. 44:6, **רַב** מִכָּל־עֲוֹנוֹתֵיכֶם, “desist from all your abominations;” 1 Ki. 12:28; Ex. 9:28.—Also f. **רבה** is often used as a neuter, Ps. 123:4; and adverbially for *much*, *enough*, Ps. 62:3; and more often constr. state **רב** Ps. 65:10; 120:6; 123:4.

(2) *great*, *large*, *vast* (compare *πολύς*, in Passow, No. 1, b), used of wide space, Gen. 7:11; Esth. 1:20; of a long way (*πολλὴ ὁδός*), 1 Ki. 19:7; of a great battle and slaughter, 2 Ch. 13:17; Num. 11:33; of grievous sin, Psalm 19:14; of the manifold loving-kindness of God, Ps. 31:20; of continued attention (compare *πολλή σιγή*), Isaiah 21:7. Specially—(a) i. q. *powerful*, Ps. 48:3; Isa. 63:1. Pl. **רבים** the mighty, Job 35:9; Isa. 53:12.—(b) *elder*, Gen. 25:23. Pl. **רבים** the old, Job 32:9.—(c) subst. *a great man*, *leader*, i. q. **שׂר**, especially in the later Hebrew, e. g. **רב** **בְּחַיִּים** chief of the body guard, 2 Ki. 25:8; **רב** **בְּקַרְיָם** chief of the eunuchs, Dan. 1:3; Esth. 1:8.—(d) *a master*, one who is skilled in any art, *skilful*, Prov. 26:10. Compare Talmud. **רב** doctor, ex-

cellent teacher.—Neutr. and subst. *magnitude*, Ps. 145:7; Isa. 63:7.

(3) Job 16:13, **רָבִי** all the ancient versions render, *his darts*, *his arrows* (God's), from **רב** No. 2. Others, *his arrows*. The sense, however, may be retained, *his many*, i. e. bands of soldiers; which is however harsh.

רב Ch.—(1) *great*, Dan. 2:10, 31, 35, 45. מִלֵּל **רב** **לְדַבֵּר** to speak great things, i. e. to speak proudly, impudently, Dan. 7:8, 20. Compare **גָּדוֹל** No. 2, and **פָּלַא** Niphal.

(2) subst. *chief*, *leader*, *captain*, Dan. 2:48; 5:11. Pl. **רַבְרָבִים** (from the sing. **רַבֵּב**) Dan. 3:33; 2:48; 7:3, 7, 17.

רב see **ריב**.

רב (prop. inf. of the verb **רָבַב**), in the later books also fully **רוב** Job 35:9; Esther 10:3; followed by Mukk. **רַב**, with suff. **רָבָם**—(1) *multitude*, *abundance*, Lev. 25:16; Isa. 1:11. **רַב** adv. *much*, Gen. 30:30; 48:16; Deu. 1:10. Pl. const. Hos. 8:12 **קרי** **רב**. Poet. *multitude* is almost used for **לָב** Job 4:14 (see Schultens on loc. cit.); 33:19.

(2) *greatness*, e. g. of might, Ps. 33:16; of pity, Ps. 51:3; *length* of way, Josh. 9:13.

רַבַּב—(1) TO BECOME MUCH OR MANY, TO BE INCREASED, Gen. 6:1; TO BE MUCH OR MANY, Ps. 3:2; 69:5; 104:24; Isa. 59:12, and frequently. It is only found in pret. and inf. **רַבַּב**, the other tenses are formed from the cognate verb **רָבַה**.

(2) Med. O. pret. **רָבַב** Gen. 49:23, according to Kimchi and the Ven. Vers. prob. to shoot (either from the many arrows, or else the verb **רָבַב**, taking its signification from the verb **רָמַה**). Hence **רב** No. 3, *an arrow*. Some also refer to this, Psalm 18:15, **רָבַב** **בְּרָקִים** “he shot out lightnings;” but see **רב** No. 1.

PUAL (denom. from **רָבַב**), part. *to be multiplied into myriads*, Ps. 144:13.

Derivatives, **רב**, **רבה**, **רב**, **רַבְרַב**, **רב**, **רַבְרָבִים**, and the pr. n. **רַבִּית**, **רַבִּיעַם**, **רַבִּיעָה**.

רַבְרָה f. *a myriad*, *ten thousand*, Jud. 20:10; often used for a very large number, Gen. 24:60; Cant. 5:10. Pl. **רַבְרָבוֹת** *myriads*, 1 Sa. 18:8; commonly used of any very large number, Psalm 3:7; Deut. 33:17.

רָבַד—(1) TO SPREAD A BED, OR COUCH, i. q. **רָפַד** Pro. 7:16; whence **בֵּית־רָבִידִים** (Beth without Dagesh lene).

(2) i. q. Arab. **ربط**, to bind; whence **רַבִּיד** collar

רָבָה fut. יִרְבֶּה apoc. יִרְבֵּ and יִרְבֵּ imp. plur. רָבּוּ; part. רָבָה (pret. and inf. are formed from the cognate verb רָבַב).—(1) TO BE MULTIPLIED, INCREASED, Gen. 1:22, 28; 9:1, 7; Exod. 1:20; and often; *to be many, to be numerous*, Ps. 139:18.

(2)—(a) *to become great*, 1 Sam. 14:30; *to become greater*, Deu. 39:16; hence *to grow up*, Gen. 21:20, וַיֵּהִי רָבָה קִשֶׁת "and he became, when he grew up, an archer." Vulg. *factusque est juvenis sagittarius*.—(b) *to be great*, Gen. 43:34; also *to be mighty*, Job 33:12; Prov. 29:2.

PIEL רָבָה—(1) *to multiply, to increase*; with an acc., Jud. 9:29. Absol. *to make much*, i. e. to acquire much, to increase one's substance (compare הִרְבָּה No. 1, d. עָשָׂה No. 2, d). Psa. 44:13, לֹא רָבִיתִי "thou hast not gained much by selling them," i. e. thou hast sold them for a small price; or, "thou hast not increased," sc. thy wealth (comp. Pro. 22:16).

(2) *to bring up*, Eze. 19:2; Lam. 2:22 (Syr. رَاحَ, Arab. رَاحَ, id).

HIFIL הִרְבָּה; fut. יִרְבֶּה; apoc. יִרְבֵּ; imp. apoc. הִרְבֵּ; inf. abs. הִרְבָּה and הִרְבֵּ (but this form is always used adverbially); constr. הִרְבּוֹת—(1) *to make or do much*, Gen. 3:16; Isa. 23:16.—(a) followed by an inf. and gerund, often for adv. *much*. 1 Sam. 1:12, הִרְבָּתָה לְהַתְפַּלֵּל "she prayed much;" Ex. 36:5; Ps. 78:38; Am. 4:4; 2 Ki. 21:6, הִרְבָּה לַעֲשׂוֹת הָרָע "he did much evil;" also followed by a finite verb, 1 Sam. 2:3. Hence inf. absol. הִרְבָּה is often used for adv. *in doing much* (more rarely הִרְבּוֹת Am. 4:9; Prov. 25:27); Eccl. 5:11; 2 Sam. 1:4; הִרְבָּה מְאֹד very much, Neh. 2:2; 3:33; also with substantives, 2 Sam. 8:8, נְחִישֶׁת הִרְבָּה מְאֹד "very much brass." 2 Sam. 12:2; 1 Ki. 5:9; Gen. 15:1, שֶׁכָּרָךְ הִרְבָּה מְאֹד "thy reward shall be very much" (exceeding great); with plur. 1 Ki. 10:11. הִרְבָּה id., Neh. 5:18. Also *to multiply, to increase*. Prov. 22:16, הִרְבּוֹת לוֹ "to increase (riches) to him;" followed by לְ Hos. 10:1.—(b) *to give much*; for the fuller לָתֵת Exod. 30:15. Oppos. to הִמְעִיט and on the other hand—(c) followed by לָ to lay much upon any one; for the fuller לָשׂוֹם לְ Gen. 34:12.—(d) *to have much*; prop. *to make, to produce much*. Compare Hebr. Gramm. § 52, 2. Levit. 11:42, מְרֵבָה רַגְלִים having many feet. 1 Ch. 7:4, הִרְבּוּ נָשִׁים וּבָנִים "they had many wives and sons;" 1 Chron. 4:27; 8:40; 23:11.

(2) *to make great*. Psa. 18:36; 1 Chr. 4:10; Job 34:37, "he makes large his words against God," i. e. he speaks impudently (see רָב Chald.).

Derivatives, מְרֵבָה, מְרֵבָה, מְרֵבָה, מְרֵבָה, מְרֵבָה, מְרֵבָה.

רָבָה Chald. *to become great*, Dan. 4:8, 19.

PAEL, *to make great, exalt*, Dan. 2:48.

Derivative, רָבִי.

רָבָה prop. "capital city," Syr. رَاحَا, hence [Rabbah, Rabbath], pr. n.—(1) of the capital city of the Ammonites, 2 Samuel 11:1; 12:27; Josh. 13:25; 1 Chron. 20:1; Jerem. 49:3 (not Ps. 110:6); fully רָבָה בְּגֵי עַמּוֹן Deu. 3:11; Gr. *Philadelphica*, in Abulfeda, and also at present عمان (Tab. Syriae, p. 91), compare as to its ruins, Seetzen in v. Zach's Monatl. Correspond., xviii. p. 429; and Burckhardt, Travels in Syria, p. 612—618; compare p. 1062, Germ. ed.

(2) of a town in the tribe of Judah, Josh. 15:60.

רָבִי f. (for רַבּוֹת, the letter ת being cast away, Syr. رَاحَا), Jon. 4:11; 1 Ch. 29:7; and רַבּוֹת (with the addition of א, Hebr. Gramm. § 25:2, note 3), Ezra 2:64; Neh. 7:66, a *myriad*, i. q. רַבְרָבִי; but only found in the later writers. Dual רַבּוֹתִים two *myriads*, Psalm 68:18. Pl. רַבּוֹת Dan. 11:12; contr. רַבּוֹת Ezr. 2:69; and רַבּוֹת Neh. 7:71.

רַבּוֹ Chaldee id. Plur. רַבּוֹ (Syr. رَاحَا) *myriads*, Dan. 7:10.

רָבִי Chald. emphat. st. רַבּוֹתָ *magnitude, greatness*, Dan. 4:19, 33; 5:18.

רַבּוֹת see רָבִי a *myriad*.

רַבּוֹת plur. (from the root רָבַב) *showers, from the multitude of drops*, Deut. 32:2. Arab. رَاحَا plenty of water.

רַבִּי m. *neck-chain, collar*, from the root רָבַב No. 2, Eze. 16:11; Gen. 41:42.

רַבִּיעִי f. רַבִּיעִית ordinal adj. *fourth* (from רָבַע, רַבְעִי four). רַבִּיעִי בְּנֵי רַבִּיעִים children of the fourth, sc. *generation*, i. e. the children of great grand children, 2 Ki. 10:30; 15:12. Fem. רַבִּיעִית also a subst. a *fourth part*, Ex. 29:40.

רַבִּיעִי f. רַבִּיעִית Chald. id., Dan. 2:40; 7:23.

רַבִּית ("multitude"), [Rabbith], pr. n. of a town in the tribe of Issachar, Josh. 19:20.

רָבַב TO MINGLE, TO DIP (as bread into oil), in part. Hophal, Levit. 6:14; 7:12; 1 Chr. 23:29 (Arab. رَاحَا id.).

רבל an unused root, Arab. ربل, to be abundant, fertile, to abound. Hence—

רבלה ("fertility"), [Riblah], pr. n. of a town at the northern border of Palestine, in the land of Hamath, which the Babylonians, both in their incursions and in returning, were accustomed to pass. Traces of it which were previously unknown, appear to me to be found in the town *Reblah*, situated eight [forty] miles south of Hamath, on the Orontes, mentioned by Buckingham (*Travels among the Arab tribes*, London, 1825, iv. p. 481), Num. 34:11; 2 Ki. 23:33; 25:6; Jer. 39:5; 52:10.

I. **רבע**—(1) i. q. רבץ TO LIE DOWN, ע and צ being interchanged, see רבע No. 1.

(2) to lie with any one, followed by an acc. used of bestiality, Lev. 18:23; 20:16.

HIPHIL, to cause or suffer to gender, Levit. 19:19.

II. **רבע** denom. from רבע (with א prosthet. ארבע four. Part. pass. רבוע foursquare, Exod. 27:1; 28:16. Part. Pu. מרבע id., 1 Ki. 7:31.

I. **רבע** m. with suff. רבעי lying down, Ps. 139:3; from the root רבע No. 1.

II. **רבע** (from ארבע four)—(1) a fourth part, Ex. 29:40. Hence—

(2) a side (one of four sides), Ezek. 1:8, 17; 43:17.

(3) [Rebah], pr. n. of a king of the Midianites, Nu. 31:8; Josh. 13:21.

רבע m. a fourth part. רבע id. 2 Ki. 6:25; Nu. 23:10, "who shall number the fourth part of Israel," compare τὸ τέταρτον, Apoc. 6:8. The Hebrew interpreters render it *concubitus* (see רבע No. I, 2), hence progeny.

רבע only in pl. רבעים great grandson's children, children of the fourth generation, Exodus 20:5; 34:7; compare רבשנים.

רבץ fut. ירבע, Arab. رضى (compare רבע) TO LIE DOWN, TO RECLINE, prop. (as well remarked by Simonis) used of quadrupeds, which lie on their breasts with their feet gathered under them, Gen. 29:2; 49:9; Nu. 22:27; Isa. 11:6; 13:21; 27:10, Zeph. 2:14; Eze. 29:3; once used of a bird brooding over her young, Deu. 22:6. Specially—(a) used of a beast of prey lying in wait (Arab. راض id., راض,

رأى a liar in wait, poet. spoken of the lion), Gen. 4:7, "if thou doest not well (and indulgest in secret hatred) לפתח תפתח רבץ sin will be the liar in wait at the door," i. e. sin will always lie in wait for thee, like a wild beast, lying at thy door. רבץ in this passage is put substantively, and ἐπικρίνω does not agree in gender with תפתח, compare Hebr. Gramm. § 144, note 2. As to the sense, compare Ps. 37:8.—(b) it is applied to men living tranquilly and securely, Job 11:19; Isa. 14:30; to waters resting on the bosom of the earth, Gen. 49:25; to a curse which rests upon any one, Deu. 29:19.

HIPHIL—(1) to make (a flock) to lie down, Cant. 1:7; men, Eze. 34:15; Isa. 13:20.

(2) to lay stones in stibium, as a cement, Isaiah 54:11.

Derivatives מרבע, and—

רבץ m. [with suff. רבצי]—(1) a couching place of flocks, of beasts, Isa. 35:7; 65:10; Jer. 50:6.

(2) a quiet domicile (of men), Pro. 24:15.

רבק an unused root, Arab. ربتى to tie firmly, to bind fast, especially an animal. Hence מרבק and—

רבקה (Arab. ربة "a rope with a noose," not unfit as the name of a girl who ensnares men by her beauty), [Rebekah], Rebecca, the wife of Isaac, Gen. 22:23; 24:15, seqq.

רברבין see רב Ch.

רברבין m. Ch. only in pl. רברבין nobles, princes, Dan. 4:33; 5:1, seqq.; 6:18.

רבשקה (Aram. רבשקה "chief of the cup-bearers"), [Rabshakeh], pr. n. of a captain of Sennacherib, 2 Ki. 18:17; Isa. 36:2.

רגב an unused root, cognate to רגם to heap up stones, clods; whence pr. n. רגב, and—

רגב pl. const. רגבי a clod. Job 21:33, "the clods of the valley are sweet unto him," i. e. the earth is light upon him. Job 38:38, רגבים ירקבי, "and (if) the clods cleave fast together," adhere.

רגז fut. ירגז TO BE MOVED, DISTURBED, 2 Sam. 7:10; Isa. 14:9. (This signification variously applied lies in the primary stock רג, רע, and even רה compare רגע, רגז, רגב, רגה and see below at the root רעע. To this agree Sanscr. rag to move oneself, and figuratively rāga, Gr. ὀργή, anger, grief

ῥῑσω (ῥῑγω), Germ. *regen*, and with another letter added at the beginning, *frango* (*fregi, fragor*) *fraden*, etc. To this root, the last letter of which is a sibilant, approach very nearly רגש, רגש, which see.) Specially—

(1) *to be moved with anger, to be angry*, Prov. 29:9; Isa. 28:21; followed by ל against any one, Eze. 16:43. Compare Hithpael. (Syr. ܪܓܝܝܕ id.)

(2) *to be moved with grief*, 2 Sa. 19:1.

(3) with fear, *to tremble, to quake*; Arab. رجز Ps. 4:5; Isaiah 32:10, 11; followed by מִפְּנֵי on account of any thing, Deut. 2:25; Isa. 64:1. Also used of inanimate things, Joel 2:10; Isaiah 5:25; Ps. 18:8; Mic. 7:17, יִרְגְּזוּ מִמְּסַנְרֵיהֶם "they shall tremble out of their hiding-place," i.e. they shall go out trembling from their hiding-places to give themselves up to the victors.

(4) for joy, Jer. 33:9.

Hithpael—(1) *to move, to disturb, to disquiet*; followed by an acc. 1 Sam. 28:15; followed by ל Jer. 50:34.

(2) *to provoke to anger, to irritate*, Job 12:6.

(3) *to cause to fear, to make tremble*, Isaiah 14:16; 23:11; inanimate things, Isaiah 13:13; Job 9:6.

Hithpael, *to act with anger, to be tumultuous*; followed by אֶל against any one, Isa. 37:28, 29.

Derivatives, רגז, רגז, רגז, רגז.

רגז Chald. *to be angry*. Aph. *to irritate, to provoke to anger*, Ezr. 5:12.

רגז Chald. *anger*, Dan. 3:13.

רגז masc., *trembling*, Deut. 28:65; see the root No. 3.

רגז m.—(1) *commotion, perturbation*, Job 3:17, 26; 14:1; Isa. 14:3.

(2) *tumult, raging*, e.g. of a horse, Job 39:24; of thunder, Job 37:2.

(3) *anger*, Hab. 3:2.

רגז f. *trepidation, trembling*, Eze. 12:18.

רגז pr. *to move the feet, to go, to tread* (denom. from רגל, cogn. to רגל), specially—

(1) *to go about, to calumniate and slander*; hence *to calumniate*, Ps. 15:3.

(2) *to tread upon garments which are to be washed and cleansed from dirt*; hence רגל a washer, a fuller. See the pr. n. רגל and רגלים.

PIEL, i. q. Kul, *to go about*—(a) *to calumniate*, 2 Sa. 19:28; followed by א of pers.—(b) *in order to explore; to explore*; followed by an acc. Josh. 14:7;

Jud. 18:2, 14, 17; 2 Sam. 10:3, etc. Part. מרגל *spy, an explorer*, Gen. 42:9, seq.; Josh. 6:22.

TIPHEL רגל i. q. Syr. ܪܓܝܝܕ *to teach to go, to lead (children) by the hand*, Hos. 11:3.

רגל f. with suff. רגלי, dual (also for the pl. Lev. 11:23, 42) רגלי, const. רגלי, comm. (m. Pro. 1:16; 7:11; Jer. 13:16), pl. רגלים signif. 2.

(1) A FOOT (a primitive noun, but from the primary and bisyllabic stock *rag*, to move, see under רגז), and specially, the foot strictly, below the legs and ankles; see Dan. 2:33. Notice should be taken of the following phrases:—(a) *to be רגלי in the feet (footsteps) of any one*, i.e. to follow after him, Exod. 11:8; Jud. 4:10; 5:15; 8:5; 1 Sam. 25:27; 2 Sa. 15:17. (Arab. في اثر in the footstep, i. q. بعد behind.)—(b) רגלי Gen. 30:30, and רגלי behind any one, after any one, Hab. 3:5 (opp. to רגלי);

1 Sa. 25:42; Job 18:11. (Syr. ܪܓܝܝܕ id.)—(c) רגל השקה Deu. 11:10, *to water with the foot*, i.e. to irrigate land with a machine worked by the feet, such as is now used in Egypt in watering gardens, see Philo, De Confusione Linguar. tom. iii. p. 330, ed. Pfeiffer, and Niebuhr's Trav. P. i. page 149.—(d) מימי רגלים water of the feet, Isa. 36:12 קרי, a euphemism for urine (compare Eze. 7:17; 21:12); like the Syr.

رجل, and simply رجل; and in like manner—(e) *hair of the feet*, used for the hair of the pudenda, Isa. 7:20. No attention however is to be paid to the opinion that רגלים is to be absolutely understood of the pudenda, as in Isa. 6:2; Ex. 4:25.

(2) metaph. *step, gait, pace*. Gen. 33:14, רגלי "at the rate of the pace of the cattle," i.e. as the cattle can go. Hence pl. רגלים *steps, beats of the foot, times*, like פעמים No. 3, Exod. 23:14; Nu. 22:28, 22, 33.

Derivatives, רגל, רגלי, מרגלות.

רגל & רגל Ch. f. (see however Dan. 2:41 *כחב*), a foot. Dual רגל, emphat. רגל Dan. 2:41; 7:7.

רגלי m. (denom. from רגל), *footman*, always in a military sense, Ex. 12:37; Nu. 11:21. Pl. רגלים Jer. 12:5. (Arab. رَجَل, id., cogn. to رَجَل a man;

Syriac ܪܓܝܝܕ.)

רגלים ("place of fullers"), [*Rogelim*], pr. n. of a town in Gilead, 2 Sa. 17:27; 19:38

רגם—(1) TO BRING TOGETHER TO HEAP UP

pr. to FILE, i. q. Arab. رجم and رجم VIII. to be piled up, brought together (kindred to the roots רגם, כגם, עגם, נגם, to which see under the verbs נגמם, עגמם, נגמם, whence רגם; also, to join together (compare Arabic رجم, رجم a friend). Specially—

(a) to pile up stones (see רגם, to cast stones, to stone. (Ch. רגם to cast dust, stones, or arrows.)—(a) followed by על of pers. to stone to death. Eze. 23:47; רגמו עליהם אבן "they shall stone them with stones."—(b) followed by פ of pers. Lev. 24:16; and with the addition of אבן 1 Ki. 12:18.—(c) followed by acc. of pers. Lev. 20:2, 27; frequently with רגמו ibid.; רגמו פאפנים Nu. 14:10; or רגמו Lev. 24:23.

(3) to lay on colours, to daub anything, to colour, to paint, i. q. רגם, a sense derived from that of throwing, as we speak of throwing anything upon paper, and the first sketch of a painter is called in German Entwurf. Hence רגמן a precious colour, purple.

By a similar figure, from רגם, in the signification of throwing, comes רגם prop. to set over, across (übersetzen) a river; hence to translate from one language to another, to interpret.

Derivatives, from signif. 1, רגם, רגם [signif. 2, רגם]; signif. 3, רגם, רגם.

רגם (i. q. Arabic رجم "friend (sc.) of God," compare the root No. 1), [Regem], pr. n. m. 1 Chr. 2:47.

רגם מלך ("friend of the king"), [Regem-melech], pr. n. m. Zec. 7:2.

רגם f. band, company, Ps. 68:28.

רג TO MURMUR, TO REFINE; hence to be contentious, Isa. 29:24. (This root is not found in the cognate languages. The verbs רגם, רגם, are cognate; see under רגו.)

NIPHAL, id. followed by פ of pers. Deut. 1:27; Ps. 106:25.

רג—(1) TO TERRIFY, especially TO RESTRAIN BY THREATENING. Isa. 51:15, ויהמו גלים "restraining the sea when the waves rage." (LXX. well, rapáσω; Targ. rebuking.) Jer. 31:35; Job 26:12, בכהו רגע הים "by his power he rebuked the sea," (in the other hemistich, "by his wisdom he striketh through its pride"). Compare גער Psalm 108:9; Nah. 1:4.

(2) intrans. to be aj'-aid, terrified, to shrink together for fear, to be still (compare רגם to

return; Æth. Ḳṛṓ: to contract, to coagulate as milk; and as to the sense רגם, רגם, רגם. Job 7:5, ויפאס "my skin contracts (sometimes draws together and heals) and again breaks out." Syr. "my skin is contracted."

(3) i. q. Arab. رجع, to tremble (pr. to be terrified), also used of a tremulous motion of the eye, to wink; see Hiph. and the noun רגע.

NIPHAL, i. q. Kal No. 2, to be still (used of a sword), Jer. 47:6.

HIPHAL—(1) causat. of Kal No. 2, to still, to make still, to give rest (to a people), Jer. 31:2; 50:34; also for to set, to found, to establish. Isa. 51:4, מישפטי לאור עמים ארבע "I will set my law [judgment] for a light of the nations."

(2) intrans. to rest, to dwell quietly, Deuteron. 28:65; Isa. 34:14.

(3) to wink, with the eye, see Kal No. 3, Jerem. 49:19, כי ארבע ארבע "I will wink, I will make him run," i. e. he shall run away at my wink. Jer. 50:44. Prov. 12:19, ער ארבע "while I wink," i. e. for a moment. Oppos. לעד for ever.

[Derivatives, מרגע, מרגע and the two following words.]

רגע adj. [pl. const. רגעי], quiet, resting, see Kal No. 2, Ps. 35:20.

רגע m. pr. a wink, hence a moment of time, see Kal No. 3 (like momentum for movimentum), Ex. 33:5; Isa. 54:7, רגע Job 21:13; רגע Ps. 73:19; Lam. 4:6, and רגע Job 34:20, in a moment, suddenly, instantly. רגע במעט רגע in a little moment, Isa. 26:20; Ezr. 9:8. לרגעים—(a) every moment, as often as possible, Job 7:18; Isa. 27:3.—(b) suddenly, Eze. 26:16.

רגש (kindred to the root רעש) TO RAGE, TO MAKE A TUMULT, used of the nations, Ps. 2:1. (In Targg. for the Heb. רגש.) Hence רגש, רגש.

רגש Ch. i. q. Heb.

APHEL, to run together with tumult, Dan. 6:7, 12, 16.

רגש m. Psalm 55:15, and רגשה f. Psalm 64:3, a crowd (of people).

רגד TO SPREAD, TO PROSTRATE on the ground, hence to subdue e. g. peoples, Ps. 144:2; Isa. 45:1; where the inf. is רד, for רד. Compare cogn. רדה.

HIPHAL, to extend, to spread out, hence to ever lay with gold, 1 Ki. 6:2.

Derivatives, רגיד, and pr. n. רדי.

רדה fut. apoc. יִרְדֵּה—(1) TO TREAD (with the feet), e.g. a wine-press, Joe. 4:13; followed by **אֶל** on any person, Ps. 49:15.

(2) to subdue, to rule over, followed by **אֶל** Gen. 1:23; Lev. 26:17; and acc. Eze. 34:4; Ps. 68:28; Isa. 14:6; absol. Nu. 24:19; 1 Ki. 5:4. Poet. used of ravaging fire, Lam. 1:13, "from on high he hath sent fire into my bones **וַיִּרְדֵּה** and it ravageth in them." (compare **אֵשׁ**) of a ravaging fire, Barhebr. p. 216).—Jeremiah 5:31, "the prophets prophesy lies **וַיִּרְדּוּ עַל יְהוָה** and the priests rule by their guidance." In this place **רדה** may be taken in the Syriac sense to teach, a notion which arises from that of correction (compare **לָמַד**, *παιδεύειν*), although the priests rarely exercised the office of teachers [which was however part of their duty].

(3) Figuratively, to possess oneself of, to take possession of (as honey from a hive). Jud. 14:9. LXX. *ἐξέλε*. Vulg. *sumpsit*. Ch. **נָסַח** tore away. The Talmudists use this word for taking bread out of an oven.

["PIEL, i. q. Kal, to break up, to tread upon, Jud. 5:13."]

HIPHIL, causat. of No. 2, Isa. 41:2.

[Derivative, **מִרְדָּה**.]

רִדֵּי ("subduing"), [*Raddai*], pr. n. m. 1 Ch. 2:14.

רִדְרִי m. (from the root **רדה**), a wide and thin female garment, a cloak, Isa. 3:23; Cant. 5:7. (Chald. and Syr. id.)

רָדַם not used in Kal, pr. to snore, to sleep heavily, an onomatop. word. Compare Gr. *δραπέω*, *δρῶ* (to snore), and the Lat. *dormio*.

NIPHAL **רָדַם**—(1) to sleep heavily, Proverbs 10:5; Jon. 1:5, 6.

(2) to fall down astounded, Dan. 8:18; 10:9; Ps. 76:7. Compare Jud. 4:21.

Derivative, **מִרְדָּמָה**.

רִדְנִים 1 Ch. 1:7 (and Gen. 10:4, Sam. and LXX. where in the Heb. text is **רִדְנִים**), pr. n. of a Greek nation (sprung from Javan) who are joined with the Cyprians (**קִפְיִים**). I have no doubt that the *Rhodiens* are meant, who are described as being of the same origin as the Cyprians, and as comprehended under the same name of Chittæ by Epiphanius, who was himself a Cyprian (Adv. Hæret. 30, § 25). [In Thes., Ges. considers that **רִדְנִים** is the true reading, and that the *Dardanians* (Trojans) are meant.]

רָדַף fut. יִרְדֹּף—(1) TO FOLLOW AFTER earnestly, TO PURSUE; followed by an acc., Ps. 23:6; and **אַחֲרַי** Jud. 3:28, **וַיִּרְדֹּף אַחֲרַי** "follow after me quickly." Figuratively to follow after, e.g. righteousness, Pro. 21:21; peace, Psalm 34:15 (also wickedness, Psalm 119:150); the wind, Hos. 12:2.

(2) to persecute in a hostile sense; Absol. Gen. 14:14; followed by an acc., verse 15; followed by **אַחֲרַי** Gen. 35:5; Exod. 14:4; **אֵל** Jud. 7:25; **לִי** Job 19:28.

(3) to put to flight, Lev. 26:36.

NIPHAL, pass. of Kal, Lam. 5:5. Part. **נִרְדָּף** Eccl. 3:15, *that which is past*; pr. driven away, chased away.

PIEL, i. q. Kal; but only used in poetry.—(1) to follow after any one, Pro. 12:11; 28:19; justice, Pro. 15:9; 19:7, "he pursues words," i.e. (the poor man) catches at the words of retiring friends, and trusts in them.

(2) to persecute in a hostile manner, Nah. 1:8; Prov. 13:21.

PUAL, to be driven away, to be scattered, Isa. 17:13.

HIPHIL, to pursue, Jud. 20:43.

Derivative, **מִרְדָּף**.

רָהַב—(1) TO RAGE, TO BE FIERCE; followed by **אֶל** to act fiercely against any one, Isaiah 3:5 (Syr. **וְסַח** to rage; kindred to the roots **רָהַם**, **רָעַם**, and others beginning with **רע**, see under **רָעַל**). Hence to press upon, to urge on; followed by an acc., Prov. 6:3, **רָהַב רֵעִי** "be urgent on thy friend."

(2) to tremble, to fear, i. q. Arab. **رهب**, Isaiah 60:5 (according to some copies), where it is joined with **פָּחַד**. The common reading is **רָהַב**.

HIPHIL—(1) to render fierce, courageous, Ps. 138:3.

(2) to press greatly, Cant. 6:5.

Derivatives, **רָהַב**, **רָהַב** and—

רָהַב m. [plur. **רָהַבִּים**], proud, fierce, Ps. 40:5.

רָהַב m.—(1) fierceness, insolence, pride. Job 9:13, **עֲרִי רָהַב** "proud helpers;" used figuratively of the sea, Job 26:12.

(2) [*Rahab*], a poetical name of Egypt (probably of Egyptian origin, but accommodated to the Hebrew language; however, no one has yet shewn a probable etymology in the Coptic language; see Jablonskii Opuscul. ed. te Water, i. 228), Isa. 51:9; Psa. 87:4; 89:11. Isa. 30:7, allusion is made to the Hebrew etymology in these words, **רָהַב הֵם שָׁבַת** "insolence

whence Allem. *lugi*, Swed. *hugh* = רוח spirit, Germ. *hauchen*).

HIRPHIL הִרְפִּיל (*riefen*), to *smell* (as is done by drawing the air in and out through the nostrils, *durch Ein- und Ausziehen der Luft*), followed by an acc. Gen. 8:21; 7:27. Metaph. for to *feel* (fire brought near), Jud. 16:9; to *presage* (as a horse, the battle, which, however, in fact, is through scent), Job 39:25.—Followed by *ל* to *smell with pleasure, to be pleased with 'he smell of any thing*, Ex. 30:38; Lev. 26:31; hence, generally, to *delight in*, Am. 5:21; Isa. 11:3, "הִרְחוּ בְּרִיאתִי" "his delight shall be in the fear of Jehovah." The signification of a *sweet smell* is often applied to that which pleases, with which we are delighted, see בִּישָׁם, נִיחָה.

Derivatives, רוּחַ, and pr. n. יִרְחוּ, and especially—

רוּחַ fem. (more rarely m., 1 Ki. 19:11), pl. רוּחוֹת, Jer. 49:36.

(1) *spirit, breath*—

(a) *breath of the mouth*, פֶּה רוּחַ פֶּה *Ps. 33:6* (here spoken of the creative word of God), רוּחַ שְׁפָתַי *Isa. 11:4*. Hence used of any thing quickly perishing, like syn. הֶבֶל *Job 7:7; Ps. 78:39*. Often used of the *vital spirit* (אֵתֶם), *Job 17:1; 19:17; Ps. 135:17*; more fully, רוּחַ חַיִּים *Gen. 6:17; 7:15, 22*. רוּחַ הַחַיִּים to return the breath, to respire, *Job 9:18*; compare No. 2.

(b) *breath of the nostrils, snuffing, snorting*, *Job 4:9; Ps. 18:16*; Hence *anger* (compare אָף from אָנָה to breathe), *Jud. 8:3; Isa. 25:4; 30:28; Zec. 6:8; Pro. 16:32; 29:11*.

(c) *breath of air, air in motion, i.e. breeze*, *Job 41:8*; רוּחַ אֶפְרַיִם to snuff up the breeze, *Jer. 2:24; 10:14; 14:6*; רוּחַ הַיּוֹם the breeze of the day, i.e. the evening, when a cooler breeze blows, *Gen. 3:8*;

compare Cant. 2:17; 4:6 (Arab. ^sروح evening, روح to do at evening). It is more often *the wind*, *Gen. 8:1; Isa. 7:2; 41:16; a storm, Job 1:19; 30:15; Isa. 27:8; 32:2*. The air was supposed to be put in motion by a divine breath (see Exod. 15:8; *Job 15:30*), and therefore *the wind* is called אֱלֹהִים רוּחַ the blast of God, 1 Ki. 18:12; 2 Ki. 2:16; *Isaiah 40:7; 59:19; Eze. 3:14; 11:24* (not *Gen. 1:2*; see No. 4) [it is clear that all these passages alike speak of the *Spirit of God* himself, and not of any wind supposed to be moved by the breath of God]. Wings are poetically ascribed to the wind, *Ps. 18:11; 104:3; Hos. 4:19*; compare *Ovid, Met., i. 264*.

Wind is also used—

(1a) of a quarter of heaven. Compare רוּחַ הַקִּדְרִים the eastern quarter, *Eze. 42:16, 17*; comp. 18, 19;

רוּחַ הַמִּזְרָח the four quarters of heaven, 37:9; 1 Ch 9:24.

(bb) of any thing vain, *Isa. 26:18; 41:29; Mic. 2:11*. רוּחַ דְּבָרַי vain words, *Job 16:3*. רוּחַ דָּעַת vain knowledge, 15:2; רוּחַ רָעוֹת, רָעוֹת רוּחַ vain desire (comp. Gr. *ἀερα τυπτεν*, Il. xx. 446; *εἰς ἀερα λαλεῖν*, 1 Cor. 14:9), see רוּעוֹת, רָעוֹת.

(2) i. q. נְפִשׁ No 2, *ψυχή, anima, breath, life, the vital principle*, which shews itself in the breathing of the mouth and nostrils (see No. 1, a, b, whether of men or of beasts, *Ecc. 3:21; 8:8; 12:7*. Hence there is said רוּחִי הַחַי the life of my spirit (my life), *Isa. 38:16; הָיָה רוּחִי Gen. 45:27*; and שָׁקָה רוּחִי my spirit, life, returns, *Jud. 15:19; 1 Sa. 30:12*, i. e. *I revive*. רוּחִי בּוֹ "there is no spirit in it," prop. said of dead and inanimate things, *Eze. 37:8; Hal. 2:19*; and metaph. used of any one stupified with astonishment and admiration, 1 Kings 10:5. Sometimes the *human spirit* is called also רוּחַ אֱלֹהִים *Job 27:3*, as being breathed into man by God, and returning to him, *Gen. 2:7; Ecc. 12:7; Ps. 104:29*; comp. Nu. 16:22. Twice in prophetic visions, *spirit* is used of a certain *divine and miraculous power* by which things otherwise inanimate are moved, *Eze. 10:17; Zec. 5:9*. [These passages do not apply; the Spirit of God is spoken of in the one, and the wind in the other.]

(3) *animus*, i. q. נַפְשׁ No 3, *the rational mind or spirit*—

(a) as the seat of the senses, affections, and emotions of various kinds. *Pro. 25:28*, "a man who does not rule רוּחוֹ his affections," or spirit. *Genesis 41:8*, "his mind was agitated," hither and thither; *Dan. 2:1*; to this is ascribed both patience (רוּחַ אֶרֶךְ *Ecc. 7:8*) and impatience (רוּחַ קָצֵר which see); and fear (*Isa. 61:3*); and strength of the mind (*Josh. 2:11; 5:1*; comp. *Hab. 1:11; Isa. 19:3*); and pride (רוּחַ גָּבוּהַ, גָּבוּהַ רוּחַ), and a quiet lowly mind (see רוּחַ נָפֶל and נִפְלָה), affliction, *Gen. 26:35; Isa. 65:14; Ps. 34:19*.

(b) as to the mode of *thinking and acting*, in which sense there is attributed to any one a steadfast mind (*Ps. 51:12*); manly (*Pro. 18:14*); faithful (*Pro. 11:13; Ps. 32:2*); and new and better, *Ezek. 11:19; 18:31*, etc. It is sometimes used of a *spirit* or *disposition* common to many, as רוּחַ וְנִינִים (*propensio ad scortationes*, Geist der Hurerey), *Hos. 4:12*; רוּחַ עֲשֵׂים *Isa. 19:14*; רוּחַ תְּהַדְמִי 29:10; and such a disposition (such a spirit) is said to be divinely given to men, and to be poured upon them from heaven, compare *Eze. 36:26, 27*. Similar is *Isaiah 28:6*, "Jehovah shall be רוּחַ מְשֻׁבָּט לְיִשְׂרָאֵל

נִשְׁפָּט, i. e. he will, as it were, fill all the judges with a spirit of justice.

(c) of *will and counsel*, hence הָעִיר אֶת־רוּחָהּ פ' to stir up any one's spirit to any thing, 1 Chr. 5:26; 2 Chr. 21:16; 36:22; Ezr. 1:1; Hagg. 1:14; Ezr. 1:5; and in a sense not very different נָתַן רוּחַ בִּפְּנֵי נָדְבָהּ to put an intention into any one, 2 Ki. 19:7; נָדְבָהּ פ' whose mind, will, impels him, Ex. 35:21; whence רוּחַ נְדִיבָהּ Ps. 51:14; and then רוּחַ עֵלָה, i. q. עֵלָה לָב to arise into the mind and to occupy the mind (as any counsel), Eze. 20:32.—1 Chr. 28:12, "a pattern of all things, הָיָה בְּרוּחַ עֲמוֹ that he had in his mind" [surely *The Spirit* here must be the Spirit of God]. More rarely—

(d) it is applied to the *intellect*, Ex. 28:3; Job 20:3; 32:8, 18; Isa. 29:24; 40:13; Psalm 139:7. [These two last passages, and, perhaps, more, belong to the Holy Ghost, and not to intellect.]

(4) רוּחַ הַקָּדוֹשׁ the Spirit of God, rarely הָרוּחַ הַקָּדוֹשׁ the Holy Spirit of God (always with suff. קָדוֹשׁ Ps. 51:13; Isa. 63:11, 12), more rarely קָדוֹשׁ הָרוּחַ Ps. 51:13; Isa. 63:11, 12), more rarely קָדוֹשׁ הָרוּחַ Nu. 27:18; Hos. 9:7; the divine power, which, like the wind and the breath, cannot be perceived, and by which animated beings live, Job 27:3; 33:4; Ps. 104:29; compare Gen. 6:3; by which all the universe is animated, filled with life and governed (ζωοποιεῖται), Gen. 1:2; Ps. 33:6; Job 26:13; Isa. 34:16; by which men are led to live both wisely (Job 32:8) and honestly, Ps. 51:13; 143:10; [These various things said by Gesenius must be taken as a defective designation of the Holy Ghost himself.] Especially the Old Testament refers to the divine Spirit, peculiar endowments of mind, as that of an artificer, Ex. 31:3; 35:31; of a prophet, Num. 24:2; 1 Sam. 10:6, 10; 19:20, 23; Isaiah 42:1; 59:21; (whence רוּחַ נְבִיָּהּ used of a prophet, Hos. 9:7; and הָרוּחַ as a personification of the prophetic Spirit, 1 Ki. 22:21; 2 Chr. 18:20); of an interpreter of dreams, Gen. 41:38; also the courage of a military leader, Jud. 3:10; 6:34; 11:29; 13:25; and kingly virtues, Isa. 11:2, seqq.; and the same Spirit is given to some and taken away from others (1 Sam. 16:13, 14), is transferred from one to another (Nu. 11:17; 2 Ki. 2:15); but in the golden age [the reign of the Messiah] it is to be conferred upon all men, according to Joel 3:1; Isa. 44:3; 59:21. It is sometimes put in opposition to בָּשָׂר Isa. 31:3; Zec. 4:6; see בָּשָׂר No. 2.

רוּחַ Chald. i. q. Hebr.—(1) *wind*; pl. const. Dan. 7:2.

(2) *mind*, Dan. 5:20.

(3) *the Spirit* (of God), Dan 4:5; 5:12.

רוּחָהּ f. *relaxation, respite*, Ex. 8:11; Lam. 3:56.

רוּחָהּ f. *abundant drink, abundance*, Ps. 27:5 66:12. Root רוּחָהּ.

רוּחָהּ f. רוּחָהּ, apoc. רוּחָהּ, conv. רוּחָהּ.

(1) TO LIFT UP ONESELF, TO RISE (comp. the kindred roots רוּחָהּ, רוּחָהּ, רוּחָהּ. A trace of a transitive power appears in the pr. n. רוּחָהּ whom *Jehovah lifts up*), Gen. 7:17; hence, *to arise*, Psa. 21:14; *to arise, to grow* (of worms), Ex. 16:20. Metaph.—(a) רוּחָהּ לָב the heart is lifted up (is proud), Deu. 8:14; 17:20; רוּחָהּ עֵינַי eyes are lifted up (loftily), Pro. 30:13.—(b) *to show oneself powerful*, Ps. 57:6; followed by עֵל to triumph over any one, Ps. 13:3.

(2) *to be exalted, to become high*, used of a way which is cast up, Isaiah 49:11; metaph. *to become powerful* (especially used of the hand, Deu. 32:27; see part.) *to be extolled with praises*, Ps. 18:47.

(3) *to be high, lofty*, Job 22:12; especially used of those who are eminent in power and glory, Psalm 46:11; Mic. 5:8; also *to be remote, to be far distant*, but only used of God, who, if he be far off and does not come down to bring aid, is indeed on high, Isa. 30:18; compare מְרוֹם Ps. 10:5.

Part. רוּחָהּ, f. רוּחָהּ—(1) *lifted up, high*, e. g. of the hand of God, in threatening, Isa. 26:11. רוּחָהּ רוּחָהּ with uplifted hand, i. e. openly, proudly, and fiercely, Ex. 14:8; Num. 33:3; compare 15:30, and רוּחָהּ רוּחָהּ Job 38:15.

(2) *high, lofty*, used of a seat, Isa. 6:1; a mountain, Eze. 20:28, etc.; of a man of tall stature, Deu. 1:28; 2:10, 21, compare Isa. 10:33. Pl. רוּחָהּ the high places of heaven, Ps. 78:69. Metaph.—(a) used of a loud voice, Deu. 27:14.—(b) *powerful*; whence רוּחָהּ רוּחָהּ a powerful hand, Deut. 32:27.—(c) of elated mind, *proud*, Job 21:22. רוּחָהּ רוּחָהּ proud eyes, Ps. 18:28.—(d) *difficult* to be understood, Prov. 24:7 (where in the Arabic manner it is written רוּחָהּ רוּחָהּ; compare רוּחָהּ).

NIPHAL, see under the word רוּחָהּ.

PILEL, רוּחָהּ to raise, to make high; hence to build a house, Ezr. 9:9; to cause to grow (as the waters a plant), Eze. 31:4; to bring up children, Isa. 1:2; 23:4.—Metaph.—(a) to place any one in a high and safe place, to put in safety (see רוּחָהּ רוּחָהּ, Ps. 27:5; 18:49, compare 9:14.—(b) to lift up, to exalt, to bestow honours upon one of low estate, 1 Sam. 2:7.—(c) to exalt as victor, Job 17:4.—

(d) to exalt with praises, ~ celebrate, Ps. 30:2; 34:4.—Pass. רומם to be exalted, Ps. 75:11. Part. exalted, Neh. 9:5.

HIPHIL.—(1)—(a) *to lift up, to elevate, to exalt*,
 e. g. the head, Ps. 3:4; the hand, Ps. 89:43; any
 one's horn, i. e. to increase any one's power, Ps. 75:
 5, 6; 148:14.—(b) *to erect*, e. g. a standard, a mo-
 nument, Gen. 31:45; Isa. 62:10.—(c) *to lift up*, as
 the foot, Ps. 74:3; and the hand, as in threatening,
 (see נָשַׁן No. 1, a), or as about to do violence, fol-
 lowed by אֶל of pers. 1 Ki. 11:27; a rod, Ex. 14:16;
 Isa. 10:15 (followed by אֶל of the rod, Ex. 7:20, com-
 pare פָּרַשׁ בְּרִידִים); the voice, Gen. 39:18; 2 Ki. 19:22;
 followed by עַל against any one, Isai. 37:23; fol-
 lowed by אֶל of pers. to call to any one, Isa. 13:2.
 Also with אֶל of an instrument, 2 Ch. 5:13, בְּהָרִים
 בַּחֲצֹצְרוֹת “when they lifted up the voice with
 trumpets,” i. e. sounded with trumpets, which is more
 concisely expressed הָרִים חֲרֹן to lift up the trumpet, i. e.
 the sound of the trumpet, 1 Ch. 25:5. There is also
 said הָרִים בְּקוֹל i. q. הָרִים חֲרֹן 1 Ch. 15:16; compare
 above הָרִים בַּמָּטָה וְהָרִים בְּקוֹל וְהָרִים בַּמָּטָה, B, prop.
 to raise (a sound, or noise) with the voice.—(d) *to*
raise a tribute (eine Abgabe erheben), Nu. 31:28.

(2) *to lift up, to take away*, Eze. 21:31; Isa. 57:14.

(3) *to offer* sacrifices, Lev. 2:9; 4:8; gifts for the temple and the priests (compare *תרומה*), Numbers 15:19, 20; 31:52. Also used of public benefactions, distributions of meat, etc. 2 Chron. 30:24; 35:7—9.

HOPHAL, pass. of No. 2, Dan. 8: 11; of No. 3, Ex. 29: 27.

HITHPAEL, *to exalt oneself* proudly, Dan. 11:36.
Here also belongs אָרוֹם Isa. 33:10, for אֶתְרוֹם.

[illegible]

רום Ch. id. Pret. pass. רם *to be lifted up* (of the heart), Dan. 5:20.

PALEL **רָוַם** *to exalt with praises, to celebrate,*
 Dan. 4:34. *Pass. to lift up oneself, to rise up,*
 followed by **עַל** *against any one,* Dan. 5:23.

APHEL, *to lift up, to exalt*, Dan. 5:19.

רום *m. height, elevation*, Pro. 25:3. רוֹם *Jer. 48:29*; and simply *Isa. 2:11, 17*, elation of mind, pride.

רִיב Ch. id. Dan. 3:1; 4:17; Ezr. 6:3.

רום i. e. רמה *elevation*; hence *on high*, Hab.
3: 10.

רוֹמָה ("high"), [*Rumah*], pr. name of a town,
2 Ki. 23:36; compare אֲרוֹמָה.

רוֹמָה fem. *elevation*, adv. with uplifted neck,
Mic. 2 : 3.

רוֹמָם *m. exaltation, celebration*, Psa. 66:17.
Pl. const. רוֹמָמוֹת Ps. 149:6.

רִמְמוֹת f. prop. inf. Palel (in the Syriac manner),
a lifting up, Isa. 33:3.

רִיבֵן Arab. ران Med. Ye, to CONQUER, TO OVER-
COME, followed by عَلِي (perhaps kindred to the root
רום) Not used in Kal, for רִיבֵן Pro. 29:6, should be
referred to רִיבֵן.

HITHPALEL, Psal. 78:65, מְתוֹרֵגוֹן מִיָּיִן, "as a mighty man overcome by wine," i.e. as in the Vulg. *crapulatus a vino*; compare the Arabian phrase in Firuzabadi, رانت عليه الخمر, wine has overcome him, i.e. he has become drunken; and see the remarks on the Hebrew verbs בָּלַע Niphal, אָכַר, אָכַל, No. 5, a.

רָעַע i. q. **רָעַע**—(1) pr. TO MAKE A LOUD NOISE,
see Hiphil.

(2) *to be evil*, see Niphal.

The forms of the conjugations of Kal (רַע, רָע) and Hiphil (הִרַע, הִרָע), which are commonly placed here, belong to the verb רָעַע, see Ewald's Gram. p. 472.

NIPHAL, fut. יִרְוַע.—(1) *to become evil, to be made worse* (opp. to, *to become wise*), Pro. 13:20.

(2) *to suffer evil, to receive injury*, Prov. 11: 15. (The noun עָוֶל is added in this place intensively, in the manner of an infinitive absolute.)

HIPHIL הִרְיעַ pl. also הִרְעוּ 1 Sa. 17:20, pr. *to make a loud noise* (termen, term machen); hence—

(1) *to cry out with a loud voice, to vociferate*, Job 30:5; specially—(a) of warlike clamour (הִתְהַלֵּל, Josh. 6:16; 1 Sam. 17:20.—(b) *to shout for joy*, Jud. 15:14; 1 Sam. 10:24; followed by על *over a conquered enemy*, Psa. 41:12; followed by a dat., in any one's honour, Ps. 47:2; 95:2.—(c) *more rarely used of a mournful cry*, Mic. 4:9; Isa. 15:4.

(2) *to sound a trumpet.* Num. 10:9, תרועות תבצצורו "sound with the trumpets." Joel 2:1, specially *to sound an alarm*, to sound the trumpets with a great noise (ferm blasen), as a signal for the encampment to move, Nu. 10:1 — 7, i. q. תבצצורו Num. 10:5, 6; different from תבצצור, which is to blow the trumpet (once) to call an assembly. Compare יובל No. 1.

PALEL, fut. **יִשָּׁע**, *to be shouted for joy*, Isaiah 18:10.

HITHPALEL **הִתְרַשָּׁע** *to shout for joy*, Ps. 60:10; 65:14; 108:10.—The same form is found from the verb **רָעַע**, which see.

Derivatives, **תְּרַשָּׁע** ["and רָעַע"].

רָבַף **TO RUB OR POUND IN PIECES** (*reiben*, *reiben*); hence **רִיפּוֹת**, and **תְּרַפָּה**, which see.

PULAL **רֹפַף** *to be moved as if struck, shaken*, Job 26:11.

רָץ **TO RUN** (*Æth.* ረፈፈ: *Aram.* رَاح, رَح; id.; compare under the letter **ה**), Gen. 18:7; 24:20; 29:12, and very often Figuratively, Jer. 23:21, "I have not sent (those) prophets; (but) they run," betake themselves to the prophetic function with evil assiduity. Ps. 119:32, "I will run in the way of thy commandments," I will carefully walk in them. Hab. 2:2, "that he who readeth may run," may read without difficulty. Used of inanimate things, Psalm 147:15. Specially—(a) *to rush upon in a hostile manner*, followed by **אֶל** and **עַל** Job 15:26; 16:14; followed by an acc. Ps. 18:30.—(b) followed by **פָּ** to flee to any one for safety, Pro. 18:10.

Part. pl. **רָצִים** and **רָצִין** 2 Ki. 11:13, *runners*.—(a) the horsemen, warriors of the Persian kings, whose business it was to carry the royal mandates to the provinces, Est. 3:13, 15; 8:14.—(b) the guard, and royal messengers of the Hebrews in the time of Saul, 1 Sa. 22:17; and of the kings after David, 2 Ki. 10:25; 11:6, seq.; prob. the same who in the reign of David were called **פְּלָתִי** (which see). Compare 1 Ki. 1:5; 14:27; 2 Sa. 15:1.

PILEL **רָצַץ** i.q. **Kal**, *to run* (as a chariot), Nah. 2:5.

HIPHIL, *to cause to run up*, Jer. 49:19; 50:44; hence *to lead up hastily, to bring quickly*, Gen. 41:14; 1 Sam. 17:17; *to cause to hasten*. Psalm 68:32, **בָּנִשׁ תַּרְיִן יִרְדּוּ לְאַלֹהִים** "Æthiopia will make her hands to hasten to God," either to worship him, or else to offer gifts.

Derivatives, **מְרוֹץ**, **מְרוֹצָה**.

Note. Several forms of the verbs **רָץ**, as the fut. **יָרִץ** Niph. **יָרִץ**, the noun **מְרוֹצָה** No. II, take their signification from the verb **רָצַץ**, which see.

רָוַן not used in **Kal**, pr. **TO POUR ONESELF OUT, TO BE Poured OUT**, hence *to be emptied*, whence **רָוֶן** and **רִיק** empty, which see. (Cognate apparently to the verbs **רָקַץ**, **רָקַץ** Gr. *ἐρεύγομαι*, which the poets use of rivers emptying themselves, Latin *ructo, eructo*.)

HIPHIL **רָוַן**—(1) *to pour out*, Ps. 18:43; Ecc. 11:3; Zec. 4:12. Figuratively—(a) *to drain out*

a sword, Ex. 15:9; Levit. 26:33; Ezekie 5:2, 12:14; a spear, Psal. 35:3.—(b) *to send forth, to lead out* soldiers to battle, Gen. 14:14. For the Heb. **וַיִּרֶק** the Sam. copy has **וַיִּרְקַן** (**וַיִּרְקַן**) *to muster* from the Aram. root **רִיק**, which is also expressed by the LXX. and Vulg.

(2) *to empty out*, as vessels, sacks, Gen. 42:35; Jer. 48:12; Hab. 1:17; also *to leave empty*, Isai. 32:6 (compare **נָקַשׁ** No. 2 fin.).

HOPHAL, pass. of No. 1. Jer. 48:11. Cant. 1:3, **נִשְׁמַן חִנֹּק שְׁמֶךָ** "an ointment (which) is poured forth (is) thy name," or "thy name is poured forth like ointment," the sense in both cases is the same; thy name gives a sweet odour (compare **בְּשֵׁם**, **בְּשֵׁם**), it is pleasant and acceptable to all. If the former be the construction, then **נִשְׁמַן**, if the latter, **נִשְׁמַן** is here used with a feminine; but I prefer the latter.

Derivatives, **רִיק**, **רִיק**, **רִיק**, **רִיק**.

רָוַן **TO FLOW**, with an acc. *to emit mucor, saliva* (*caro pudendorum*), Lev. 15:3. (Arab. **رَوَّ**, *salivavit*. With this accords the Germ. *rüßren* with the signification of flowing, whence *Ruß* dysentery.)

Derivative, **רִיר**.

רֹשׁ i. q. **רֹשׁ** No. 5, *poppy*.

רָשַׁע **TO BE NEEDY, TO SUFFER WANT**, Psalm 34:11. Compare **רָשַׁע** in **NIPHAL**.—Part. **רָשָׁע** *poor, needy*, Prov. 14:20; 18:23; sometimes **רָשָׁע** Prov. 10:4; pl. **רָשָׁעִים** Prov. 13:23, and **רָשָׁעִים** Prov. 22:7.

HITHPALEL, *to feign oneself poor*, Prov. 13:7. See another under the root **רָשַׁע**.

Derivatives, **רָשָׁע**, **רָשָׁע**.

רָוַן (contr. from **רָאוּת** "appearance," "beauty," or for **רֵעִית** "friend" (fem.), whence **Pesh.** **רֵעִית**), *Ruth*, pr. n. of a woman, an ancestress of the house of David, the history of whom is given in the book that bears her name.

רָוַן m. Ch. *a secret*, Dan. 2:18, 19; 4:6; plur. **רָוִן** Daniel 2:29, 47. (Syr. **رَوْن** and **رَوْن** to conceal **رَوْن** secret.)

רָוַן pr. **TO SPREAD OUT, TO MAKE THIN AND LEAN**, hence *to consume, to destroy* (comp. Arab. **رَوَّ**, *to suffer from ills, calamity*). Zeph. 2:11. (The primary idea appears to me to be that of scraping, scraping away; so that the roots **רָוַן**, **רָוַן**, would be kindred, which see; and also Lat. *rado*. Arab. *intrans* **رَوَّ** to be emaciated, **رَوَّ**.)

NIPHAL, to become lean, to waste away, Isaiah 17:4.

Derivatives, רָיו, רָיוֹן No. I, and—

רָיו m. *lean*, used of a person, Eze. 34:20; of wil, Nu. 13:20.

רָיוֹן m. (from the root רָיוה, *leanness*, hence *winning, phthisis*, Isa. 10:16; Ps. 106:15. Mic. 6:10, אִיפְתָּרְיוֹן “a lean ephah,” i. e. less than it ought to be.

רָיוֹן (from the root רָיוֹן), i. q. רָיוֹן (of the form עֲשֹׂוֹן=עֲשֹׂוֹן), a prince, Prov. 14:28.

רָיוֹן (“prince,” i. q. רָיוֹן) [Rezon], pr. n. of the founder of the kingdom of Damascus, 1 Ki. 11:23.

רָיוֹן an unused root; to cry out with a clear (i. e. loud) voice (cogn. to רָיוֹן); whence מְרָיוֹן which see.

רָיוֹן m. (from the root רָיוה, *destruction*. Isaiah 24:16, רָיוֹן לִי i. q. לִי (which immediately follows) “woe is me!”

רָיוֹן i. q. Arab. and Aram. رَمَز, رَمَز (the sibilants being often transposed), TO WINK WITH THE EYES, as done in insolence and pride, Job 15:12; where some copies have רִמְזוֹן.

רָיוֹן i. q. Arab. رَزَن TO BE WEIGHTY, both as to weight and in a moral sense; hence רָיוֹן pr. *weighty* (august); poet. for *prince, king*, Jud. 5:3; Psalm 9:2; Prov. 8:15; 31:4; Isa. 40:23.

Derivative, רָיוֹן No. II. and pr. n. רָיוֹן.

רָחַב TO BE OR BECOME WIDE, SPACIOUS (Arab.

رَحِب, Ἀeth. ረዘበ: This root has arisen from a transp. of רָחַב; which the Samaritans have for רָחַב to be wide, spacious; pr. groß und luftig fern). Pr. used of chambers which are made wide, Eze. 41:7; used of a mouth opened wide, 1 Sam. 2:1; metaph. of a heart which is expanded with joy, Isa. 60:5.

NIPHAL, part., to be spacious, wide; spoken of meadows, Isa. 30:23.

HIPHAL—(1) to make wide, e. g. a bed, Isa. 57:8; a funeral pile (opp. to, to make deep, i. e. long), Isa. 30:33; also to make spacious, long and broad, e. g. baldness, Mic. 1:16; the borders or extent of a kingdom, Ex. 34:24; Am. 1:13; and even with an acc. of pers., Dent. 33:20, מְרָחֵב “who makes wide the borders of the Gadites.” Specially—(a) followed by ל of pers., to make a wide space for any

one, i. e. to make room for him, Prov. 18:16; and to deliver out of distress, Psalm 4:2. Compare רָחַב and the oppos. יָצַר.—(b) רָחַב פִּה to open the mouth wide, Ps. 81:11; followed by עַל against any one, in derision and mockery, Ps. 35:21; Isa. 57:4. There is not much difference from this in—(c) הִנָּחַשׁ to open the soul (i. e. the jaws) wide (compare נָחַשׁ No. 2, fin.), Isa. 5:14; Hab. 2:5.—(d) with the addition of לָב to open any one's heart (to instruction), Ps. 119:32; compare לָב רָחַב.

(2) intrans., to be expanded, Ps. 25:17. It is better for the common reading הִנָּחִיבוּ to substitute רָחַב expanded and...

Derivatives, רָחַב, רָחַבָּעִם, רָחַבָּעִם.

רָחַב fem. רָחֵבָה adj.—(1) broad, wide, Job 30:14; of the sea, Job 11:9 (opp. to long); used of a wall (where it refers to thickness), Jer. 51:58; Neh. 3:8; also long and broad, spacious, of the earth, Ex. 3:8; Neh. 9:35; of a cup large around (opp. to deep, Eze. 23:32); which latter is expressed by its own proper formula; רָחַב יָדַיִם, רָחַב יָדַיִם “large on every side,” i. e. extending widely every way, long and broad; spoken of land, Gen. 34:21; Isa. 33:21; of sea, Ps. 104:25. The signification is sometimes still wider, and comprehends also height or depth; like the Lat. *amplus*; at least in metaphorical expressions, as, Ps. 119:96, “thy commandment is exceeding broad,” i. e. the law is copious and infinite; also רָחַב לֵב Ps. 101:5; רָחַב נֶפֶשׁ Pro. 28:25, inflated, i. e. proud; and with a preceding subst., pride, Pro. 21:4.

(2) רָחַב [Rahab], pr. n. of a harlot at Jericho, Josh. 2:1; 6:17.

רָחַב m., a broad space, Job 36:16; 38:18.

רָחַב m., breadth, Genesis 6:15; Eze. 40:6, seq. Metaph. רָחַב לֵב breadth of heart, great understanding 1 Ki. 5:9.

רָחֵב and רָחוּב f. (Dun. 9:25), plur. רָחֻבוֹת (m., Zec. 8:5).

(1) a street, so called from breadth; like the Gr. πλατεία, Gen. 19:2; Jud. 19:20.

(2) open place, forum, i. e. an ample space at the gate of Oriental cities, where trials were held, and wares set forth for sale, 2 Ch. 32:6; compare Neh. 8:1, 3, 16. Ezr. 10:9, רָחוּב בֵּית הָאֱלֹהִים “the open place before the house of God.”

(3) [Rehob], see רָחוּב.

רָחֻבוֹת (“streets,” or according to Gen. 26:22, “wide spaces”), [Rehoboth], pr. n.—(1) of a

well, ib.—(2) רְחוֹבוֹת עִיר (“the streets of the city,” comp. *Platæa*, a city in Bœotia) a city of Assyria, Gen. 10:11, of which nothing certain is known. See J. D. Michaelis, *Spicileg.*, tom. i. p. 240—44—(3) רְחוֹבוֹת הַנָּהָר (“breadths of the river,” i. e. Euphrates?) a city, apparently situated on the Euphrates, perhaps חֲבָה, between Cereusium and Ana, Gen. 36:37.

רַחֲבִיָּה [רַחֲבִיָּה] ("for whom Jehovah makes an ample space," i. e. whom he makes happy, and sets free), [*Rehaviyah*], pr. n. m. 1 Chron. 23:17; 24:21; 26:25.

עֲרֹבָה ("who enlarges the people," compare **Ex. 34:24**; as if *Εὐρὸδοτος*) [*Rehoboam*], pr. n. of the son and successor of Solomon, who governed the kingdom of Judah, 975—58 B. C., 1 Ki. 11:43; 12:1, seqq.; 14:21. LXX. *Ῥοβοάμ*.

רָחַח, an unused root, which appears to have had the signification of *rubbing, crushing* (compare Arab. رَحَّ, to tread, to trample, also the syllable רח in the cognate אָרַח to tread a way, מָרַח, מְרַחֵץ). Arab. رَحَّ, to construct a mill, to turn a mill, is secondary, and derived from the noun رَحَّ, Hence—

מִלּוֹחַ m. *a millstone*, so called from rubbing and making small; only found in dual מִלּוֹחִים *handmills*, prop. two stones, Ex. 11:5; Nu. 11:8; Isa. 47:2; Arab. حَا, dual حَوَارٍ, id.

רחום *m. merciful*, only used of God, commonly joined with **חנּוּן** Deut. 4:31; Psa. 86:15, etc.; from the root **רחם**.

רְחֻם ("beloved" ["merciful"]), [*Rehum*], pr. n. m.—(1) of a Persian governor in Samaria, *Ezr.* 4:8.—(2) *Neh.* 3:17.—(3) *Ezr.* 2:2; *Neh.* 10:26; for which there is, *Neh.* 7:7 (prob. by error of a copyist) רְחֻם.—(4) *Neh.* 12:3; otherwise רְחֻם verse 15; 7:42.

רָחוֹק in. [f. רָחַקָה] adj. (from the root רָחַק) *far off, remote*.—(a) from a place, Gen. 37:18; Ex. 2:4; and often. Subst. *distance, space*, Josh. 3:4; and with prepp. בְּרָחוֹק at a distance, *afar*, Psalm 10:1; מֵרָחוֹק Gen. 22:4; Isa. 49:1, and לְרָחוֹק Job 36:3; 39:29; *from afar*, but מִרָחוֹק is also *far* (see No. 3, c). עַר מִרָחוֹק as far as distant places, Isa. 57:9; Neh. 12:43.—(b) of time, whence מִרָחוֹק from a long while ago, Isa. 22:11; 25:1; לְמִרָחוֹק id. Isa. 37:26.—(c) in respect to help, Ps. 10:1; 22:2. **Metaph.** any thing is called *remote* which we cannot

easily reach, hence--(α) *arduous, difficult*, of a law which it is difficult to obey, Deu. 10:11; [*place* is clearly the thing here spoken of].--(β) *precious*, Prov. 31:10; compare Arab. القدر قريب *near in price*, i. e. cheap, and القدر بعيد *far off in price*, i. e. dear; also the Germ. etwas näher geben, i. q. to sell for a lower price.

[“**רחט** an unused and uncertain root; whence”—]

רָחִיט Cant. 1:17 כחִיב i. q. קרי רָהִיט, *laqueare*, *carved or fretted ceiling*; either an error of a copyist, or else ה in this word was sometimes pronounced more harshly (like ח), as by the Samaritans, who in the Pentateuch for רחמים have רחמים. Ewald on Cant. loc. cit. considers that רָחִיט is put with the letters transposed, for מַחֲרִיט *turned work*; but I prefer the previous explanation.

רְתִים *dual, handmills*, see **רָחָה**.

רָחֵיק Ch. *far off, remote*, Ezr. 6:6.

לָחַל, an unused root, perhaps of the same or similar meaning to **לָחַם** to cherish. Secondary and denom. is the Arab. **خَل**, Conj. V. to possess lambs.

[In Thes. this is compared with رحل to wander.
to journey, especially with camels.]

לְכֹלֹתָּ f.—(1) *a ewe*, Gen. 31:38; 32:15; hence
any *sheep*, Isaiah 53:7; Cant. 6:6. (Arab. ^sرَحِل, ^sرَحِل, a female lamb.)

(2) [*Rachel, Rahel*], pr. n. of the wife of Jacob.
Gen. 29:6; Jer. 31:15.

רַחַם fut. יִרְחַם ["prop. TO BE SOFT;" hence—] **רַחֵם**
 LOVE, Ps. 18:2. (Syr. **ܪܚܡ**; Arab. **رَحِمَ** and **رَحِمَ**
 id. The primary idea appears to be in cherishing,
 soothing, and in a gentle emotion of the mind; com-
 pare **רַחֵם**.)

PIEL רָחַם, inf. רָחַם, fut. יִרְחֵם *to behold with tenderest affection, to compassionate*, followed by an acc. Ex. 33:19; Deu. 13:18; 30:3; followed by עַל Ps. 103:13; used of the love of parents towards their children, Ps. loc. cit.; Isa. 49:15; and of the compassion of God towards men, Ps. 116:5.

PUAL מִן to obtain mercy, Prov. 28:13; Hosea 14:4; compare 1:6.

Derivatives, רָחַם—רִחְמֵנִי, רָחוּם, and pr. n. רָחִים
לֹא רַחֲמָה, יִרְחַמְאֵל, יִרְחֵם.

רחם m. Lev. 11:18, and **רַחֲמָה** (Milél), Deu. 14:17, a smaller kind of vulture, white, with black wings, feeding on dead bodies; *vultur percnopterus*, Linn; so called from its affection towards its young, like **רַחֲמִידָה** stork; Arab. **رَحِم**, and **رَحْمَة**. See Bochart, Hieroz. t. ii, p. 297—322.

רחם—(1) i. q. **רַחֲמָה** womb, Gen. 49:25; Isaiah 46:3.

(2) poet. a girl, a woman (from the part being peculiar to the female sex), Jud. 5:30; comp. **רַחֲמָה**.

(3) [*Raham*], pr. n. m. 1 Ch. 2:44.

רחם m. (once f. Jer. 20:17), with suff. **רַחֲמֵי** pr. the inner parts; in sing. specially womb (Gr. *τὰ σπλάγχνα*) of persons, Job 24:20; 31:15, and of animals, Exod. 13:2, 12, 15; **מִרְחָם** from the womb, Fs. 22:11.

רַחֲמָה i. q. **רַחֲמָה** No. 2, a girl, dual, **רַחֲמָתַיִם** Jud. 5:30.

רחמים pl. (compare Lehrs. p. 576) — (1) the bowels, *τὰ σπλάγχνα*, as the seat of the emotions of the mind (see the root), Prov. 12:10; hence *very tender affection*, specially *love, natural affection* towards relatives, Genesis 43:30; Am. 1:11; 1 Ki. 3:26 (*τὰ σπλάγχνα*, 2 Cor. 6:12; 7:18).

(2) *pity, grace, favour*, Isa. 47:6; especially of God, Psalm 25:6; 40:12. **לִרְחֹם** Deu. 13:18; and **לִרְחֹם** Isai. 47:6; to shew mercy to any one. **לִרְחֹם** לְפָנַי to obtain any one's mercy for any one, 1 Ki. 8:50; Ps. 106:46.

רחמיִן Ch. *mercies*, Dan. 2:18.

רחמני m. adj. *merciful, compassionate*, Lam. 4:10.

רחן an unused root, of uncertain signification, Arab. *to bend*, whence pr. n. **רַחֲנָה**.

רחף ["pr. TO BE SOFT"], TO BE MOVED, AFFECTED (cogn. to **רחם**), specially—(a) with the feeling of tender love, hence *to cherish*, see Piel.—(b) with fear, tremor, hence *to tremble* (spoken of the bones of a person terrified), Jer. 23:9.

PIEL, *to brood over* young ones, *to cherish* young (as an eagle), Deut. 32:11; figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth, cherishing and vivifying. Of far more frequent use is the Syr. **رَحِمَ**, which is used of birds brooding over their young, Ephr. ii. p. 552; of parents who cherish their children, Ephr. ii. p. 419; of Elisha cherishing the body of the dead child,

Ephr. i. p. 529; also of a voice descending from heaven. The Arabs use in the same sense the verb **رَحِمَ** I. IV. to brood on eggs (as a hen); to soothe a child (as a mother), Gen. 1:2.

רחץ fut. **יִרְחֹץ** inf. **יִרְחֹץ**—(1) TO WASH, the human body, Gen. 18:4; 43:31; Lev. 14:9; Deut. 21:6; meats, Exod. 29:17; Lev. 1:9; metaph. the defilement of sin adhering to men, Isa. 4:4. *To wash the hands in innocency*, i. e. to declare oneself innocent, Ps. 26:6; 73:13. It differs from **קָבַם** to wash garments.

(2) *to wash oneself, to be washed*, Exod. 2:5; Ruth 3:3 (Arabic **رَحَضَ** to wash the body, garments).

PUAL **יִרְחֹץ** *to be washed*, Prov. 30:12.

HITHPAEL, i. q. Kal No. 2, Job 9:30.

[Derivatives, **רַחֲצָה**, **רַחֲצָה**.]

רחץ m., *washing*, Ps. 60:10.

רחץ Ch. [ITHPAEL], *to trust* in any one, Dan. 3:28.

רַחֲצָה f., *washing* (of cattle), washing-place, Cant. 4:2; 6:6.

רחק fut. **יִרְחֹק** inf. **יִרְחֹק**—(1) TO GO AWAY FAR, to recede from any one; followed by **מן** Eccl. 3:5; Job 30:10 (Chald., Syr., Æth., id. The primary sense appears to have been transitive; *to thrust away, to repel*, i. q. **רָחַק**).

(2) *to be afar off, to be distant, remote*, Psalm 103:12; followed by **מן** and **מֵעַל** Jer. 2:5; Eze. 8:6; 11:15; 44:10. Often used of God, as being far off from granting help, i. e. as refusing aid, Psa. 22:12, 20; 35:22; of men who abhor fraud, Ex. 23:7; Isa. 54:14; and on the other hand, from the law of God, Ps. 119:150; they are far off from safety, Job 5:4.

NIPHAL, *to be removed*, Eccl. 12:6 **כְּחֵיב**.

PIEL, **יִרְחֹק** *to move far off, to remove*, Isa. 6:12; metaph. Isa. 29:13.

HIPHIL—(1) trans. i. q. Piel, Job 13:21; 19:13; Psa. 103:12, "he (God) hath removed our transgressions from us," i. e. he forgives them to us. Followed by an inf. (Ps. 55:8) and a gerund, **יִרְחֹק** **לְלַחֵת** *to go far off*, Exod. 8:24. Inf. **יִרְחֹק** and adv., far off, Gen. 21:16. Hence—

(2) intrans. *to go away far*, Gen. 44:4; Josh. 8:4.

Derivatives, **רַחוֹק**, **מִרְחָק**, and—

רחק m. verb adj., *going far away*; Ps. 73:27 **יִרְחֹקִי** "those who go far away from thee."

רָחַשׁ TO BOIL OR BUBBLE UP as a fountain (so Syr.) and boiling water (see מִרְחָשֶׁת). Arab. رَحَش V. VIII. to be moved, agitated. The primary idea appears to be in the noise made by water boiling, compare רָחֵץ, רָחֵץ. Metaph. followed by an acc. Ps. 45:2, רָחַשׁ לִי דָבָר טוֹב "my heart boils up pleasant words."

Derivative, מִרְחָשֶׁת.

רָחַת f. a winnowing fan, from the root רָחַת, of the form רָחַת [Isa. 30:24].

רָטַב fut. יִרְטַב TO BE WET with rain, Job 24:8. Arab. رَطَب, especially used of the moisture of fresh and green plants. Hence —

רָטַב m. juicy, green, and fresh, Job 8:16.

רָטָה a spurious root, see רָטַב.

רָטַט an unused root, i. q. רָתַת; Ch. to tremble, to be terrified; whence —

רָטַט terror, Jer. 49:24.

רָטַפֵּשׁ quadrilit. pass. Job 33:25, TO GROW GREEN OR FRESH AGAIN; prob. compounded of רָטַב to be juicy, green, and טָפַשׁ to be thick, fat. Arab. transp. طَرَفَش according to the Kamûs, is to recover, to revive after sterility.

רָטַשׁ only found in PIEL, TO BREAK IN PIECES; specially to dash, to kill (children) by dashing against a rock, i. q. נָפַץ (Ps. 137:9); 2 Ki. 8:12 (see Pual); also, to dash down with arrows, to prostrate, Isa. 13:18.

PUAL, pass. to be dashed against a rock, and so killed, Isa. 13:16; Hos. 10:14; 14:1; Nah. 3:10.

רָי masc. Job 37:11, i. q. Arabic رَى irrigation, watering, for רָי, from the root רָיָה, like עָי for עָיָה for רָיָה. As to the passage in Job, see the root רָיָה.

רָיַב & רָיַב (which see), pret. רָיַב, רָיַבָּ, also רָיַב, inf. absol. רָיַב Jud. 11:25; Job 40:2; fut. יִרְיַב, apoc. יִרְיַב (Hos. 5:13; 10:6).

(1) TO CONTEND, TO STRIVE. (Arab. رَاب, Med. Ye, to doubt, a secondary notion, derived from that of striving and contending. Prop. it is to seize one another by the hair, like the syn. נָצַה, and this root is of the same stock as rapio, Goth. raupjan, to pull; Germ. raufen, rupfen; see more under the root רָפָא. Of a similar origin is the Germ. habern, prop. to rend each other's garments.) It is used — (a) in its proper

signification of those who contend with the hand and with blows. Deu. 33:7, יָדָיו רָב לוֹ "his hands contend for him;" compare derivatives יָרִיב, יָרִיב, but this is rare; it is commonly used — (b) of those who strive with words, Ps. 103:9; followed by לָם Gen. 26:20; Job 9:3; 40:2; אֵחַ (with) Isa. 45:9; Jud. 8:1; Jud. 21:22; Job 33:13; קָ Gen. 31:36; also, an accus. of him with whom one contends, Job 10:2; Isa. 27:8 (Germ. jem. auszufen, compare above as to the origin). Followed by לָ of the person from whom one contends, Jud. 6:31; Job 13:8; וְלָ of the thing, concerning which one contends, Gen. 26:21.

(2) Specially, to contend forensically, to plead a cause, followed by an accus. of the person whose cause is pleaded, Isa. 1:17; 51:22; fully יָרִיב אֶת יָרִיב יָרִיב אֶת יָרִיב, Isa. 24:16. — Pregn. 1 Sam. 25:39, "blessed be Jehovah אֲשֶׁר רָב אֶת־יָרִיב חֶרְפָּתִי מִיַּד נָבָל who hath pleaded the cause of my reproach from Nabal," i. e. who in my stead has taken vengeance on Nabal. Ps. 43:1, יָרִיבָה רִיבִי מִנִּי לֹא חֶסֶד, "plead my cause (and deliver me) from an unmerciful nation." Part. a defender, Isa. 19:20. — To the future of this verb we should also refer יָרִיב מֶלֶךְ Hos. 5:13; 10:6, i. e. "a king (who) pleads a cause," i. e. a hostile, adverse king. It may also be taken for a subst. i. q. יָרִיב, which see.

HIRIUL, i. q. Kal, only found in part. יָרִיב 1 Sam. 2:10; Hos. 4:4.

Derivatives, יָרִיב, מְרִיבָה, pr. n. יָרִיבִי, and —

יָרִיב rarely רָב m. pl. יָרִיבִים and יָרִיבִים — (1) strife, contention, Gen. 13:7; Deut. 25:1. יָרִיבִי my adversary, Job 31:35; compare Isa. 41:11.

(2) a forensic cause, Ex. 23:2. יָרִיב one who has a (forensic) cause, Jud. 12:2; see the verb No. 2.

יָרִיבִי (i. q. יָרִיבִי, יָרִיבִי "whose cause Jehovah pleads"), [Ribai], pr. n. m. 2 Sam. 23:29; 1 Ch. 11:31.

רִיחַ see רִיחַ.

רִיחַ (root רִיחַ) m. odour, scent, which any thing exhales or emits, Cant. 2:13; 7:14; Genesis 27:27 Figuratively, Job 14:9; compare Jud. 16:9. Most frequently in this connection, רִיחַ נִיחַם, see נִיחַם.

רִיחַ Ch. id. Dan. 3:27.

רִיחַ see רִיחַ buffalo.

רִיַע see רִיַע.

רִיַע i. q. רִיַע (fully written in the later m a companion, a friend, Job 6:27.

רִיפּוֹת f. pl. *crushed grains* of corn, *meal*, 2 Sa. 17:19; Proverbs 27:22. From the root רִיף in the sense of crushing, making small.

רִיפָּת [*Riphath*], pr. n. of a nation and region sprung from Gomer (i. e. the Cimmerii), Gen. 10:3. With this the *Rhiphaean* mountains have been compared.

רִיק TO EMPTY, TO POUR OUT, see רִיק.

רִיק (from the root רִיק) m. adj. *empty, vain*, Jer. 51:34. Neutr. *emptiness, something vain*, Psal. 4:3. Adv. רִיק Psal. 73:13; לִרִיק Levit. 26:16; לִרִיק Job 39:16; לִרִיק Jerem. 51:58, *in vain, fruitlessly*.

רִיק, more often רִיק f. רִיקָה adj. *empty, vain*, used of vessels, Judges 7:16; 2 Ki. 4:3; of ears of corn (*vanas aristas*, Virg.), Gen. 41:27; of an empty, i. e. hungry soul, Isaiah 29:8. See נֶפֶשׁ No. 2; compare Isa. 32:6. Metaph.—(a) *empty, vain*, Deu. 32:47.—(b) *empty, impoverished, poor*, Neh. 5:13.—(c) *worthless, wicked*, Jud. 9:4; 11:3; 2 Samuel 6:20.

רִיקָם adv. *emptily*, Jerem. 14:3—(a) *empty-handed*, as poor men, Ruth 3:17; hence רִיקָם to send any one away empty, without a gift, Genesis 31:42; Deut. 15:13; Job 22:9. Deut. 16:16, לֹא רִיקָם “he shall not present himself before Jehovah without (bringing) a gift.”—(b) *in vain, to no purpose*, 2 Sam. 1:22.—(c) *without cause, rashly*, Ps. 25:3; 7:5.

רִיר m. (from the root רִיר), *saliva*, 1 Sa. 21:14. חֲלָמוֹת רִיר see רִיר חֲלָמוֹת.

רִישׁ (from the root רִישׁ), Prov. 13:18, and—

רִישׁ Prov. 28:19, m. *poverty*.

רִישׁוֹן i. q. רִישׁוֹן *first*, Job 8:8 [כְּתִיב].

רִיךָ f. רִיכָה adj. (from the root רִיךָ)—(1) *tender*, spoken of little children, Genesis 33:13; of cattle, young and tender of flesh, Gen. 18:7.

(2) *infirm*, 2 Sa. 3:39. עֵינַיִם רִיכֹת *weak, dull eyes* [Gen. 29:17], (which was considered a defect, compare 1 Sa. 16:12). Vulg. *lippi*, Genesis 29:17. LXX. ἀσθενεία. Hence—

(3) *delicate*, Deu. 28:54, 56.

(4) *soft*, Prov. 15:1. רִיכֹת *soft words*, Job 40:27.

(5) *fearful*, Deu. 20:8; 2 Ch. 13:7.

רִיךְ *softness*, Deu. 28:56.

רִכָּב fut. רִכֵּב (Arab. رَكَبَ, Syr. رَكِبَ, & رَكِبَ)

TO BE CARRIED, TO RIDE—(1) on an animal, *ride*, followed by עַל of the animal, Gen. 24:61; Nu. 22:30; followed by בְּ Neh. 2:12; followed by an acc. 2 Ki. 9:18, 19. Part. רִכָּב Ex. 15:1, and רִכָּב הַסּוּסִים Am. 2:15, *a horseman*.

(2) in a chariot (compare Old Germ. *riton*, Engl. *to ride*, Dutch *ryden*, Swiss *reiten*, for to be carried in a chariot, whence *reita* (*rheda*, Cæs.), a chariot), Jer. 17:25; 22:4. Especially of Jehovah, who is carried upon the clouds (Isa. 19:1); upon the wings of Cherubim (Psalms 18:11); on the heavens, Deut. 33:26; Ps. 68:5.

IIPIHL—(1) *to cause to ride on horseback*, Est. 6:9; 1 Ki. 1:33; Ps. 66:12.

(2) *to cause to ride in a chariot*, followed by an acc. of pers. Gen. 41:43; 2 Ch. 35:24; metaph. *to cause to ride* upon the wings of wind, Job 30:22. Hitherto is the phrase to be referred, הִרְכִּיב עַל־כַּמֹּחַי, see פָּמָה No. 2. Used of inanimate things, *to place on a chariot or vehicle*, 2 Sam. 6:3; 2 Ki. 23:30; and simply *to place*, e.g. the hand, 2 Ki. 13:16.

(3) *to fasten an animal to a vehicle*, Hos. 10:11. Derivatives, רִכָּב, רִכְבָּה, רִכְבֵּי, מִרְכָּב, מִרְכָּבָה.

רִכָּב m. (f. Nah. 2:5)—(1) *riders, cavalry*, Isa. 21:7; and the beasts themselves; whence, verse 9, רִכָּב הָרָכָב horses with (horse-) men.

(2) *a chariot*, i. q. מִרְכָּבָה Jud. 5:28; pl. Cant. 1:9; but commonly collect. Gen. 50:9. Especially *military chariots*, Ex. 14:9, 17; 15:19; 1 Ki. 1:5; 10:26; 20:21, and often. רִכָּב בְּרִיגֵל chariots with scythes, Josh. 17:18. רִכָּב עָרֵי towns where war-chariots were placed, 2 Chr. 1:14; 8:6; 9:25.—Often רִכָּב (like ἄρμα, in Hom.) refers mostly to the horses yoked to the chariots, and to the soldiers riding in the chariots, as 2 Sam. 8:4, “and David hamstrung all the chariots,” i. e. the horses of them; 2 Sa. 10:18, “and David slew seven hundred chariots of the Aramæans,” i. e. the horses and men of so many chariots; Eze. 39:20; 2 Ki. 7:14, קָנִי רִכָּב “two pairs of horses.”

(3) *the upper millstone*, Germ. *der Laufer*, Deut. 24:6; 2 Sa. 11:21

רִכָּב m.—(1) *a horseman*, 2 Ki. 9:17.

(2) *the driver of a war-chariot*, 1 Ki. 22:34.

רִכָּב (“horseman”), [*Rechab*], pr. n., borne by—(1) the ancestor of the house of the Rechabites, who were bound by a vow ever to preserve a no-

madic life, 2 Ki. 10:15, 23; Jer. 35:2, seqq.; 1 Ch. 3:55, compare Diod. Sic. xix. 94. Patron. רבני Jer. loc. cit.—(2) 2 Sa. 4:2.—(3) Neh. 3:14.

רבנה noun act. *vectura, riding, and driving*, Eze. 27:20.

רבה ["for רבה"], [*Rechah*], pr. name of a place otherwise unknown, 1 Ch. 4:12.

רכוב m., *vehicle, chariot*, Psalm 104:3. Root רכב.

רכוש defectively רכש Gen. 14:11, 16, 21; 15:14; with suff. רכושו 2 Ch. 31:3; רכשו Gen. 31:18, m.; pr. that which is acquired, earned; hence *substance, wealth*, Gen. 14:16. רכוש המלך the (private) property of the king, 2 Chron. 35:7. שרי הרכוש the overseers of the property (of the king), 1 Ch. 27:31; 28:1. Root רכש.

רכל m., *slander, detraction*; see רכל No. 2; whence רכלי רכלי slanderers, Eze. 22:9. הולך רכל to go about for the sake of slandering, Lev. 19:16; Pro. 11:13; 20:19.

רַךְ TO BE TENDER, SOFT (Arab. رَكَّ, kindred to the root رَلק No. 1); figuratively—(a) *to be delicate*, Deut. 28:56.—(b) *to be weakened, contrite* in mind, 2 Ki. 22:19; see Niph.; used of soft words, Ps. 55:22.

NIPHAL, fut. יִרָךְ *to be weakened* (broken), of the mind or heart (לֵב) *to become timid*, Deut. 20:3; 2 Sa. 7:4; Jer. 51:46. See רך No. 5.

PUAL, *to be softened* (a wound with ointment), Isa. 1:6.

HIPHAL, with לֵב *to break any one's heart*, Job 43:16.

Derivatives, רך, רֶךְ, רָךְ.

רכל i. q. רָכַל TO GO ABOUT—(1) for purposes of traffic, i. q. סָחַר; hence *to traffic*. Part, רכל a merchant, Eze. 27:13, 15, 17, seqq.; fem. רכלת a female merchant, ibid. 3, 20, 23. Hence the substantives מְרַכֵּל, מְרַכֵּלָה.

(2) for the sake of slandering, whence רכלי slander.

רכל ("traffic"), [*Rachal*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:29.

רכלה f. *traffic*, Eze. 28:5, 16, 18.

רכם TO BIND, TO BIND ON, Exod. 28:28; 39:21.

Arab. رَكَس id., e. g. cattle in a stall. Hence—

רכם, only in pl. רָכְמִים b. and up places, i. e. rough, rugged, difficult to pass, Isa. 40:4. Abulwalid in Lex. MS. at Oxford, ascribes to the root רכם the same signification as the syn. שָׁד to bind, also to be hard, calamitous, and he renders רָכְמִים by المواضع الشديدة hard places, i. e. difficult of transit, and רָכְמִי אִישׁ (Ps. 31:21), شدايد i. e. calamities, adverse circumstances.

רכם m. *league, conspiracy*, so called from the idea of being bound together, Ps. 31:21 (like קָשָׁר from קָשַׁר); or it may be rendered *snares*, or plots. Plur. const. רָכְמִי Ps. loc. cit.

I. רכש TO ACQUIRE, TO GAIN FOR ONESELF, Gen. 12:5; 31:18.

Derivative, רכוש.

II. רכש an unused root [joined with the preceding in Thes.], i. q. Arab. رَحَس (ش and ص being interchanged), to run quickly (as a horse), gallop, cognate رَعَس (of a horse leaping, Job 39:20, 24). Hence—

רכש m. a superior breed of horses, remarkable for speed (Renner), Mic. 1:13; 1 Ki. 5:8. Syriac

رَحْمٌ a horse, especially a stallion, which ought to be of a superior breed; see Bochart, Hieroz., t. i. page 95.

רם (1) part. of the root רָם high, see רם.

(2) [*Ram*], pr. n.—(a) of a Buzite, Job 32:2; whom some think the same as רָם Gen. 22:21.—(b) Ruth 4:19; 1 Chr. 2:9; for which there is Ῥάμ, Matt. 1:3; Luc. 3:33.—(c) 1 Ch. 2:25, 27.

רם a buffalo, see רָם.

רמה (1) TO CAST, TO THROW, Ex. 15:1, 21.

(2) *to shoot* (with a bow), Jer. 4:29; Ps. 78:9.

(Arab. رمى, Æth. ረፆ: Syr. and Ch. رَمَا id. To this answers Gr. πίρω.)

PIEL רמה *to beguile, to deceive* (prop. to throw down, to trip up, like the Gr. σφάλλω; whence Lat. fallo), Pro. 26:19; Gen. 29:25. Pregn. 1 Ch. 12:17, לְרַמּוֹתַי לְעֵרִי "to deceive me (and betray) to my enemies."

Derivatives, רמיה, מְרַמֶּה, מְרַמֶּה, and pr. n. יְרַמֶּה.

רמה f. (with Kametz impure, from the root רָם to be lofty)—(1) a lofty place, 1 Sa. 22:6; especially

one consecrated to the worship of idols, Eze. 16:24, 25, 39. Compare רָמָה.

(a) [*Ramah*], pr. n.—(a) of a town in the tribe of Benjamin, Jud. 19:13; with the art. Isa. 10:29; to the north of Jerusalem, Josh. 18:25; Jud. 4:5; Jer. 31:15; Hos. 5:8; 1 Ki. 15:17.—(b) of a town in Mount Ephraim, the birth-place and abode of Samuel, 1 Sa. 1:19; 2:11; 7:17; 15:34; 16:13; fully רָמָה צוֹפִים 1 Sa. 1:1, Gr. *Ραμαθὲμ*, 1 Macc. 11:34.—(c) of a town of Naphtali, Josh. 19:36.—(d) רָמָה הַמִּצְפָּה ("the high place of the watch-tower"), Josh. 13:26, a town in Gilead, otherwise called רָמָה, רָמָה, verse 9.—(e) רָמָה לְחִי, see לְחִי No. 3. Gentile noun רָמָה 1 Ch. 27:27.

רָמָה, רָמָה Ch.—(1) to throw, to cast, Dan. 3:21, 24; 6:17.

(2) to put, to place, e. g. seats, Dan. 7:9. Compare Apoc. 4:2, *θρόνος ἐκείρο*, and יָרָה No. 2.

(3) to impose (tribute), Ezr. 7:24.

ITHPEAL, to be cast, thrown, Dan. 3:6, 15.

רָמָה f. a worm, Job 25:6; commonly collect. worms bred by putrefaction, Ex. 16:24; Job 7:5; 21:26, from the root רָמָה No. II. Arab. رَمَى, putrefaction, worms thus bred.

רָמָה m.—(1) a pomegranate, Cant. 4:3; also an artificial one, Ex. 28:33, 34; 2 Ki. 25:17; a pomegranate tree, Joel 1:12. (Arabic رمان id. The origin is doubtful. Some have supposed, very improbably, that pomegranates were so called from the worms (רָמָה) with which they are infested. I prefer explaining רָמָה marrowy, from מֶרְמֶר marrow of a bone, מֶרְמֶר to be marrowy as a bone.)

From the abundance of pomegranates, several places take their names—(a) [*Rimmon*, *Remmon*], a town of the Simeonites, on the southern confines of Palestine, Josh. 15:32; 19:7; Zec. 14:10.—(b) a town of the Zebulonites, Josh. 19:13 (where רִמְמוֹן does not belong to the pr. n., see under the word רִמְמוֹן Pual), perhaps i. q. רָמָה 1 Ch. 6:62.—(c) of a rock near Gibeah, Jud. 20:45, 47, to which some also refer 1 Sam. 14:2 [prob. now called Rūmmōn, رَمُون, Rob. ii. 113].—(d) רָמָה פֶּרֶז [*Rimmon-perez*], a station of the Israelites, Nu. 33:19.

(2) pr. n. of an idol of the Syrians, 2 Ki. 5:18 (compare pr. n. מְבַרְמִיּוֹן), perhaps high, from the root רָמָה No. 1. Hesych. *Ραμάς, ὑψηλός θεός*. Hence pr. n. of a man, 2 Sa. 4:2.

רָמָה ("heights"), [*Ramoth*], pr. n.—(1) of a town in Gilead, elsewhere called רָמָה, Jos. 21:36; 1 Ki. 4:13.—(2) רָמָה נֶגֶב, see רָמָה נֶגֶב 1 Sam. 30:27.

רָמָה f. a heap, pile (of dead bodies), Eze. 32:5. But I prefer, with J. D. Michaëlis, to read רָמָה thy worms, although this pl. does not occur elsewhere.

רָמָה an unused root, perhaps i. q. רָמָה to cast, throw (compare under the word רָמָה); whence—

רָמָה m. pl. רָמָה, a lance, a spear (of heavy armed troops), Nu. 25:7; Jud. 5:8; Jer. 46:4. (Aram. and Arab. رَمح, id.)

רָמָה pl. הרָמָה 2 Chr. 22:5, i. q. הָאֲרָמִים Syrians compare 2 Ki. 8:28. As to the syncope of the letter א, see page I, A.

רָמָה ("whom Jehovah set", comp. רָמָה No. 2), [*Ramiah*], pr. n. m. Ezr. 10:25.

רָמָה f. (from the root רָמָה Pi.)—(1) a letting down or relaxing of the hands, indolence. (This notion of the root nearly approaches to the cogn. רָמָה. Arab. رَمَى, VIII. to be slack, and remiss, spoken of any affair.) Pro. 12:24. רָמָה פֶּה a remiss hand, idle, Pro. 10:4. Adv. negligently, Jer. 48:10.

(2) deception, fraud, Job 13:7. רָמָה לְשׁוֹן a fraudulent tongue, Ps. 120:2, 3. רָמָה קֶשֶׁת a deceitful bow, one which shoots untruly, Hos. 7:16; poet. deceptive archers, who deceive by a false flight, Psa. 78:57.

רָמָה an unused root, Arab. رَمَكَ, Conj. IX. to be slender, small in the waist [not given in *Thes.*] Hence—

רָמָה fem. [plur. רָמָה] a mare, once found, Est. 8:10. (Arab. رَمَكَة, id.)

רָמָה an unused root, Arab. رَمَلَ, to deck with gems, to stain with blood, whence—

רָמָה ("whom Jehovah adorned"), [*Remaliah*], pr. n. of the father of Pekah, king of Israel, a private and ignoble person, and on this account his son is called contemptuously רָמָה (Isa. 7:4, 5; 8:6), 2 Ki. 15:25.

I. רָמָה i. q. רָמָה TO BE HIGH, LOFTY. I^{ret.} רָמָה (where, however, many MSS. and printed editions

have (רמז) Job 22:12; and רמז (where other copies have רומז) 24:24. Part. רוממה exalted, Ps. 118:16.

NIPHAL, imp. plur. רמזו Nu. 17:10; and fut. רמזו Ezek. 10:15, 17, 19 (in these examples a few copies omit Dagesh); to *exalt oneself, to rise up*.

II. רמם Arabic رم, to become putrid, whence רמח, and according to some רמון.

רוממתי עזר ("whose help I have exalted"), [Romamti-ezer], pr. n. m. 1 Ch. 25:4, 31.

[רוממות see רוממות].

רמס fut. רמס (cogn. to רפס)—(1) TO TREAD with the feet, as a potter does clay, followed by an acc., Isa. 41:25; followed by נ Nah. 3:14, to *tread upon, walk over any thing*, Ps. 91:13.

(2) to *tread down*, 2 Ki. 7:17, 20; Dan. 8:7, 10; Isaiah 63:3; 1:12, רמס הער "to tread down my courts," i. e. to profane them, compare Apoc. 11:2; 1 Macc. 3:45. Part. רמס a *treader down, an oppressor*, Isa. 16:4.

NIPHAL, pass. of No. 2, Isa. 28:3.

Derivative, מרמס.

רמש fut. רמש—(1) TO CREEP, TO CRAWL, the proper term for the motion of smaller animals which creep upon the ground, both those which have four or more feet, as mice, lizards, crabs, etc. (and this is the proper signification, comp. רמס), and those which have no feet, and trail their bodies on the ground, as serpents, worms, etc. Gen. 1:26, after both domestic and wild quadrupeds have been mentioned, as well as birds and fishes, רמש על הארץ "all the creeping things which creep upon the earth;" verses 28, 30; 7:8, 14; 8:17, 19; Leviticus 11:44. The earth is sometimes said to *creep with creeping things*, with an acc. (comp. רמל No. 4). Gen. 9:2, רמש הארץ "in all the things with which earth creeps," i. e. which creep in abundance on the earth.

(2) In a wider signification it is used of aquatic (amphibious) reptiles. Gen. 1:21, רמשות אשר שרצו המים "creeping living creatures with which the waters abound;" Lev. 11:46; Ps. 69:35; used of all land animals whatever, Gen. 7:21, init. Psalm 104:20, "(by night) all the beasts of the forest creep (out of their dens)." Hence—

רמש m. a *reptile*, collect. reptiles, Gen. 1:26; 6:7; 7:14, 23; often רמש הארץ whatever creeps upon the ground, Gen. 1:25; 6:20. Hos. 2:20; comp.

Deut. 4:18. Orce used of aquatic animals, Psalm 104:25. Of all land animals whatever, Gen. 9:3.

רמת ("a high place," i. q. רמה), [Remeth], pr. n. of a town in the tribe of Issachar, Josh. 19:21.

רן (prop. inf. of the root רנן), shouting for joy. Pl. רנן רנן shouts of deliverance, Ps. 32:7.

רנה i. q. רנן TO GIVE FORTH A TREMULOUS OR TINKLING SOUND, TO RATTLE, once used, Job 39:23, either of the arrows as rattling when the quiver is struck, or of the stridulous noise of an arrow when shot (Arab. رن), where رن is used for arrows. See Bochart, Hieroz. i, page 134; and Alb. Schultens, on Haririi Cons. i. page 11.

רנה fem. (from the root רנן)—(1) shouting for joy, Psalm 30:6; 42:5; 47:2. 1 Ki. 22:36, ויעברו הרנה במחנה "and there went through the camp a joyful cry: Home!"

(2) a *mournful cry, wailing* (wimmern), Psalm 17:1; 61:2, and frequently.

(3) [Rinnah], pr. n. m. 1 Ch. 4:20.

רנן fut. רנן (once רנן as if from the root רנן Pro. 29:6), pr. TO EMIT A TREMULOUS AND STRIDULOUS SOUND. Specially used—

(1) of the tremulous sound of a mast or tall pole shaken by the wind; hence רנן, רנן; also used of the sound of a torrent (see רנן).

(2) as a verb it is, to *vibrate the voice* (trillern); hence—(a) to *shout for joy*, to lift up joyful outcries (but not with an articulate voice), Lev. 9:24; Job 38:7; Isa. 12:6; 35:6; 54:1. It is also used of inanimate things, Isa. 44:23; 49:13.—(b) used of a mournful outcry, to *wail* (wimmern), Lam. 2:19.

PIEL רנן i. q. Kal No. 2, to *shout for joy*, Psalm 98:8; 132:16; followed by נ concerning anything, Ps. 33:1; 89:13; 92:5; followed by על (at the destruction of any one), Jer. 51:48. But followed by an acc. of person or thing, to *celebrate with shouting*, Psa. 51:16; 59:17; followed by אל Psa. 84:3; ? Ps. 95:1.

PUAL, pass. Isa. 16:10.

HIPHAL רנן—(1) trans. to *cause to shout for joy*, Ps. 65:9; Job 29:13.

(2) to *shout for joy, to rejoice*, Deut. 32:43, followed by ? Ps. 81:2.

Derivatives, see Kal No. 1; also, רנן, רנן, and—

רנה f.—(1) shouting for joy, Job 3:7; 22:5 Pl. רנן—Ps. 63:6.

(2) plur. רָנִים Job 39:13, seqq. *ostriches*, poet. for the common יַעֲנָה בְּנוֹת, called either from the stridulous sound of their wings (see Job loc. cit. verse 12, compare רָנָה), or from their wailing noise (see רָנָה Lam. 2:19); compare Arab. زمار the female ostrich, so called from its song. Vulg. *struthio*. See Bochart, Hieroz. ii. page 24.

רָסָה ("dew," "fall of dew"), [*Rissah*], pr. n. of a station of the Israelites in the desert, Num. 33:21, 22.

רָסִים m. plur.—(I) *drops of dew*, Cant. 5:2; from the root רָסַם No. I.

(II) *ruins*, Am. 6:11; from the root רָסַם No. II.

רָסָן an unused root; Arabic رَسَن to bind, with a cord or muzzle. Hence—

רָסָן m.—(1) *a curb or halter*, which goes over a horse's nose, Isa. 30:28; gener. *a bridle*, Psalm 32:9. Job 30:11, רָסָן כִּפְנֵי נִשְׁלַחֵהוּ "they cast off the bridle before me," i. e. they use unbridled license; compare the Arabic phrase طَلَعَ زِمَامَهُ to loose his halter, of an unbridled person. Hence—

(2) *the inner part of the mouth*, where the bit (bas Gebiß) is put, like the Greek χαλινοί, *teeth*, Job 41:5, רָסָן כִּפְנֵי רָסָנוּ used of the double row of teeth (of the crocodile).

(3) [*Resen*], pr. name of a very ancient city in Assyria, Gen. 10:12.

רָסַם—(I) TO MOISTEN, TO SPRINKLE, Ezek. 46:14. Hence רָסִים רָסִים drops of dew, and pr. n. רָסָה.

(Chaldee רָסַם, Arabic رَس, id. To this answers the Sanscr. *rasah*, dew; Gr. ἔρση, ἔρση, and δρόσος; Lat. *ros*.)

(II) i. q. רָצַץ to break; whence רָסִים No. II.

רָע with a distinct. accent. רָע, pl. רָעִים (from the root רָעָע).

(A) fem. רָעָה adj. *evil, bad*—(a) physically as of an animal, *bad cattle*, Lev. 27:10; Deut. 17:1; *bad waters*, 2 Ki. 2:19, etc.—(b) ὁσίων, *wicked, evil*, of the manner of thinking and acting, Gen. 6:5; 8:21; 1 Sa. 25:3. רָע לֵב an evil heart, Jer. 3:17; 7:24. רָע בְּעֵינַי i. e. what is displeasing to any one, Gen. 38:7; often in this connection, רָע בְּעֵינַי הָיָה what was displeasing to Jehovah, 1 Ki. 11:6; 14:22; more rarely followed by עַל Ecc. 2:17; followed by לִפְנֵי Neh. 2:1. Specially—(aa) *noxious, hurtful*. רָעָה an evil beast, Gen. 37:33. רָעָה

an evil, i. e. a hurtful thing, 2 Kings 4:41.—(bb) רָעָה envious, malignant, Prov. 23:6; 28:22.

(2) *evil in appearance, deformed*, especially when followed by מַרְאֶה Gen. 41:3.

(3) *unhappy, unfortunate*, of a person, Isaiah 3:11; compare verse 10. Jer. 7:6, לָרָע לָכֵם "that it may go ill with you," for לָכֵם לָרָע (compare No. 1), Jer. 25:7.

(4) *sad*, of the heart or mind, Pro. 25:20; of the countenance, Gen. 40:7; Neh. 2:2.

(B) subst. *evil, badness*, especially in an ethical sense, τὸ κακόν, Gen. 2:9; Deut. 22:22; רָעָה evil counsel, Ezek. 11:2; רָעָה evil men, Prov. 28:5; also *wickedness, malice*, Genesis 6:5. In this sense there is more frequently used the fem. רָעָה, which see.

I. רָעָה (from the root רָעָה, *noise, outcry* (ferm), Ex. 32:17; Mic. 4:9. *The noise of God* is thunder, Job 36:33, יָגִיד עָלָיו רָעָה "he declares to him (to man or to his enemy) his thunder."

II. רָעָה (from the root רָעָה No. 3) for the more full רָעָה, with suff. רָעָה, רָעָה Jerem. 6:21; but much more in use is רָעָה, plur. רָעָה; with suff. רָעָה; רָעָה (for רָעָה Job 42:10; 1 Sa. 30:26); רָעָה m. *a companion, a friend*, with whom one has intercourse, Job 2:11; 19:21; Prov. 25:17; implying less than אֶחָד Prov. 18:24. Followed by dat. (like the Greek ὁ ἐμὸς φίλος), Job 30:29, יַעֲנָה "a companion (i. e. like) to ostriches." Prov. 19:6. Friend or companion is also said of—(a) *a lover, one beloved* of a woman. Cant. 5:16; Jer. 3:1, 20; Hos. 3:1; compare רָעָה.—(b) *any other person*, any other of the human race, ὁ πλησίον (ἁδελφός), Ex. 20:17, seqq.; 22:25. Hence when preceded by אֶחָד, alter, alter, one, another. Judges 6:29, וַיֹּאמְרוּ אֶחָד אֶל־רָעָהוּ "they said one to another." Genesis 11:3; 1 Sa. 10:11; 20:41. Also used of inanimate things, Gen. 15:10. Compare רָעָה No. 6. More rarely when not preceded by אֶחָד Isai. 34:14, שָׁעִיר אֶל־רָעָהוּ יִקְרָא "satyr shall cry to satyr."

(2) *thought, will*, i. q. Ch. רָעָהוּ Ps. 139:2, 17. Root רָעָה Ch. to will, and חָלַ Ethpa. to think.

רָע m. rarely רָעָה (from the root רָעָה)—(1) *an evil condition*, Jerem. 24:2, 3, 8; especially in an ethical sense, *evil, wickedness*, Jer. 4:4; 21:19; 23:2; 26:3.

(2) *deformity*, Gen. 41:19.

(3) *sadness* of heart, of appearance, Neh. 2:1, Ecc. 7:3.

רָעָה fut. רָעָה. TO HUNGER (Arab. رَغِبَ. The

primary idea appears to lie in that of an ample, i. e. **empty stomach**; compare the kindred 𐤀𐤍𐤏 and Aeth. 𐤀𐤍𐤏 (to hunger). Used of individual men [or other beings], Ps. 34:11; 50:12; of a whole region, Gen. 41:55. Followed by 𐤏 to hunger *for* any thing, Jer. 42:14.

HUNGER, to cause to hunger, Deu. 8:3; to suffer to hunger, Prov. 10:3.

Derivatives, the three following nouns.

רָעָב m. *hunger, famine*, whether of individuals, Lam. 5:10; or of entire provinces, *scarcity of grain*, Gen. 12:10; 41:30, seq.

רָעַב f. רָעֵבָה verbal adj. *hungry*, 2 Sam. 17:29; Job 5:5; *stricken with hunger*, Job 18:12.

רעבון *m. famine*, Ps. 37:19; Gen. 42:19.

רָעַ TO TREMBLE, TO QUAKE (of the earth), Ps. 104:32. (Arab. **رعد**, Conj. IV. VIII., id. As to the roots beginning with **רע** see under **רָעַע**).

HIRPHIL, intrans. *to tremble*, used of men, Dan. 10:11; Ezr. 10:9. Hence—

רעד m. Ex. 15:15, and **רעד** f. Ps 2:11; 48:7;
trembling.

רָעָה fut. apoc. יִרְעֶה (Job 20:26).—(1) TO FEED a flock, TO PASTURE, TO TEND. (Arabic رعى id., and figuratively to guard, to care for, to rule. As to the origin I suspect it to be of the same stock as the verbs רָצָה, רָעָה, רָאָה and properly to have the sense of looking upon; whence רָצָה and רָעָה No. 3, to look upon with pleasure, gern sehen, רָעָה No. 1. to pasture a flock; prop. to look after, רָאָה to behold, to see.) Const. absol. Gen. 37:13; Nu. 14:33; Cant. 1:7; followed by an acc. Gen. 30:31; followed by אָ (prop. to look upon), Gen. 37:2; 1 Sam. 16:11; 17:34. Part. רָעֶה subst. a shepherd, Gen. 13:7; 26:20; fem. רָעִיָּה Gen. 29:9. Figuratively to *pasture*, is used—(a) for to govern, to rule, of a prince (compare Hom. ποιμὴν λαῶν), 2 Sa. 5:2; 7:7; Jer. 23:2, seqq.; followed by אָ Ps. 78:71; of God, Ps. 23:1, “Jehovah is my shepherd, I shall not want;” 28:9; 80:2; of a teacher of virtue, Pro. 10:21, שְׁלֵמִים יִרְעוּ רַבִּים “the lips of the righteous feed many,” i. e. lead to virtue. So part. רָעֶה a shepherd, metaph. used of God, Ps. 23:1; of kings and princes, Jer. 2:8; 3:15; Zec. 10:2; c^f a teacher of virtue and wisdom, Ecc. 12:11.—(b) to nourish, to feed. Hos. 9:2, “the floor and wine-press shall not feed them.”

9) *to feed* (intrans.) as a flock, Isa. 5:17; 11:7;

65:25. Followed by an acc. of place, in which a flock feeds, Jer. 50:19; Eze. 34:14, 18, 19; Micah 7:14. Figuratively, *to depasture*, to consume. Mic. 5:5, "they shall eat up (waste) the land of Assyria with the sword." Job 20:26, יַעַר שְׂרִיר בְּאֶהָלוֹ "the (fire) devours what is left in his tent." Jer. 22:22; 2:16, יִשְׁעוּד קֶדֶד "they devour the crown of thy head." Job 24:21, רֹעָה עֲקָרָה "who oppressed the barren woman" (Chald. *confringens*).

(3) to *delight in* any person or thing (compare Lat. *pasci aliqua re*, i. e. to delight in). Chald. *רָעָה* id.; compare Hebr. *רָצָה*; Arab. *رَضَا*. Constr.—(a) followed by an acc. of pers. to delight in any one, to be his companion, Prov. 13:20; 28:7; 29:3.—(b) followed by an acc. of thing, Prov. 15:14, “the mouth of fools *רָעָה אֱוִילֹת* delights in folly,” follows after folly. Ps. 37:3, *רָעָה אֱמוּנָה* “seek after truth.” *רָעָה רוּחַ* to seek after the wind, i. e. folly, Hos. 12:2; compare Isa. 44:20. Compare *רָעוּת רוּחַ* and *רָעוּת רוּחַ*.

PIEL רָעָה i. q. Kal No. 3 (or rather denom. from רָעָה), to join oneself as a companion to any one, Jud. 14:20.

HIPHIL, i. q. Kal No. 1, Ps. 78:72.

HITHPAEL, *to hold intercourse*; followed by תא with any one, Prov. 22:24.

Derivatives, רָעַה, רְעִי No. II. רָעַי, רְעֵי, מְרָעִית, מְרָעָה, רְעִיוּן
[and perhaps רוֹת.]

רָעָה—(1) fem. adj. **רַע** *evil, bad* (see **רַע**).

(2) subst.—(a) *evil* which any one does, Job 20:12; Psa 35:12; or which happens to any one, *calamity*, Gen. 19:19; 44:4. עָשָׂה רָעָה to bring evil upon any one. Gen. 26:29; 1 Kings 2:44, דָּרַשׁ פִּי רָעָה under the word דָּרַשׁ.—(b) *evil, wickedness*. Hosea 10:15, רָעָה רָעָתְכֶם, “your very wicked wickedness.”

רֵעָה constr. **רֵעָהּ**, with suff. **רֵעֶיהָ** Proverbs 6:3 (like **מִקְנֶה**, (**מִקְנִיד**, m., a companion, a friend, i. q. **רֵעַ**, which is more in use, 2 Sam. 15:37; 16:16; 1 Ki. 4:5. Root **רֵעָה** No. 3. The feminine is —

רֵעָה plur. רֵעוֹת *companions*, fem. Psa. 45:15;
Jud. 11:38.

רָעָה inf. f., from the root, רָעַע, *a breakage*, Prov. 25:19; Isa. 24:19.

רֵעַ ("friend (sc.) of God"), [*Reu*] pr. n. m., Gen. 11:18; Gr. *ῥαῦν*, Luke 3:35.

רַעוּיָל ("friend of God"), [*Reuel, Raguel*]
pr. n. m.—(1) of a son of Esau, Gen. 36:4. 10.

(2) of the father of Jethro, Exod. 2:18; Num. 10:29.

(3) 1 Ch. 9:8. But —

(4) Num. 2:14; for this we should read רענאל compare Num. 1:14; 7:42; 10:20.

רעות (f. of the word רעו i. q. רעה, רע, of the form רעל = קח = קחתי, פלה = פלה a man; from the root רעה No. 3).

(1) a female companion, friend, Esth. 1:19; Exod. 11:2; preceded by אשה altera, altera, one, another, Isa. 34:15, 16; Jer. 9:19.

(2) desire, study of any thing. רעות רוח a vain pursuit, Eccl. 1:14; 2:11, 17, 26; 4:4, 6; 6:9; compare רעה רוח Hos. 12:2, and Chald. רעה.

רעות Chald. will, Ezr. 5:17; 7:18; from the root רעה No. 3.

רעי m., pasture, 1 Kings 5:3; from the root רעה No. I.

רעי ("companionable," denom. from רעל), [Rei], pr. n. m., 1 Ki. 1:8.

רעי adj. denom. from רעה, of or belonging to a shepherd, Isa. 38:12; subst. shepherd, pr. pastoral sc. man, Zech. 11:17.

רעי f., a female friend, Jud. 11:37 (where the verb has רעי); a beloved female, Cant. 1:9, 15; 2:2, 10, 13; 4:7. Compare רעל No. 1, a.

רעיו m. i. q. רעות No. 2, desire, study, striving. Eccl. 2:22; רעיון לבו "the striving of his heart." רעיון striving after wind, vain desire, Eccl. 1:17; 4:16. Root רעה No. 3.

רעיון m. Chald. thought, Daniel 4:16; 5:6, 10; 7:28; used of night visions, Dan. 2:29, 30. Root רעה to think.

רעל TO BE STRUCK, TO TREMBLE; kindred to the root רעל (Chald. and Syr. id.). Only found in — Hofhal, id. Nah. 2:4.

Derivatives, רעל, רעל, and pr. n. מרעלה.

רעל m. — (1) reeling (from drunkenness), Zec. 12:2.

(2) pl. רעלות a woman's vails, so called from their tremulous motion, Arab. رعل. Isa. 3:19.

רעליה ("whom Jehovah makes to tremble," i. e. who fears Jehovah), [Reeliah], pr. n. m. Ezr. 2:2; for which there is in Neh. 7:7, רעליה [Raamiah].

רעם — (1) TO RAGE, TO ROAR — (a) as the sea, Ps. 96:11; 98 7; 1 Chron. 16:32. — (b) as thunder

(Syr. ܪܥܡ; to thunder), compare Hiph. and רעם. — (c) as any one with rage, to be angry, see Hiph. (Syr. Ethp. id. Arab. رجم, III. V. to be angry.)

(2) to tremble, Eze. 27:35.

HIPHIL — (1) to thunder (of Jehovah), Ps. 29:3; Job 40:9; 1 Sa. 2:10.

(2) to provoke to anger, 1 Sa. 1:6. Hence —

רעם m. — (1) raging, tumult, noise, Job 39:25.

(2) thunder, Psalm 77:19; 81:8. Metaph. Job 26:14, רעם בבריתו מי יתבונן "the thunder of his power, who perceives it?" i. e. the whole circuit of the divine power, all the mighty deeds which can be declared of God.

רעמה f. — (1) trembling, poet. for the mane of a horse, which in horses of a nobler breed appears to tremble from the fatness of the neck; Job 39:19, החרת לביש צנארו רעמה "hast thou clothed his neck with trembling?" i. e. with a trembling, quivering mane; compare Gr. φάβη mane, from φόβος. The interpretations of others are given and discussed by Bochart, Hieroz. i. p. 118, seqq. and Alb. Schult. ad h. l.

(2) Gen. 10:7; Eze. 27:22 [Raamah], pr. n. of a city of the Cushites, i. e. of Æthiopic origin. LXX. in Gen. renders it Πέγμα, i. e. a town on the Persian Gulf, mentioned by Ptolemy and Steph. Byzant. See Bochart, Phaleg. iv. 5; Michaëlis Spicileg. i. 193.

רעםס [Rameses], Gen. 47:11; Exod. 12:37; Nu. 33:3, 5; and רעםס [Raamses], Exod. 1:11; pr. n. of an Egyptian city, prob. the metropolis of the land of Goshen, built or else fortified by the labour of the Israelites; this city appears to have given its name to the whole province (see Gen. loc. cit.). The name accords with that of several kings of Egypt, Ramses, Ramesses (i. e. "son of the sun"), one of whom apparently built this city, and called it by his own name. See Jablonskii Opusc. ed. te Water, tom. i. p. 136.

רען not used in Kal. Syr. ܪܥܢ denotes the mallow.

PILEL, רען TO PUT FORTH LEAVES, TO BE GREEN, Job 15:32; Cant. 1:16 (although both of these examples may be referred to the adj.). Hence —

רען m. adj. green, of a leaf, Jer. 17:8; of trees growing and flourishing, Deut. 12:2; 2 Kings 16:4. A green tree, metaph. of happiness, Psalm 37:36. 52:10; 92:15. Green (i. e. fresh) oil, Ps. 99:11

רַעַן Chald. id., metaph. of a man flourishing in favourable circumstances, Dan. 4:1.

רָעַע—(1) imp. רָעַע Isa. 8:9, fut. יָרַע TO MAKE A LOUD NOISE (termen). (This primary signification variously modified, is found in all the roots beginning with the letters רע especially רָעַם compare fremo, רָעַר, רָעַשׁ; compare *ποιῶς, ῥάβδος, ῥάβδος*; Germ. raufchen, rasen, raffen; Engl. to rush; also in the syllable רַח, רַח; see under the root רָחַח. The special sense of *breaking, crushing* is found in the roots רָעַע, רָעַץ, רָעַץ; compare רָעַץ; the sense of *trembling*, which arises from being struck, in רָעַל, רָעַל, רָעַל. Specially to *break* (as in Aram.), Psalm 2:9; Job 34:24; Jer. 15:12; and intrans., to be broken, Jer. 11:16.

(2) to be evil (from the idea of raging, being tumultuous, which is referred to an evil disposition; see רָשַׁע, as on the other hand, meekness, a placid and lowly mind is referred to goodness of disposition and mind; see רָעַן); only in pret. רָע, fem. רָעָה, fut. יָרַע (the examples of which I have referred to the root רָעַע p. CCCLIX, B). Farther, to be evil, is, i. q. to be noxious, hurtful; followed by לְ 2 Sam. 19:8; of the eye, to be envious; followed by אֶ Deut. 15:9; of the face, to be sad, Eccl. 7:3.

HIPHIL הִרָעַע, inf. הִרָעַע.—(1) to make evil, e. g. הִרָעַע כַּעֲלֵיהֶם “they make their actions evil,” Mic. 3:4; also to do evil, to do ill, Gen. 44:5, הִרָעַתָּם, “ye have done ill that which ye have done,” das habt ihr übel gemacht. Followed by לְעָשׂוֹר to do ill, to act wickedly, to live wickedly, 1 Ki. 14:9; and with this omitted, id.; Isa. 1:16; 11:9; Ps. 37:8; Prov. 4:16. Part. הִרָעַע Prov. 17:4; pl. מְרָעִים, an evil doer, Isa. 1:4; Ps. 22:17; 37:9.

(2) to do evil to any one, followed by a dat. Ex. 5:23; Nu. 11:11; acc. Nu. 16:15; Ps. 74:3 (compare the same construction in the opp. הִיטִיב, על 1 Ki. 17:20; עַם Gen. 31:7; אֶ 1 Ch. 16:22. Sometimes used of God as bringing calamities, followed by a dat. Jer. 25:6; Ruth 1:21; followed by an acc. Ps. 44:3.

HITHPOEL הִתְרָעַע to be broken in pieces (as by a blow), Isa. 24:19; hence to perish, Pro. 18:24.

[Derivatives, רָעַח, רָעָה, רָע.]

רָעַע Ch. to break, to break in pieces, fut. יָרַע (of the form רָעַע), Dan. 2:40.

PAEL, id., ibid.

רָעַח fut. יָרַע i. q. אָרַח No. I. TO DROP DOWN,

followed by an acc. Prov. 3:20, “the clouds drop down dew;” Ps. 65:12, 13. (Arab. رعب, id.)

HIPHIL, to let drop down (said of the sky), followed by an acc. Isa. 45:8.

רָעַץ i. q. רָעַע and רָעַץ TO BREAK IN PIECES, Exod. 15:6; metaph. to oppress a people, Jud. 10:8.

רָעַשׁ [“TO SHAKE, TO TREMBLE”] TO BE MOVED, TO BE SHAKEN; hence to tremble, as the earth, Jud. 5:4; Isa. 13:13, “the earth shall be moved from its place,” shall tremble (compare Job 9:6); the heaven, Joel 2:10; 4:16; the mountains, Jer. 4:24; Nah. 1:5; the sea-coast, Eze. 26:15. (Arab. رعس, and رعش, to tremble; but the origin of the Hebrew word and the primary notion lies in noise and crashing, which takes place from concussion, see the subst. רָעַשׁ, and under the root רָעַע). Used of the rustling (Rauschen) of grain moved by the wind, Ps. 72:16.

NIPHAL, i. q. Kal, to be moved, shaken (said of the earth), Jer. 50:46.

HIPHIL—(1) to move, to shake, cause to tremble, the heaven and earth, Ps. 60:4; Hag. 2:6, 7; kingdoms, Isa. 14:16; hence to terrify the nations, Eze. 31:16. Specially—

(2) to make a horse leap (as verbs of trembling are applied to leaping, compare נָחַר Piel, הִרָעַל, and the kindred verb to this, רָכַשׁ No. II.), Job 39:20, הִתְרָעִישׁוּ כְאֶרְכָּה “dost thou make (i. e. teach) him to leap like a locust?” lehrst du es hüpfen (galoppiren), wie die Heuschrecke? Hence—

רָעַשׁ m.—(1) noise, tumult (Rauschen, Raffen), e. g. of chariots (Geräusch), Nah. 3:2; Jer. 47:3; of horses running, Job 39:24; of battle (Geräusch), Isa. 9:4; Jer. 10:22; but especially crashing in an earthquake; hence an earthquake, 1 Ki. 19:11; Am. 1:1; Zec. 14:5.

(2) trembling, Eze. 12:18; brandishing of spear, Job 41:21.

רָפָא—(1) prop. TO SEW TOGETHER, TO MEND.

(Arab. رفا, Æth. ረፈለ: id. To this answers the Gr. *ράπτω*. These roots spring from the primary and onomatopoeet. stock רָף, which has the sense of seizing and plucking, *rapiendi* and *carpendi*, Germ. raffen, rupfen (kindred רָוַח raufen), rauben, compare מָרַף, הִרָפַף. This root imitates the sound of a person sewing rapidly.) See Niphal and Piel No. 1. Hence—

(2) *to heal*, pr. a wound, a wounded person (which is done by sewing up the wound), Isa. 19:22; 30:26; Job 5:18; Ecc. 3:3; compare Ps. 60:4; hence a sick person (compare Gr. ἀκείσθαι, i. e. *sarcine* and *sanare*, and Luther's joke, who calls the physicians, unfers Herrn Gottes Fliet, the cobblers of our Lord God); with an acc. of pers. Gen. 20:17; Ps. 60:4; with a dat. of pers. Num. 12:13; 2 Ki. 20:5. Part. רפא a doctor, Gen. 50:2; 2 Ch. 16:12. Impers. Isa. 6:10, לוּ וְרָפָא "and (lest) there be healing done to them," lest they recover.

Metaph. — (a) God is said *to heal* a person, a people, a land, i. e. to restore to pristine felicity, 2 Ch. 7:14; Hosea 7:1; 11:3; Ps. 30:3; as, on the contrary, he is said *to inflict* calamities, see Deut. 32:39; Jer. 17:14; 30:17. Inasmuch as restoration to pristine felicity depends on remission of sins (see Matt. 9:2, seqq.; Mark 4:12; compare Isaiah 6:10; 53:5), to heal — (b) is i. q. *to pardon*, 2 Ch. 30:20; Jer. 3:22; Hos. 14:5. Compare Ps. 41:5; 103:3. Also, to heal is used — (c) for *to comfort*. Job 13:4, רפאי אֱלֹהִים "vain comforters," compare Ps. 147:3; Jer. 6:14; 8:11. (Also, the verb *solor, consolor*, has pr. the sense of healing, restoring, ganj maden, from *solus, ελος*; also Arab. أَسَا to cure, to console.)

NIPHAL — (1) pass. of No. 1, Jer. 19:11.

(2) *to be healed*, whether a disease, Levit. 13:37; or a sick person, Deut. 28:27. Followed by a dat. Isa. 53:5, לָנוּ נִרְפָּא "there was healing to us," i. e. God pardoned us. Water (when bitter and hurtful) is said *to be healed*, when it is rendered salubrious, 2 Ki. 2:22; Eze. 47:8, 9.

PIEL — (1) *to mend, to repair* (a broken altar), 1 Ki. 18:30.

(2) *to heal, as a wound*, Jer. 6:14; the sick, Eze. 34:4; to render (hurtful water) *salubrious*, 2 Ki. 2:21; metaph. *to comfort*, Jer. 8:11.

(3) trans. *to cause to be healed*, to take the charge of healing, Exodus 21:19. Inf. pleon. רפוא Ex. loc. cit.

HITHPAEL, *to cause oneself to be healed*, 2 Ki. 8:29.

Derivatives, רפאה, רפאות, מרפא, and pr. n. רפאל, רפיה, רפאל, רפיה.

Note. Sometimes רפא borrows a signification from the cogn. רפה *to let down, to relax* (and vice versa); part. Piel מרפא weakening, Jer. 38:4, and the derivatives, רפא, מרפא No. II.

רפא — (1) i. q. רפה *flaccid, feeble, weak*, only in pl. רפאים, i. e. *manes*, shades living in Hades, according to the opinions of the ancient Hebrews, void

of blood and animal life (נפש), therefore weak and languid like a sick person (Isa. 14:10), but not devoid of powers of mind, such as memory (Isa. 14:9, seqq.), Ps. 88:11; Pro. 2:18; 9:18; 21:16; Isaiah 26:14, 19.

(2) [Rapha], pr. n. borne by — (a) the ancestor of the Canaanitish nation of the Rephaim (רפאים, which see), 1 Chr. 20:4, seq. Compare also רפה. — (b) 1 Ch. 8:2. — (c) 1 Ch. 4:12. [בית רפא.]

רפאה f. only in pl. *medicines*, Jer. 30:13; 46:11; Eze. 30:21.

רפאת f. *healing*, Pro. 3:8, from the root רפא.

רפאים, only pl. רפאים [Rephaim], gentile noun, *Rephaites*, i. q. רפיה 2 Sam. 21:16, 18, a very ancient nation of the Canaanites beyond Jordan, famous on account of their gigantic stature, Genesis 14:5; 15:20; Isaiah 17:5; compare Deuter. 3:11; the remains of which continued even to the age of David, 2 Sam. loc. cit. In a wider sense, this name appears to have comprehended the gigantic nations of Canaan (see אַמִּימִים, אִמִּימִים, עַנְקִימִים, Deut. 2:11, 20.

רפאל ("whom God healed"), [Raphael], pr. n. 1 Ch. 26:7, compare Παφάηλ, Tob. 9:5.

רפד fut. ירפד TO STREW, TO SPREAD OUT, Job 41:22 (cogn. רבד).

PIEL — (1) *to spread out* a bed, Job 17:13.

(2) *to support*, i. e. *to refresh* a wearied person, Cant. 2:5. Compare מַצֵּד No. 2.

Derivatives, רפידה and the geogr. names רפידים, רפיד.

I. רפה fut. apoc. ירה — (1) pr. TO CAST, TO THROW, i. q. רפה, πίπτω, whence pr. n. רפה (casting forth, throwing down), specially —

(2) *to cast down, to let fall*, especially the hand, bie hand fallen lassen, see Piel, Hiphil. In Kal intrans. *to decline* as the day, i. e. to draw to a close, Judges 19:9; used of hay in the fire, i. e. to sink down, Isa. 5:24; followed by מן *to relax, to desist* from any person or thing, Ex. 4:26; Jud. 8:3; Neh. 6:9.

(3) *to be let down*, especially of the hand, 2 Ch. 15:7, אֶל-יָדָיו יִרְפּוּ "let not your hands hang down," i. e. be not lazy in the work. *Relaxed hands* are very often ascribed to those who have lost their courage. 2 Sa. 4:1, וַיִּרְפוּ יָדָיו "and his hands were let down," his courage was gone, Isa. 13:7; Jer. 6:24; 50:43; Eze. 7:17; 21:12; Zeph. 3:16. Used also of a person himself Jer. 49:24, רָפְתָה יָדָיו.

"Damascus (i. e. its inhabitants) has become faint-hearted."

NIPHAL, *to be slack, remiss, idle*, Ex. 5:8, 17.

PIEL, *to let down*, e. g. wings, Eze. 1:24, 25; a girdle (i. e. to loosen), Job 12:21. Specially *to let down* any one's hands, i. q. to destroy his courage (compare Kal No. 2), Jer. 38:4; Eze. 4:4.

HIPHAL, הִרְפָּה, imp. and fut. apoc. הִרְפֵּה and הִרְפֶּה—(1) *to let down* the hand. 2 Sam. 24:16, הִרְפֵּה יָדְךָ "let down thy hand," i. e. stop from inflicting plagues. Followed by מִן for, to desert, to forsake any one, Josh. 10:6. Without יָד, to let down (the hand), i. e. *to desist*, followed by מִן from any person or thing, Jud. 11:37; Deu. 9:14.

(2) *to leave off* any thing, e. g. a work begun, Neh. 6:3; instruction, Prov. 4:13; any person, i. e. *to desert* him, i. q. וָלֹב Neh. 6:3; Deuteron. 4:31; 31:6, 8; Josh. 1:5; Ps. 138:8. Absol. Ps. 46:11, "leave off (your own attempts) and know." 1 Sa. 15:16.

(3) *to let* any one go (opp. to, to lay hold of, to detain); followed by an acc. Cant. 3:4; Job 7:19; 27:6.

HITHPAEL, *to shew oneself remiss*—(a) to be lazy, Jos. 18:3; Prov. 18:9.—(b) to lose one's courage, Prov. 24:10.

Derivatives, רָפָה, רָפִיּוּן.

II. רָפָה stands not unfrequently for רָפָה to heal, (compare אָרַף No. II. = רָפָה). In this sense there occurs imp. רָפֵה (for רָפָה) Ps. 60:4; fut. תִּרְפֶּינִי Job 5:18.

NIPHAL, נִרְפָּה Jer. 51:9; inf. הִרְפֵּה Jer. 19:11; fut. יִרְפֶּי 2 Ki. 2:22.

PIEL, יִרְפֵּי Jer. 8:11.

רָפָה ("casting down," "throwing down," i. e. a hero, a champion, a giant) [Raphah], pr. n.—(1) of an ancient giant, whose descendants, who were also giants, were called הִרְפָּה יִלְדֵי and רָפָאִים; see that word.—(2) 1 Ch. 8:37; for which there is 1 Ch. 9:43, רָפָיָה [Raphaiah], ("whom Jehovah healed").

רָפָה m.—(1) *slack, remiss*; especially with יָדִים added, 2 Sam. 17:2. יָדִים רָפוֹת slack hands, Job 4:3; Isa. 35:3; as indicating faint-heartedness.

(2) *infirm, feeble*, Num. 13:18.

רָפוּא ("healed"), [Raphu], pr. name, m. Num. 13:9.

רָפָה an unused root; Arabic رَفَحَ to be rich; whence—

רָפָה [Raphah] pr. n. m ("riches"), 1 Ch. 7:25.

רָפִידָה f. *support, prop* of a litter. LXX. ἀνάκλιτρον. Vulg. *reclinatorium*. Cant. 3:10. Root פָּר Piel No. 2.

רָפִידִים ("props," "supports"), [Rephidim], pr. n. of a station of the Israelites in Arabia Deserta Ex. 17:1; 19:2.

רָפָה ("whom Jehovah healed"), [Raphaiah] pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.—(3) 1 Ch. 7:2.—(4) 1 Ch. 9:43; compare רָפָה No. 2 (5) Neh. 3:9.

רָפִיּוּן m., *slackness, remissness*, with the addition of יָדִים of a faint heart, Jer. 47:3. See the root רָפָה No. 2.

רָפַשׁ and רָפַשׁ (which are used without distinction) fut. יִרְפֹּשׁ Eze. 34:18; 32:2, TO TREAD WITH THE FEET; especially to disturb water by treading; cogn. to רָמַח.

NIPHAL, Prov. 25:26, מַעְיֵן נִרְפָּשׁ "a troubled fountain."

HITHPAEL הִתְרַפַּשׁ prop. to let oneself be trampled under feet, i. e. *to prostrate oneself*. Prov. 6:3; Ps. 68:31, מִתְרַפֵּשׁ כֶּסֶף "prostrating himself with fragments of silver," i. e. submissively offering (for tribute) pieces of silver.

Derivative מִרְפָּשׁ.

רָפַם Chald., *to trample down*, Dan. 7:7.

רָפָסוֹת f. plur., *rafts*, 2 Ch. 2:15; apparently a word of the later Hebrew for דִּבְרוֹת 1 Kings 5:23; which appears to be compounded of רָפַשׁ (Arab. رَفَسَ, Æth. ረፍ) a raft; and רָפַד to spread; according to others of רָמַח and Talmud. אֶסְרָא a raft.

רָפָה an unused root, which had, I suppose, the primary signification of *to pluck off* (see רָפָה); which connects many glosses which the Arabic lexicographers give very confusedly under the word رَفَعَ, as to suck breasts, to eat herbs, to sew up (compare רָפָה), to take hold of any one, as a fever. Hence is derived رَفَعَ, fold, flock of sheep; to which, without doubt, answers the Mishnic וּפָתָה (רָפָה), of the form רָפָתָה from רָפָה, דָּלָת from סָלָת, an ox-stall; Baba Bathra, ii. § 3; vi. § 4 (prop. *præsepe, manger*, out of which they *pull* down the hay; Germ. Staufe; comp. מִרְיָה and אֶבְיָה); and the Biblical word רָפָתִים ox-stalls; which see. רָפָה Job 26:11; see under the root רָפָה.

רַפַּךְ HITHPAEL, TO LEAN ONESELF, TO REST UPON; followed by **עַל** Cant. 8:5 (Arab. رَفَعَ, VIII. id.).

רַפֵּשׁ see **רַפַּם**.

רַפַּשׁ an unused root (cogn. to **רַפַּשׁ** and **רַפַּת**); to trample with the feet, as if to break something to pieces, to disturb water; whence—

רַפֵּשׁ m., mud, mire, Isaiah 57:20 (with the Talmudists id.; compare transp. **רַפֵּשׁ** excrement).

רַפַּת only in plur. **רַפָּתִים** Hab. 3:17, ox-stalls, as the Hebrew interpreters rightly give it. See as to the etymology and talmudic use, under the root **רַפַּח** **ת**. In this word, although servile, is retained in the plur.; compare **רַפָּתוֹת**, **רַפָּתוֹת**. Besides the roots mentioned under the root, the following words might be com-

pared, Arabic **رَفَعَ**, **رَفَعَ**, **رَفَعَ**, and even **رَفَعَ** straw, fodder for cattle; also so called from the idea of plucking. LXX. Vulg. *præsepia*.

רַפֵּן m. (from the root **רַפַּץ**), a fragment (of silver), Ps. 68:31.

רַפֵּן m., a runner; see **רַפֵּן**.

רַצָּה (I) i. q. **רַצֵּן** TO RUN. Inf. absol. **רַצֵּה**. Eze. 1:14.

(II) i. q. **רַצָּה**; whence at least **רַצֵּה** for **רַצֵּה** Eze. 43:27.

רַצָּה not used in Kal. Arab. رَضَد to observe; especially in order to lie in wait, to lie in wait.

PIEL, to observe insidiously, Ps. 68:17.

רַצָּה (Arab. رَضِيَ, رَضِيَ) (1) TO BE DELIGHTED with any person or thing (prop., I believe, to delight in the appearance; Germ. gern sehen; see under **רַעַה** No. 1, 3); followed by **בְּ** Ps. 49:14; 147:10; 149:4; Isa 42:1 (where, from the preceding context, we must supply **בְּ**); followed by an acc. of pers. and thing, Ps. 102:15; Job 14:6; Jer. 14:10. Specially to receive graciously anyone bringing gifts, Gen. 33:10; Mal. 1:8; God, the sacrifices and prayers of men, Ps. 51:18; Job 33:26; Eze. 20:40; compare Ps. 77:8; Am. 5:22 (where an accus. must be supplied). Followed by **עִם** of pers.; pregn. to delight in the association of any one, Ps. 50:18; Job 34:9 (comp. **רַעַה** No. 3). Followed by an inf., Psalm 40:14, **רַצָּה** **לְהַצִּילִי** "be pleased to deliver me." Part. pass. **רַצִּי** pleasant, agreeable to any one, Dent. 33:24; Esth. 10:3.

(2) i. q. Hiphil, to satisfy, to pay off, Lev. 26 34, 41; 2 Ch. 36:21.

NIPHAL—(1) to be graciously accepted, as a sacrifice (see Kal No. 1), Lev. 7:18; 19:7; 22:23, 27; also 1:4; 22:25, in which passages there is added a dative of benefit, **לָכֶם**, **לָהֶם**. Of the same meaning is **רַצֵּה** Lev. 22:20.

(2) pass. of Kal No. 2 and Hiphil, to be paid off Isa. 40:2.

PIEL, to make any one well pleased, i. e. to ask or seek his favour, Job 20:10, "his children shall seek the favour of the poor," or, what comes much to the same thing, "shall conciliate (or reconcile themselves to) the poor," by restoring the goods taken from them, compare Arab. رَضَا II. to conciliate.

HIPHIL, to pay, to pay off, i. q. Talmud **הִרְצָה** (pr. to appease a creditor, compare the Germ. befriedigen, and the obsolete vergnügen, for to pay), Lev. 26:34, "then the land shall lie waste, and shall pay the sabbaths (she owes)." Compare Kal No. 2 and Niphal.

HITHPAEL, to make oneself pleasing, to obtain any one's favour, followed by **אֵל** 1 Sa. 29:4.

Derivatives, pr. n. **רַצָּה** [רַצִּי], and—

רַצֵּן m.—(1) delight, satisfaction (Böhle gefallen), Pro. 14:35; **רַצֵּה** Isa. 56:7; Jer. 6:20; and **עֲלֵרַצֵּן** Isa. 60:7, to be pleasing, acceptable (to God), to be approved.—Ex. 28:38, **יְהוָה** **לִפְנֵי** **יְהוָה** "to (conciliate) favour for them before Jehovah," i. e. that they may be accepted of Jehovah, comp. Lev. 22:20, 21; 19:5, **רַצֵּה** **לָכֶם** "that ye may be accepted," or, that your sacrifice may be accepted; Lev. 22:19, 29; 23:11.

(2) a delight, that with which any one is delighted, Prov. 11:1, 20; 12:22; 15:8; 16:13; specially what is pleasing to God, Pro. 10:32; Mal. 2:13.

(3) will, pleasure, i. q. Ch. רַעִית, pr. that which pleases any one, like the French *tel est mon plaisir*, Ps. 40:9; 103:21. **עָשָׂה כְּרַצֵּנוֹ** to do according to one's will, Est. 1:8; Dan. 8:4; 11:3, 16; followed by **בְּ** of pers. to treat any one as one pleases, Neh. 9:24, 37; Est. 9:5. Used of wicked pleasure and wantonness, Gen. 49:6.

(4) goodwill, favour, as of a king, Pro. 16:15, 19:12; especially of God, Ps. 5:13; 30:8; Isa. 49:8. **בְּזַמַּן** in the time in which one may be received to favour. Meton. benefits, Ps. 145:16; Deut. 33:23.

רַצָּח—(1) TO BREAK, OR TASH IN PIECES (Arab. رَضَح and رَضَح). See Piel No. 1, and the noun **רַצָּח**.

(2) *to kill, with an acc.* Num. 35:6, seqq.; more fully *הָרָצָה* 'נָפֶשׁ Deut. 22:26, compare *הָרָצָה* 'נָפֶשׁ under the word *הָרָצָה* No. 2, c.

NIPHAL, pass. of Kal No. 2, Jud. 20:4.

PIEL—(1) *to dash in pieces*, Ps. 62:4.

(2) i. q. Kal No. 2, but iteratively (like *הָרָצָה*), *to kill many, to act the homicide*, 2 Ki. 6:32; Isa. 1:21; Hos. 6:9.

רָצָה m.—(1) *a breaking in pieces*, Ps. 42:11, "with a breaking in my bones," i. e. with my extreme grief.

(2) *outcry*, into which any one breaks (compare *הָרָצָה*, Eze. 21:27, where it is joined with *הָרָצָה*).

רָצִיָא ("delight"), [*Rezia*], pr. n. m. 1 Chr. 7:39.

רָצִין (Arab. رصين "firm," "stable," or i. q. *רוֹץ* "a prince"), [*Rezin*], pr. n.—(1) of a king of Damascus, Isa. 7:1.—(2) Ezr. 2:48; Neh. 7:50.

רָצַע TO PIERCE THROUGH, TO TRANSFIX, Ex. 21:6. (Arab. رص, Conj. IV. id.)

Derivative, *מִרְצָע*.

רָצַח TO ARRANGE STONES together for a pavement, TO TESSELATE, Cant. 3:10. (Arabic رصف idem.)

Derivatives, *רָצַח*, *רָצַחָה*, *מִרְצָחָה*.

רָצָה m.—(1) *a stone* on a hearth, on which meat was roasted or bread baked. 1 Ki. 19:6, *עֲצֵת רָצָה*, "a cake cooked upon the stones." The Rabbins understand hot coal, compare *רָצָה*.

(2) [*Rezep*], pr. name of a city subdued by the Assyrians, Isa. 37:12; perhaps Πρωάφα of Ptolemy (page 350, ed. Basil), situated in Palmyrene; Arabic رصافة.

רָצָה f.—(1) i. q. *רָצָה* *a baking stone*, Isa. 6:6. Vulg. *calculus*. LXX. and Rabbins render it *hot coal*.

(2) *a tessellated pavement*, Est. 1:6; 2 Ch. 7:3; Eze. 40:17, 18.

(3) [*Rizpah*], pr. n. of a concubine of Saul, 2 Sa. 3:7; 21:8.

רָצִיָא fut. *רָצִיָא*, *רָצִיָא* (for *רָצִיָא*), Isaiah 42:4; Ecc. 12:6, compare *רָצִיָא* Jer. 50:44 (Arab. رضى) cogn. to *רָצַע* and *רָצַח*.

(1) TO BREAK, TO BREAK IN OR DOWN. Isaiah 42:3, *הָרָצָה* "a crushed reed," das eingeſchnittene Rohr (Vulg. *quassata*). Isa. 36:6; 2 Ki. 18:21. It differs from *שָׁבַר* to break off, see Isa. 42:3.—Intrans. *to be broken*, Ecc. loc. cit.

(2) figuratively, *to oppress, to treat violently*, often joined with *עָשָׂה* 1 Sam. 12:3, 4; Amos 4:1; Isaiah 58:6; Deu. 28:33.

NIPHAL *רָצִיָא* pass. of Kal No. 1, Ecc. 12:6; Ezek 29:7.

PIEL *רָצַח*—(1) i. q. Kal No. 1, but more forcible *to break in pieces*, Ps. 74:14.

(2) i. q. Kal No. 2, Job 20:19; 2 Ch. 16:10.

POEL *רָצַח* i. q. Kal and Piel No. 2, Jud. 10:8. But *רָצַח* Nah. 2:5, belongs to the root *רוֹץ* to run.

HIPHAL, fut. conv. *וְרָצַח* (so as to differ from *וְרָצַח* to make to run), Jud. 9:53, *to break in pieces*.

HITHPOLEL, *to dash one another, to struggle together*, Gen. 25:22.

Derivatives, *רָצַח*, compare *מִרְצָה* No. II.

רָק (from *רָקַע* No. I)—(1) adj. *thin, lean* (used of cows), Gen. 41:19, 20, 27.

(2) it becomes an adv. of limitation, restriction, *only, alone*. Job 1:15, *רָק אֲנִי לְבַדִּי*, "only I alone." Gen. 47:22, "only the land of the priests he bought not." 1 Sa. 1:13; Jud. 14:16; Am. 3:2; 2 Chron. 28:10; 33:17, and frequently. Also, of exception, *only, except, provided*, Isa. 4:1, "we will eat our own bread,...only let us bear thy name." Specially—(a) when a negation precedes, it is, *only, besides, save that, except*. 2 Ch. 5:10, "there was nothing in the ark *לְפָנֵינוּ* except the two tables." 2 Ki. 17:18. Joshua 11:22, "there were not left of the nation of the Anakim *לְפָנֵינוּ* except in Gaza." 1 Ki. 15:5.—(b) it is prefixed to adjectives (equally with *אֵל* No. 2, a—c), as *רָק* *nothing except evil*, nur böse, eitel böse. 1 Ki. 14:8, *רָק הַיָּשָׁר*, "only what is right," weiter nichts als was recht ist. Deut. 4:6. Hence—(c) it has a kind of confirming sense. Gen. 20:11, *רָק אֵין יְרֵאתָ אֱלֹהִים בְּמָקוֹם הַזֶּה*, "surely the fear of God is not in this place," prop. it cannot be otherwise than—i. e. no doubt, surely.

Note. Sometimes this particle, when placed at the beginning of a sentence, must be referred not to the next but to some more remote word. Isaiah 28:19, *רָק וְהָיָה הָיָה דְבַר שְׁמוּעָה* "to have heard only the rumour causes terror." Ps. 32:6, *רָק לֹא יִגְעוּ* "as to the flood of great waters, to him only (the righteous) they shall not approach." The same is the case with the particles *אֵל* Gen. 16:13, *אֵל* 34:14.

רק see ריק.

רק m. with suff. רָקָה (from רָקַק No. II), *spittle*, Job¹:19; 30:15; Isa. 50:6.

רָקַב fut. יִרְקַב TO ROT, TO DECAY (used of wood), Isa. 40:20. Metaph. Pro. 10:7; comp. the Rabbinic phrase, "rottenness comes up upon his name." Hence—

רָקַב masc. *decay* of bones, Prov. 12:4; 14:30 (metaph. used of fear pervading the bones, Hab. 3:16); of wood, *rotten wood*, Job 13:28; Hos. 5:12.

רָקִיבֹן m. id., Job 41:19.

רָקַד TO LEAP, TO SKIP, Ecc. 3:4. Figuratively, the phrase is used to *skip* for fear (compare Hiph. נָתַר Piel), Ps. 114:4, 6. (Syr., Pa., id. The primary idea appears to be that of trampling the ground with one's feet, see רָקַץ).

PIEL, *to spring, to dance*, 1 Ch. 15:29; Isaiah 13:21; Job 21:11; used figuratively, of a chariot driven rapidly over rough ways, Nah. 3:2; Joel 2:5.

HIPHIL, prop. *to cause to leap*, i. e. to tremble, used of the mountains, Ps. 29:6. Comp. Kal, also רָעַשׁ and נָתַר.

רָקִיקָה f. (from the root רָקַק No. I), properly, *something thin*. Hence—

(1) *the temple* (שְׁחֵלֶף), part of the head, Jud. 4:21, 22; 5:26.

(2) poet. for *cheek*, Cant. 4:3; 6:7. Compare *tempora*, Prop., ii. 24, 3.

רָקוֹן ("thinness"), [Rakkon], pr. n. of a maritime town of the Danites, Josh. 19:46.

רָקַח TO SPICE, TO SEASON oil for making ointments, Ex. 30:33. (The primary idea appears to be in *making* the spices *small*, which are mixed with the oil, comp. under רָקַק, and רָבַל אֲבֻקֹת Cant. 3:6.) Part. רָקִיחַ *an ointment maker*, 30:35; Ecc. 10:1.

PUAL, pass., 2 Ch. 16:14.

HIPHIL, *to season* (flesh), Eze. 24:10.

Derivatives, מְרַקֵּחַ, מְרַקֵּחִים, מְרַקֵּחִים, מְרַקֵּחִים.

רָקִיחַ m. *spice*. יַיִן הָרָקִיחַ spiced wine, i. q. מְסָדָה Cant. 8:2.

רָקִיחַ m. *ointment*, Ex. 30:25.

רָקִיחַ m. *an ointment maker, perfumer*, Neh. 3:8. Fem. רָקִיחָה 1 Sa. 8:13.

רָקִיחִים m. pl. *ointments*, Isa. 57:9.

רָקִיעַ m. Gen. 1:6, 7, 8; Psalm 19:2; fully רָקִיעַ הַשָּׁמַיִם Gen. 1:14, 15, 17, 20, etc. *the firmament of heaven, spread out* like a hemisphere above the earth (from the root רָקַע), like a splendid and pellucid sapphire (Ex. 24:10, compare Dan. 12:3), to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean (Gen. 1:7; 7:11; Ps. 104:3; 148:4; compare, however, Gen. 2:6). LXX. στερέωμα. Vulg. firmamentum. Luth. Bestie.

רָקִיקָה m. (from the root רָקַק No. I.) *a thin cake, a wafer*, Ex. 29:2, 23; Lev. 8:26.

רָקַם prop. i. q. רָנַם No. 3, TO ADORN WITH COLOURS, TO VARIEGATE (Arab. to mark with points, Conj. II. to draw lines, to write). Hence רָקְמָה. Specially *to variegate* a garment, to weave it of variously coloured threads. Part. רָקֵם the weaver of such texture, Ex. 26:36; 27:16; 28:39; 38:18 (it differs from רָקַב a worker in colours). In Spanish and Italian the verb *recamar, ricamar* (borrowed from the Arabic) is applied to the art of needlework, a signification which was formerly ascribed also to the Hebrew word; but see, on the other hand, Ps. 139:15, compare Job 10:11, and A. Theod. Hartmann, Hebräerin, vol. iii. p. 138, seqq.

PUAL, pass. *to be wrought*, used of the formation of the embryo in the womb [of the formation of the members of Christ's mystical body], Ps. 139:15. Hence—

רָקֵם (i. q. رَكَمٌ "flower garden," prop. "variegated"), [Rekem], pr. n.—(1) of a town of the Benjamites, Josh. 18:27.—(2) m.—(a) of a king of the Midianites, Nu. 31:8; Josh. 13:21.—(b) 1 Ch. 2:43.—(c) 1 Ch. 7:16. And—

רָקֵמָה fem.—(1) *something versicoloured, variegated* (baß Bunte), of the pinions of the eagle, Ezek. 17:3; of stones of various colours, 1 Ch. 29:2. Comp. מְרַקֵּחַ. Specially—

(2) *a variegated garment*, Eze. 16:13, 18; 27:16. Plur., Ps. 45:15. Dual רָקֵמָתִים Jud. 5:30.

רָקַע (cogn. to רָקַק)—(1) TO BEAT, TO STRIKE the earth with the feet, as in indignation, Eze. 6:11; in exultation, 25:6.

(2) to spread out by beating, (see Piel), and simply, to spread out, e. g. God the earth, Ps. 136:6; Isa. 42:5; 44:24. (Syr. to make firm, to found.)

(3) to tread down, 2 Sa. 22:43.

PIEL, *to spread out by beating, as a thin plate*,

Ex. 39:3; Nu. 17:4; hence *to overlay* with a thin plate, Isa. 40:19.

PUAL, part. *spread out* (with the hammer), Jer. 10:9.

HIPHL, i. q. Kal No. 2, *to spread out* (heaven), Job 37:18.

Derivatives, רָקַע and —

רָקַע m. plur. *thin plates*, Nu. 17:3.

I. רָקַק prop. *TO BEAT, TO POUND*, specially, *to spread out by beating, to make thin*. Arabic intrans. رَقَّ, *to be thin*. (Cognate roots are رָקַע, רָקַע, which have the primary sense of pounding, and רָקַק, which have that of making small.)

Derivatives, רָקַק, רָקַק, רָקַק, and pr. n. רָקַת.

II. רָקַק i. q. יָרַק *TO SPIT, TO SPIT OUT*. (An onomatopoeic root, like the cogn. רָקַק, compare Lat. *scree*.) Followed by פָּ *to spit upon* any one, Lev. 15:8 (fut. יָרַק).

Derivative, רָקַק.

רָקַת (i. q. Chald. רָקַת, Arab. رَقَّة, "a shore"),

[*Rakkath*], pr. n. of a town in the tribe of Naphtali, standing, according to the Rabbins, where afterwards Tiberias was built, Josh. 19:35.

רָשָׁה poor, see רָשָׁה.

רָשָׁה an unused root, Chald. רָשָׁה *to have leave, to be permitted* ["to be able"], רָשָׁה *leave, power, whence* —

רָשָׁה m. *permission, power* of doing any thing, Ezr. 3:7.

רָשָׁה see רָשָׁה beginning.

רָשָׁה *TO WRITE, TO COMMIT TO WRITING*, Dan. 10:21. Arab. رَشَم id.

רָשָׁה Chaldean id. Fut. יָרַשָׁה Dan. 6:9.

PEN, רָשָׁה pass. 5:24, 25.

רָשָׁה fut. יָרַשָׁה. — (1) prop. *TO MAKE A NOISE, or TUMULT*, see adj. רָשָׁה Job 3:17; Isaiah 57:20; and Hiphil, Job 34:29. (Syr. رَاس Aph. *to agitate*; رَاس commotion, disturbance; also رَاس *to be disturbed*; kindred roots are רָשָׁה and others, which have been treated of under רָשָׁה.) Hence —

(2) *to be unrighteous, wicked* (compare the same transition of meaning in the root רָשָׁה), 1 Ki. 8:47;

Dan. 9:15; Eccl. 7:17; opp. to רָשָׁה. Pregn. followed by כִּן *wickedly to depart from* (God), Psa. 18:22.

(3) *to have an unrighteous cause, to be guilty* (opp. to רָשָׁה), Job 9:29; 10:7, 15.

HIPHL — (1) *to declare guilty, or unrighteous, i. e. to condemn* any one, used of a judge (opp. to רָשָׁה), Ex. 22:8; Deu. 25:1; Job 32:3; Isa. 50:9; used of the person who gains his cause, Isa. 54:17. Hence simply, *to overcome*. 1 Sa. 14:47, of Saul, "and whithersoever he turned himself יָרַשָׁה his cause overcame," i. e. he was the victor: this arises from victory being regarded as the reward of a righteous cause, defeat, the punishment of wickedness, compare צָרָה, צָרָה No. 4, וְכָה *to be innocent*,

Syr. لَمَّ *to conquer*. LXX. ὑπεζέτω. Vulg. *superabat*. But it may also be taken in the primary signification, and rendered *to cause perturbation, terror*.

(2) intrans. *to act unrighteously, wickedly*, 2 Ch. 20:35 (with רָשָׁה), 22:3; Job 34:12; Dan. 12:10. Pregn. 11:32, מְרַשְׁעֵי בְרִית "those who wickedly desert the covenant."

Derivatives, רָשָׁה, רָשָׁה, רָשָׁה.

רָשָׁה adj. — (1) *wicked, unrighteous*, Genesis 18:23; Job 9:24; 15:20; 20:29; Ps. 1:1, 4, 5, 6; 3:8; 7:10; 9:18; 11:6; and very frequently. Opposed to צָדִיק. Sometimes (but however, rarely) used of the Gentiles (גִּוִּים) as oppressing the Israelites (עַמִּי), Isa. 14:5; Ps. 9:6; compare רָשָׁה Psalm 84:11; 125:3; and Greek ἀνομοί of the Gentiles, 1 Macc. 2:44; 3:5; Act. 2:23.

(2) *having an unrighteous cause* (in a forensic sense), Ex. 23:7; Deu. 25:1.

(3) *guilty, liable to punishment*, Gen. 18:23, 25. רָשָׁה guilty of death, Nu. 35:31.

רָשָׁה with suffix רָשָׁה masc. *wickedness, unrighteousness*, Psalm 5:5; 45:8; and frequently. Opp. to צָדִיק. רָשָׁה אֲצִירָהוּ wealth wickedly acquired, Mic. 6:10. רָשָׁה מֵאֵי נִי רָשָׁה wicked, i. e. deceitful, fraudulent balances, Mic. 6:11. Specially, used for *fraud, falsehood*, Prov. 8:7 (opp. to אֱמֶת). Plur. רָשָׁה things done wickedly, Job 34:26.

רָשָׁה f. — (1) *wickedness, unrighteousness*, Isaiah 9:17; Mal. 3:15; specially, *fraud, falsehood* (compare צָדִיק No. 2). Pro. 13:6

(2) *something done wickedly*, Deu. 25:2.

רָשָׁה see רָשָׁה.

רָשַׁף an unused root, to *inflame, to burn, to kindle*, cognate to **שָׂרַף**, **שָׂרַב**. Sam. id.

נֶשֶׁף m.—(1) *a flame*, Cant. 8:6; comp. Chald., Ps. 78:48. Targum.

(2) *lightning*, *Psa.* 78:48. Hence poet., 76:4, רֶשֶׁתִּי *"lightnings of the bow,"* i.e. arrows, and *Job* 5:7, בְּנֵי רֶשֶׁת *"sons of lightning,"* i.e. ravenous birds flying with the rapidity of lightning.

(3) *a burning fever, a plague*, by which the body *is inflamed* (compare חֲמָה *heat and poison*). Deu.32:24: לֶחֱמִי רָשָׁף "consumed with pestilence," Hab. 3:5 (where there is in the other hemistich דֶּבֶר *plague*).

(4) [*Resheph*], pr. n. 1 Ch. 7:25.

רָשַׁע (cogn. to רָצַע) TO BREAK, TO BREAK IN
PIECES, not used in Kal.

POEL, id. Jer. 5:17.

PUAL, pass. Mal. 1:4.

Derivative, pr. n. **פֶּרֶשׁ־יֵשׁ**.

רֶשֶׁת with suff. **רֶשֶׁתִּי** pr. inf. of the verb **רָשַׁת** in the sense of taking, and seizing, f. *a net*, Ps. 57:7; 9:16; 31:5; Lam. 1:13. **פָּרַשׁ רֶשֶׁת** על to spread, or cast a net upon something. Eze. 12:13; 17:20; 32:3. **מַעֲשֵׂה רֶשֶׁת** "net-work," Ex. 27:4.

רְתוּק m. a chain, Ez. 7:23. Plur. רְתוּקוֹת 1 Ki. 6:21; from the root רָתַק.

רָתַח TO BOIL, TO BUBBLE UP, not used in Kal.
(Syr. and Ch. id.)

PIEL, *to make to boil*, Eze. 24:5.

PUAL, *to be hot*, of the bowels, metaph. of an emotion of the mind, Job 30:27.

HIPHIL, i. q. PIEL, Job 41:23. Hence—

רָתַח m. *boiling*, only pl. Eze. 24:5.

רָתַם, TO BIND horses TO a chariot, Mic.1:13.
(Compare **אָסַר** No. 4.) Arab. **رَمَ** IV. to bind a
thread round the finger. Hence—

רְתֵם m. (1 Ki. 19:4 כחיב, f.) pl. רְתֵמִים 1 Kings 19:4, 5; Job 30:4; Psalm 120:4; according to the Hebrews, and Jerome, *juniper*; more correctly, i. q. Arab. رْتَم, *genista, broom* (spartium junceum, Linn.), a shrub growing in the deserts of Arabia, with yellowish flowers, and a bitter root, which the poor were accustomed to eat (Job loc. cit.). It is so called from binding, like *juncus a jungendo*, Sinsfen from the verb binden. See Cels. Hierobot. tom. i. p. 246. Oudmann, Vermischte Sammlungen aus der Naturkunde, fasc. 2, chap. 8.

רִתְמָה ("genista"), [*Rithmah*], pr.n. of a station of the Israelites in the desert, Nu. 33:18, 19.

רִתַּק not used in Kal, TO TIE, TO BIND. Arab.
 رَتَق, to close, to sew together.

NIPHAL, Ecc. 12:6 קרי (in a contrary signification), *to be unbound, loosed*. כתיב has יִרְחֹק *to be removed*.

PUAL, *to be bound*, Nah. 3:10; whence רָתוּק and—

רתקות f. pl. *chains*, Isa. 40:19.

רָתַת, an unused root, i. q. רָטַט and Aram. רָחַת;
 לִ; to be terrified; whence—

רִתָּת m. *terror*, Hos. 13:1. Aram. רְחִיתָא id.

v

The letter **ſ** was used anciently without distinction, before the invention of diacritic marks, to designate both the simple sound of *s* and the thicker sound, which in German is expressed by *ſch*, in English by *sh*. The same is still the case with *s* in the Irish language, as *ſold*, solace; and *ſe* (pron. *she*), he; *ſi* (pron. *she*), she. After these grammatical distinctions were introduced, the lighter sound was marked by a point on the left horn, the thicker by one on the right.

For the Hebrew ψ the Chaldeans often, and the Syrians always (as not having the letter Sin), substituted σ , as שֶׁבֶר, שָׁבֵר, שֶׁבֶּר; but the Arabs, by a

peculiar property of their language, in almost all these roots have ש, as שָׁנָא, שָׂכַר; שִׁבְלָה, שָׁכַר, שָׁכַח, etc. (just as the people of Wirtemberg pronounce the German s with a stronger sibilant, ifst, as if isfst); the Arabs rarely retain س, as سَلَى, سَلَى. In the Hebrew language itself kindred letters are — (a) the other sibilants, as שׁ, ס, צ, ז, see page DLXXV, A ; also, שָׁפַן, שָׁפַץ, שָׁפַח, שָׁפַח, שָׁפַח, שָׁפַח, שָׁפַח to strain; שָׁפַח and שָׁפַח to ferment. — (b) sometimes the aspirates, just like Greek σc, sus; σλγk, silva; compare שָׁפַח i. q. הָרַח to spread out; סָלַח, סָלַח i. q. הָלַךְ to go; שָׁפַח = אָרַג to intertwine, to weave.

very often also in the formation of roots a sibilant is prefixed to a biliteral stock, as שָׁנַב i. e. נָכַב to be high; שָׁנָה i. q. נָהָה, etc.; compare γράφω, *scribo*; γλύφω, *sculpo*; ριζώ, *strideo*; tego, *στέγω*; fallo, *σφάλω*, and many others.

["שָׁנָה an unused root. Derivative, שָׁנָה."]

שָׁנַר an unused root, cognate to the verbs שָׁרַר (which see), שָׁרַר to boil, to boil up, to ferment, compare שָׁרַר to boil up, to break forth (an ulcer). (In the western languages of the same stock is German *suar*, in Ottfr.; Anglo-Sax. *sur*; Germ. *fauer*.) Hence—

שָׁנָה m. *fermentation, leaven*, Ex. 12:15, 19. (Ch. שָׁנָה id.).

שָׁנָה pr. inf. fem. of the verb שָׁנָה (for שָׁנָה), with suff. שָׁנָה, once contr. שָׁנָה Job 41:17 (where other copies have שָׁנָה).

(1) *raising up*, Job 41:17; *lifting up*, sc. of countenance, Genesis 4:7. See the root שָׁנָה No. 1, letter c.

(2) *eminence, a place rising up* in the skin; hence any *spot*, Levit. 13:2, 10, 19; and even one where the skin is deeper. Compare verse 2 and 3, 4.

(3) *excellency, majesty*, Genesis 49:3; Job 13:11.

(4) *a sentence, decree* of a judge (compare שָׁנָה No. 4, and שָׁנָה No. 1, letter f), Hab. 1:7. Others take it here to be pride.

שָׁבַךְ TO INTERTWINE, i. q. שָׁבַךְ; whence—

שָׁבַךְ m. pl. שָׁבַכִּים *lattice work*, 1 Ki. 7:17.

שָׁבַכָה f.—(1) *a net*, Job 18:8.

(2) *lattice work*, with which the capitals of columns were surrounded, 2 Ki. 1:2; 1 Ki. 7:18, 20, 41.

שָׁבַכָה *sambuca*; see שָׁבַכָה.

שָׁבַם an unused root and of doubtful meaning.

Arab. شَم to be cold. Jo. Simonis ascribes to it the sense of the verb שָׁבַם to be sweet-scented. Hence—

שָׁבַם ("coolness," or "sweet smell"). [*Shebam*], Num. 32:3; and שָׁבַמָה [*Shibmah, Sibmah*], *ibid.*, verse 38; Josh. 13:19; Isaiah 16:8, 9; pr. n. of a town of the Reubenites, which abounded in vines.

שָׁבַע and שָׁבַע—(.) TO BE OR BECOME SATISFIED OR SATIATED. (Arab. شَبَعَ id. I place the pri-

mary idea in abundance of drink; compare שָׁבַע; although in the common use of the language this verb is more employed as to food than as to drink) Frequently used of one satisfied with food, Deut. 31:20; Ruth 2:14; Isa. 44:16, etc.; more rarely of one who is so with drink, i. q. שָׁבַע Am. 4:8; hence used of a well-watered land, Pro. 30:16; Ps. 104:16. It is ascribed to the soul (see שָׁבַע No. 2), Eccl. 6:3; and metaph. to the eye which is satisfied with seeing, Eccl. 1:8; compare Isa. 53:11; Ps. 17:15. Constr. absol. Hos. 4:10; Ps. 37:19; followed by an acc. of the thing, as שָׁבַע לֶחֶם to be satisfied with bread, Ex. 16:12; Job 27:14; Eccl. 5:9; followed by מִן Pro. 14:14; 18:20; Job 31:31; followed by שָׁבַע Ps. 65:5; 88:4; followed by שָׁבַע before an inf., Eccl. 1:8. Metaph. it is said, to be satisfied with money, Eccl. 5:9; with shame, Lam. 3:30; Hab. 2:16; with contempt, Psa. 123:4; with calamity, Ps. 88:4.

(2) Sometimes the notion of *weariness* and *loathing* is added, Isa. 1:11; Job 7:4; Pro. 25:17. שָׁבַע יָמִים to be full of days, 1 Chron. 23:1; 2 Chron. 24:15.

PIEL, *to satisfy*, Eze. 7:19; followed by two acc. of pers. and thing, Ps. 90:14.

HIPHL, *to satisfy*; followed by an acc. of pers. Ps. 107:9; followed by two acc. of pers. and thing, Ps. 132:15; followed by מִן of the thing, Eze. 32:4; Ps. 81:17; followed by שָׁבַע of thing, Ps. 103:5. Once followed by שָׁבַע of pers. and acc. of thing, Ps. 145:16. Metaph. Ps. 91:16.

Derivatives, the five following nouns—

שָׁבַע m. *plenty, abundance* of food, Gen. 41:29, seqq.; Prov. 3:10.

שָׁבַע m. adj. *satisfied, satiated*, Prov. 27:7; 1 Sam. 2:5. Metaph.—(a) in a good sense, abounding in anything, e. g. שָׁבַע רִצּוֹן abounding in (divine) favour, Deut. 33:23.—(b) in a bad sense, *satiated with troubles*, i. e. abounding in them, Job 14:1; 10:15. Hence, with the additional idea of weariness, שָׁבַע יָמִים *satisfied with life*, Gen. 35:29; Job 42:17; and simply שָׁבַע Gen. 25:8.

שָׁבַע m.—(1) *satiety, fulness*. לְשָׁבַע to the full, Ex. 16:3.

(2) *abundance*, Ps. 16:11.

שָׁבַע f. Eze. 16:49, and—

שָׁבַע f. *satiety, fulness*. לְשָׁבַע to the full, Isa. 23:18; Eze. 39:19.

שָׁבַר TO LOOK AT, TO VIEW, followed by שָׁבַר Neh.

8:13, 15. (Ch. קבר, which see. Arab. سبر to examine, e.g. a wound.) The primary idea appears to be that of digging out and exploring, which is proper to the stock בר, פר, compare קבר, פאר, פאר, פאר; also קבר and קבר.

PIEL—(1) *to expect, wait for* (prop. to look for, compare זפה Piel No. 2), Ruth 1:13.

(2) *to hope*, Est. 9:1; followed by אל and ל of pers. Ps. 104:27; 119:166; Isa. 38:18 (where others, by comparison with the Syr. ܠܡܢܢ, render, to celebrate; Aram. Peal and Pael id.; comp. Lat. spero). Hence—

שבר always with suff. שברי hope, Ps. 119:116; 46:5.

שנה not used in Kal, i. q. Aram. סנה TO BE OR BECOME GREAT, TO INCREASE. (Cognate is ננה, with a prefixed sibilant, see under נ p. DCCLXXXIII, A.) Only found in—

HIPHL—(1) *to make great*, followed by ל Job 12:23.

(2) *to magnify, to extol with praise*, Job 36:24.

Derivative, שניא.

שנה Ch. id.; fut. Dan. 3:31, שנה "your peace be multiplied," a form of salutation; Dan. 5:26; Ezr. 4:22.

שנב i. q. רם, but (except Deut. 2:36) only found in poetry.—(1) *TO LIFT ONESELF UP* (cogn. to the root שנב, compare שנה i. q. ננה), Job 5:11.

(2) *to be lofty, of an inaccessible city*, Deu. 2:36. NIPHAL, *to be high*, Prov. 18:11. Figuratively—(a) *to be most high*, of God, Ps. 148:13; Isa. 2:11.—(b) *to be set in a high place; hence to be safely protected*, Prov. 18:10, compare משיג.—(c) *to be hard to be understood*, Ps. 139:6.

PIEL, *to set on high, to exalt* any one; always metaph.—(a) *to make powerful*, Isa. 9:10.—(b) *to protect safely*, Ps. 20:2; 69:30; 91:14; followed by מן from an enemy (compare מן No. 3, a), Ps. 59:2; 107:41.

PUAL, pass. of Piel, letter b, Pro. 29:25.

HIPHL, *to exalt oneself, to shew oneself exalted*, Job 36:22.

Derivatives, משנב, and pr. n. שנוב.

שנב a root of uncertain authority, see שנו No. II. ["a spurious root"].

שרה i. q. שנה TO BECOME GREAT, TO INCREASE, Job 8:7, 11; Ps. 92:13.

HIPHL, *to cause to increase, to increase*, Psa. 73:12.

שגוב ("elevated"), [Segub], pr. n. m.—(1) 1 Ch. 2:21, 22.—(2) 1 Ki. 16:34 בתיב, for which there is שגוב קרי.

שגיא m. great, Job 36:26; 37:23, from the root שגא.

שגיא Ch.—(1) great, Dan. 2:31.

(2) much, many, Dan. 2:48; 4:9.

(3) adv. very, greatly, Dan. 2:12; 5:9, from the root שגא.

שר or שרה see שרים.

שרד not used in Kal, prob. TO BE STRAIGHT, LEVEL; compare the kindred שרה. Arab. سد Conj. I. IV. to tend straight to the mark; II. to lead straight. Conj. X. to be straight; سديد one who goes straight to the mark.

PIEL, *to harrow, i. e. to level* [smooth down the furrows of] a field, Isa. 28:24; Job 39:10; Hosea 10:11.

Derivative, pr. n. שרים.

שרה an unused root, prob. i. q. שרד TO LEVEL intrans. to be level. Arab. سدا to spread out (compare הרה). Hence—

שרה const. שרה with suff. שריה, plur. absol. שרות Ex. 8:9, const. שרי Isa. 32:12, and שרות Neh. 12:29; with suff. שרותם, שרותיהם m.—(1) a plain (pr. level, tract); hence שרה ארם the plain, or plain country of Syria, i. e. Mesopotamia, i. q. שרה ארם Hos. 12:13. Also used of the main land as opposed to the sea, Eze. 26:6, 8.

(2) a field—(a) a meadow, which is ploughed and sown (Sud Saatefeld), Gen. 23:17; 47:20, 24; opp. to vineyards and gardens, Ex. 9:25; 22:4; Nu. 20:17; Ruth 2:2.—(b) collect. fields, country (feld, land), opp. to the city, villages, or camps, hence שרה איש a man of the field (living in the fields, not in tents), said of Esau a hunter, Gen. 25:27, שרה חית beasts of the field, wild beasts, Gen. 2:20; 3:14; ביהמת השרה 1 Sa. 17:44, id.—(c) field of a city, Neh. 12:29; also the borders of a people; שרה העמלקי the field or borders of the Amalekites, Genesis 14:7; 32:4; שרה מואב the borders of the Moabites, Gen. 36:35. Once used of the countries, empire of a king, and meton. of his subjects. Ecc. 5:8, "a king שרה נער who is served (honoured by his people."

שָׂדֵה i. q. שָׂדֵה *plain, field*, but only poet. Psalm 8:8; 50:11; 80:14; Deut. 32:13, etc. ' is the proper and primitive Arabian form, in common use in Arabic for שָׂדֵה, as I have shewn in Heb. Gramm. p. 56, 147, 181; Lehrs. p. 158; Jo. Simonis took שָׂדֵה incorrectly for pl. i. q. שָׂדִים, but see Ps. 96:12.

שָׂדִים plur. (from the sing. שָׂדֵה, a plain, a field, from the root שָׂדָה); hence [*Siddim*], pr. n. עֵמֶק הַשָּׂדִים (valley of the plains) the plain of the cities of Sodom and Gomorrha, from the sinking of which, the Dead Sea has come into existence, Gen. 14:3, 8, 10.

שָׂדָה i. q. שָׂדָה to set in a row, to arrange. Hence—

שָׂדָה f. *order, rank* of soldiers, 2 Ki. 11:8, 15; of planks, 1 Ki. 6:9.

שָׂה (for שָׂה or שָׂהָ ["for שָׂהָ"]) const. שָׂה, with suff. שָׂהוּ Deu. 22:1, and שָׂהוּ 1 Sa. 14:34 (both from שָׂה). Arab. شَاةٌ and شَاةٌ comm. *a sheep or goat*, a noun of unity, to which answers the collect. צֶאֱנָן (which see) a flock of sheep or goats, Gen. 22:7, 8; 30:32; Ex. 12:3, seq. Where the particular species are to be distinguished more accurately, it is said, Deut. 14:4, שָׂה קְצִיָּים וְשָׂה עֵזִים "one of the flock of sheep and one of the flock of goats," i. e. a sheep, a goat. Compare שָׂה and שָׂה.

שָׂהָ an unused root, i. q. אִמְרָה, Arab. شَهِد to bear witness, to be an eye-witness, compare שָׂה to be present. Conj. III. to behold something before one. Hence—

שָׂהָ (with Kametz impure, like participles Peal in the Aramaean dialects) m. *a witness*, once found, Job 16:19. Whence—

שָׂהָתָא f. a Chald. (and Syr.) word (used by Laban, an Aramean), in its emphat. state, *witness, testimony*, Gen. 31:47.

שָׂהָה an unused root, i. q. שָׂהָה, to be round (of the same family as שָׂהָה, whence שָׂהָה the moon. The derivative of this noun is—

שָׂהָהִים m. plur., *little moons*, ornaments worn on the necks of men, women, and camels, Jud. 8:21, 28; Isa. 3:18. LXX. *μηνίσκοι*. Vulg. *lunulae*.

שָׂהָה to be grey-headed; see שָׂהָה.

שָׂהָה i. q. שָׂהָה *entangled branches*, 2 Sam. 18:9; see שָׂהָה.

I. **שָׂהָה** i. q. שָׂהָה No. I., TO GO BACK, 2 Sam. 1:22; where, however, several MSS. and printed editions read שָׂהָה.

II. **שָׂהָה** i. q. שָׂהָה No. II., TO HEDGE ABOUT, TO FENCE. In Kal not used.

PILPEL, שָׂהָה to *hedge about* (a vineyard). Isa. 17:11, בַּיּוֹם נִסְעָה תִּשְׁתַּחֲוֶה "in the day that thou plantedst (it) thou didst hedge (it) about." Kimchi and Aben Ezra render תִּשְׁתַּחֲוֶה thou didst make it great, *cause it to grow*; as if from שָׂהָה the same as שָׂהָה, but the previous explanation is preferable.

שָׂהָה see שָׂהָה to plaster with lime.

שָׂהָה once found Gen. 24:63, "Isaac had gone out *שָׂהָה בְּשָׂדֵה*;" Vulg. *ad meditandum in agro*; so that שָׂהָה would be the same as שָׂהָה No. 4. But LXX. Aqu. Symm., express, *ad colloquendum*, sc. with his friends, or with his servants tending herds in the field; compare שָׂהָה No. 1; and this appears to be preferable. Aben Ezra and Syr., *ad deambulandum, to take a walk*; compare Arabic سَاحَ Med. Ye, to wander; especially on account of religion; but this signification appears to be secondary, derived from that of chaunting and pious meditation.

שָׂהָה i. q. שָׂהָה TO GO OR TURN ASIDE to any thing, Ps. 40:5.

Derivatives, שָׂהָה, שָׂהָה.

שָׂהָה TO FENCE ABOUT, TO HEDGE IN (Arab شَوَّكَ Med. Waw, to fence with thorns; شَوْكَة, شَوْكَة a thorn. See the kindred verbs שָׂהָה No. 2; שָׂהָה and שָׂהָה; also שָׂהָה and שָׂהָה, which appear to be from שָׂהָה with the middle radical hardened. To this also answer Sanscr. *sākhā*; Persian شاخ foliage, branch). Metaph. Job 1:10, יִתְּכֶה בְּעֵרֹו "thou fencest round him," i. e. thou guardest him. But the same phrase is also used in a bad sense, for, *to stop up the way before any one*, Hos. 2:8 (compare Job 3:23).

PILPEL שָׂהָה to *intertwine, to weave*. Job 10:11, בְּעֵצֵי מוֹת וְיִדְרִים תִּשְׁכַּבְנִי "thou hast interwoven me with bones and sinews;" compare Ps. 139:13.

Derivatives שָׂהָה and שָׂהָה; also—

שָׂהָה m., Jud. 9:49; and שָׂהָה f., ver. 48, *a branch* (Chald. שָׂהָה and שָׂהָה; Syr. سَاح id.).

שוכה ("a hedge" = ה, ח) [*Socoh, Shochoh, Socoh*], pr. n. of a town in the plain country of Judah, Josh. 15:35. [Prob. there were two towns of this name; the one in the mountains, Josh. 15:48; the other in the plain, Josh. 15:35. Both of these appear now to bear the same name, Shuweikeh אשויק, Rob. 195, 343.]

שוכתי [*Suchathites*], Gent. n. of an unknown town שוכה 1 Ch. 2:55.

שחים and שים fut. ישים apoc. ישים, once ישים Ex. 4:11; imp. שים; inf. absol. שום constr. שום; more rarely שים Job 20:4; gener. TO PUT, TO SET, TO PLACE; τίθεμαι (Syr. *ܫܡܐ*; *Æth.* *ሠጋጥ: ሠጋጥ*; id.; less frequent is *ሠጋጥ* Med. Ye, to set, to constitute, e. g. a price.) Specially—

(1) to put, i. q. to set, to place (setzen, stellen), when referring to persons and things which stand upright, or are rather regarded as standing than as lying prostrate. Gen. 2:8, וַיִּשֶׁם אֶת-הָאָדָם "and there (in the garden) he placed man." שום בֵּית בְּנֵה to put any one in prison, 2 Ch. 18:26. Hence—(a) to place a plant, for, to plant; like the Lat. *ponere arborem*; Arab. *نصب* Isa. 28:25.—(b) שום בָּנִים to set, i. e. to beget children (Germ. *Kind* in die Welt setzen), Ezr. 10:44; compare *θεσθαι παῖδα ὑπὸ ζώῳ*, Hymn. Ven. 256, 283.—(c) שום בֵּית to construct a nest or habitation (in a rock), Num. 24:21.—(d) to dispose an army, to set in array (סִבֵּר), Josh. 8:2, 13; bands of soldiers (רִשְׁמִים), Job 1:17; and without an accus. id., 1 Ki. 20:12; Eze. 23:24 (compare Hiphil 21:21). In like manner intrans., 1 Sa. 15:2, שום לוֹ בְּדֶרֶךְ "he set himself in the way." There is the same ellipsis in the verbs שָׁבַע No. 1, a, and שָׁתַּח. —(e) to constitute (τίθεμαι, Acts 20:28); e. g. a king, Deu. 17:15; a prince, Hos. 2:2; judges, 1 Sa. 8:1; followed by two acc., 1 Sam. loc. cit.; followed by an acc. and לָּ Gen. 45:9; Ex. 2:14; followed by an acc. and לָּ to be set over, put in charge of any thing, Ex. 1:11; 5:14; 1 Sam. 18:5.—(f) to found (as if to place a foundation), as the world, Job 34:13; a people, Isa. 44:7; divine right, Isa. 42:4. To this belongs the phrase in which God is said שום שְׁמוֹ to place his name (anywhere), i. e. to set his seat anywhere (to occupy the temple or holy place), Deut. 12:5, 21; 14:24; 1 Ki. 9:3; 11:36; 2 Ki. 21:4; i. q. שָׁבַע Deu. 12:11; 26:2.—(g) to set (to constitute) a statute, Gen. 47:26; a place (to determine it), Exod. 21:13.

(2) to put, to place, to lay, inanimate things, so

that they lie down; Germ. *legen*, followed by אֶ in any place (*hineinlegen*), Gen. 31:34; 44:1; Deut. 10:2 Job 13:27, תָּשַׁם בְּסֶדֶר רַגְלִי "thou hast put my feet in the stocks," followed by לָּ upon any place, to set on (*darauf legen*), Gen. 9:23; 22:6; שום יָד לָּ to put the hand on the mouth, as done by a person imposing silence on himself, Job 21:5; 29:9; followed by אֶ id. 1 Sa. 19:13. שום אֵשׁ to set fire to, to set on fire, 1 Ki. 18:23, 25. Specially—(a) שום שְׂמָלוֹת to put garments on oneself (*die Kleider anlegen*), Ruth 3:3; compare לָּ No. 1, a.—(b) absol. to put, lay down, sc. a pledge (*ein Pfand einlegen, setzen*), Job 17:3. Compare Arab. *وضع* Conj. III, i. q. *وضع*; Gr. *τιθεσθαι*, Passow, letter A, 8.—(c) to put, to impose on some one anything to be done, followed by לָּ of pers. Ex. 5:8, 14; 22:24; or to be suffered, followed by אֶ Deu. 7:15; also, to attribute to any one (guilt, *eine Schuld zur Last legen*), followed by לָּ Jud. 9:24; לָּ Deu. 22:14, 17; אֶ 1 Sa. 22:15; Job 4:18.—(d) שום שְׁמוֹ to put or impose a name on any one (*ὄνομα θεῖται τινι*, Od. xix. 403; *ὄνομα θεσθαι*, xix. 406), Dan. 1:7; and with a somewhat different construction, Jud. 8:31, וַיִּשֶׁם אֶת-שְׁמוֹ אֲבִינֶלֶךְ "and he set his name Abimelech." Neh. 9:7, and Chald. Dan. 5:12.—(e) שום לְנֶגְדוֹ to put before one's own eyes, used of things which we regard highly, Psalm 54:5; 86:14.—(f) followed by אֶ to propound, to explain anything to any one, Job 5:8; in like manner, followed by אֶ אֲנִי to declare, to signify, Exod. 17:14.—(g) to lay up as in a treasury. Job 36:13, "the wicked אֵשׁ יִשְׁמִי lay up (in their heart) wrath;" i. e. they keep it with them, they retain wrath, they indulge in anger and envy, they do not piously turn to God. So rightly Umbreit. Commonly, "they heap up (as it were) the (divine) wrath," *θησαυρίζουσι ἑαυτοῖς θυμὸν* (Romans 2:5). Similar to this is the phrase—(h) שום לָּ לֵב to lay up on the heart; Germ. *etwas zu Herzen nehmen* [Engl. to lay to heart], to let anything remain in the heart and mind, Isa. 57:1, 11 (Gr. *θεσθαι ἐν καρδίᾳ*); also, שום אֶל לֵב 2 Sam. 13:33; ש' קָלֵב 1 Sa. 21:13, to be moved, to be anxious. Followed by a gerund, Mal. 2:2, and אֵשׁ לֹא (lest, that not) Dan. 1:8, to take care lest anything be done. Ellipt. Ps. 50:23, שָׁבַע, "who takes care of the way," i. e. his manner of life.

(3) to put, to place, to set, i. e. to direct, to turn in any direction, as—(a) שום עֵינַי לָּ to set the eye on, see לָּ No. 1, e.—(b) שום פָּנִים לָּ to set the face on or towards, in various senses, see פָּנִים No. 1, letter c—e.—(c) שום לָּ לֵב to set the heart upon, to attend, Isaiah

41:22; Hag. 2:15, 18 and without לב Isa. 41:20; Job 34:23; 37:15; Jud. 19:30. Compare חָכַן לב and חָכַן id. Followed by עַל of the thing (to or towards anything), Job 1:8; אֵל Exod. 9:21; דֵּי Deut. 32:46; Ere. 40:4; followed by בְּ (without לב), Job 23:6; but 1 Sam. 9:20, לֵב לֵב שׁוֹם is to set the heart and mind on, i. q. לֵב עַל שׁוֹם. — From the signification of *constituting* (see above, No. 1, letter c) arises —

(4) *to make or render* any one so or so, τὸ θέλει i. q. ποιῆσαι (see Passow, h. v. letter B), Ex. 4:11, מִי יִשׁוֹם אֵלָם "who maketh the dumb?" Followed by two acc. Ps. 39:9, "make me not the reproach (object of reproach) of the wicked;" Ps. 40:5; 91:9; 105:21; Job 31:24; followed by an acc. and לֵב Gen. 21:13, 18; Job 24:25; Isa. 5:20; 23:13; followed by an acc. and בְּ (to make any one like such a one), Gen. 32:13, "I will make thy seed as the sand of the sea;" 1 Ki. 19:2; Isa. 14:17. There seems to be a blending of two constructions in Isa. 25:2, שָׂמַתָּ מַעֲרִיר לְלֵךְ "thou hast made of a city ruins," for עִיר לְלֵךְ or מַעֲרִיר לְלֵךְ, unless it be deemed better to supply שָׂמַתָּ (עִיר) מַעֲרִיר לְלֵךְ. — More rarely absol. *to make, to do* i. q. עָשָׂה (compare examples, No. 1, letter f), Gen. 6:16, "and thou shalt make the door of the ark in the side of it." שׁוֹם אֲתוֹת to do signs, i. e. miracles, Ex. 10:2; Ps. 78:43. Hence —

(5) followed by a dat. *to make, to prepare* for any one, is often i. q. *to give*, as לֵב שׁוֹם to give peace to any one, Num. 6:26; לֵב שׁוֹם קְבוֹד to give honour to any one, Josh. 7:19; Isa. 42:12, compare Ps. 66:2; לֵב שׁוֹם רַחֲמִים to give compassion to any one, Isa. 47:6. Compare Gr. *θεῖναι τιμι ἄλγεια, πένθος, φῶς*, see examples, Passow, B, No. 2.

HIPHIL i. q. Kal. Imp. הִשִּׁיטִי, either *attend*, see Kal No. 3, c, or *range*, sc. the battle, see Kal No. 1, d, Ezc. 21:21; and part. מְשִׁיטִים (attending) Job 4:20.

HOPHAL, once, Gen. 24:33 קָרַי. (See יָשַׁם.)

Derivatives, תְּשׁוּמָה, תְּשׁוּמָה [not so placed in Thes.], and pr. n. יִשְׁמָאֵל.

שׁוֹם Ch. *to put, to place, to set*, specially — (a) *to constitute* any one, to prefer (to an office), Ezr. 5:14. — (b) *to put*, i. e. to give, to promulgate an edict, Dan. 3:10, 29; 4:3; Ezr. 4:19, seq. Compare Gr. *νομοθεῖν*, Lat. *ponere legem*, Syr. *ܢܘܡܝܬܐ*. — (c) שׁוֹם יָשַׁם to impose a name on any one, to give a name, Dan. 3:12. — (d) שׁוֹם לֵב to endeavour towards something (prop. to direct the heart or mind unto), Dan. 6:15. — (e) שׁוֹם לֵב to regard (set the mind to) any thing, Dan. 5:12.

I. שׁוֹר fut. יִשָּׂר i. q. שָׂרָה (which see).

(1) TO CONTEND, Hos. 12:5.

(2) *to hold dominion*, Jud. 9:22.

HIPHIL הִשָּׂר *to constitute princes*, Hos. 8:4.

II. שׁוֹר an onomatop. root, i. q. נִשָּׂר TO SAW. fut. יִשָּׂר 1 Ch. 20:3.

III. שׁוֹר i. q. סוֹר TO GO BACK, Hos. 9:12.

שׁוֹרָה f. series, row, order, from the root שָׂרָה

No. 1. Arab. ^{سورة} series, row of stones. Isa. 28:25, וְשָׂם חֶטֶה שׁוֹרָה "and he places (plants) the wheat in rows," שׁוֹרָה in acc. put adverbially, *reihenweise* Jerome, *per ordinem*.

שׁוֹרֵק see שׁוֹרֵק.

שׁוֹשׁ and שׁוֹשׁ fut. יִשָּׂשׁ, once יִשָּׂשׁ Isa. 35:1, imp. שׁוֹשׁ, inf. absol. שׁוֹשׁ, constr. שׁוֹשׁ TO REJOICE, TO BE GLAD (prop. to leap, to spring, see סוֹס), Job 3:22, followed by עַל Deut. 28:63; 30:9; followed by בְּ in any thing, Isa. 65:19; Ps. 119:14; specially שׁוֹשׁ בִּיהוָה Ps. 40:17; 70:5; followed by suff. Isa. 35:1, יִשָּׂשׁוּם "they shall rejoice for these things" (which are spoken of in the preceding chapter).

Derivatives, מְשׁוֹשׁ, מְשׁוֹשׁ.

שָׁח m. a thought, Amos 4:13. Root שָׁח to meditate.

שָׁחָה TO SWIM, Isa. 25:11.

HIPHIL, *to inundate*, Ps. 6:7. Hence —

שָׁחוּ f. (Milel, Segolate form, for שָׁחוּ) a swimming, Eze. 47:5.

שָׁחוּק see שָׁחוּק.

שָׁחַט TO SQUEEZE OUT grapes, Genesis 40:11 (Chald. סָחַט id.).

שָׁחַק i. q. צָחַק (which see. [Compare Æthiop. ሠሐቀ: ሠሐቀ: and Zab. ܠܫܠܫܐ]), but more used in the later Hebrew — (1) TO LAUGH, Ecc. 3:4. Followed by לָּ to smile upon, Job 29:24; followed by עַל to deride, to laugh at any thing, Ps. 52:8; Job 30:1; followed by לָּ id., but specially in contempt, to laugh at in contempt, especially, a person threatening to do much, but able to do nothing, Job 5:22; 39:7, 18, 22; 41:21; Pro. 31:25.

(2) i. q. Pi. No. 3, Jud. 16:27.

PIEL יִשְׁחַק, fut. יִשְׁחַק — (1) to joke, to jest (prop. to laugh repeatedly), Jer. 15:17.

(2) *to play, to sport*, e.g. as children, Zec. 8:5; marine animals, Ps. 104:26; compare Job 40:20, 29; also used of the play of arms and skirmishes, (Σάρμαγῆ), 2 Sa. 2:14.

(3) *to dance* to music vocal and instrumental (just as we speak of *playing* on an instrument), Jud. 16:25; 1 Sam. 18:7; 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29; Jerem. 30:19, קוֹל מְשַׁחֲקִים "the voice of dancers" (and singers) Jer. 31:4, מְשַׁחֲקִים "in the chorus of dancers," Pro. 8:30, 31.

HIPHIL, *to laugh at in scorn, to deride*, followed by על 2 Chr. 30:10.

Derivatives מְשַׁחֵק, pr. n. יִשְׁחָק. i. q. יִצְחָק, and —

שְׂחָק & שְׂחוֹק m. — (1) *laughter*, Ecc. 2:2; 7:3, 6; Job 8:21.

(2) *derision, scorn*, meton. of its object, Job 12:4; Jer. 20:7.

(3) *jest*, Pro. 10:23.

שָׂט, plur. שְׂטִים *deviations* from what is right, sins, Hosea 5:2, i. q. שְׂטִים Ps. 101:3; from the root שָׂטָה [in Thes. from שָׁטָה].

שָׁטָה fut. apoc. יִשָּׁט. TO DECLINE, TO TURN ASIDE. (Aram. שָׁטָה id.) Followed by מַעַל 7:25. Specially used of adulterous wives, Nu. 5:12; with the addition of הָאִשָּׁה 5:19, 20, 29. Compare זָנָה No. 1.

שָׂטָם fut. יִשָּׂטָם (cogn. to שָׂטָה) TO LAY SNARES for any one, TO FOLLOW hostilely, Genesis 27:41; 50:15; Job 16:9; 30:21. Specially, to lay a noose or trap, whence the derivative מְשַׂטֵּם.

שָׂטָן i. q. שָׂטָם, Syr. شطن id., Arab. شطن id., Ps. 38:21; 109:4. Part. שָׂטָן *lierein wait, adversary*, 71:13; 109:20, 29. Hence —

שָׂטָן — (1) *adversary* (Arabic شيطان), as in war, an enemy, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Ps. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way to resist him;" verse 32.

(2) With the art. הַשָּׂטָן (*adversary, kar' éřoxhēn*) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is *Satan, the devil*, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God,

Zec. 3:1, 2; Job 1:7; 1:2, seq.; compare Apoc. 12:10, ὁ καθ' ἑαυτὸν τῶν ἀδελφῶν ἡμῶν, ὁ σαττανὶς αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. But it is a groundless opinion of Alb. Schultens, Herder, and Eichhorn, that Satan, in the book of Job, is different from the Satan of the other books, and is a good angel employed to examine into the manners of men; and on this account, whenever in the early part of this book he is mentioned, they would read, ὁ ἁγῶς i. e. περιδεύτης (from the root שָׁטָה); this notion has now been rejected by all interpreters. And —

שִׁטְנָה f. — (1) *accusation, letter of accusation*, Ezr. 4:6.

(2) [*Sitnah*], pr. n. of a well, so called on account of the contention which Isaac had with the Philistines, Gen. 26:21.

שִׂיָּה m. (for נִשְׂיָּה) *elevation, height*, Job 20:6; i. q. נִשְׂיָּה, from the root נָשָׂא.

שִׂיָּהוֹן (for נִשְׂיָּהוֹן "lifted up"), [*Sion*], pr. n. of a mountain which more commonly bears the name of Hermon, Deu. 4:48.

שִׁיב TO BE HOARY (hoary-haired), 1 Samuel 12:2. (Syr. شَاب and Arab. شاب Med. Ye, id.) Part. שִׁיב *hoary, old*, Job 15:10. Hence —

שִׁיב m. 1 Ki. 14:4; and שִׁיבָה f. — (1) *hoary hair* (of an old man), Genesis 42:38; 44:29, 31. שִׁיבָה a hoary-headed man, Deu. 32:25.

(2) *old age*, Gen. 15:15; 25:8. Meton. *an old person*, Ruth 4:15.

שִׁיג m. *withdrawing, going away*, 1 Ki. 18:27; from the roots שָׁג, שָׁג to go away.

שִׁיד TO COVER WITH LIME (Arab. شان id.) Deu. 27:2, 4. Hence —

שִׁיד m. *lime*, Deu. 27:2, 4; Isa. 33:12; Am. 2: (as to this passage, compare Isa. 33:12).

שִׁיָּה i. q. שָׂה (which see), a sheep or goat.

שִׁיחַ — (1) pr. TO PRODUCE, TO BRING FORTH, TO PUT FORTH (comp. Syr. مَدَّب to germinate, to flourish; APHEL مَدَّب to put forth shoots, buds, and Med. quiesc. اَمَّس to dare, pr. to lift oneself up, مَدَّب bushes, and Heb. שִׁיחַ No. 1). In Hebrew —

(2) *to speak*, pr. to utter with the mouth, comp. אָמַר No. 1. Followed by לְ to speak to any one, Job 12:8; with suff. Prov. 6:22, תִּשְׁקַח "he shall

speak with thee." Followed by ש to speak of any one, Ps. 69:13.

(3) to sing, Jud. 5:10; Ps. 145:5. Followed by ש to celebrate anything in song, Ps. 105:2, and in a bad sense, to lament, to complain, Ps. 55:18; Job 7:11.

(4) to talk with oneself, i.e. to meditate, especially on divine things, Ps. 77:4, 7; followed by ש of the thing, Ps. 119:15, 23, 27, 48, 78, 148; 77:13. Compare syn. קנה.

PIEL שוחה to meditate, Psalm 143:5; to think upon anything, Isa. 53:8.

Hence שח, שחה, and—

שח m.—(1) a shrub, bush, see the root No. 1 [in Thes. this first signification is taken as a distinct root], Gen. 2:5. Pl. Gen. 21:15; Job 30:4, 7.

(2) speech, discourse, 2 Ki. 9:11.

(3) quarrel, Job 7:13; 9:27; 21:4; 23:2; Ps. 142:3; 1 Sa. 1:16.

(4) meditation, 1 Ki. 18:27; in mockery of Baal, as not answering the supplications of his priests, it is said לו שח "he has a meditation," i.e. he is so entirely taken up with meditating that he cannot hear; or, from signif. No. 2, "he has a discourse" (conversation) with some. LXX. ἀδολεσχία αὐτῷ ἐστὶ, the Greek word denoting both meditation and conversation.

שח f. meditation, especially pious, relating to divine things, Ps. 119:97, 99. Job 15:4, שח לפני "meditation before God." Germ. Anbacht.

שח to put, see שח.

שח pl. שחים m. (from the root שח No. 1), thorns, Nu. 33:55. (Arabic شاك a thorn.) From the same root is—

שח (read soch), m. a hedge, Lam. 2:6. [In Thes. from שח.]

שח f. a sharp weapon, pr. a goad, a thorn, so called from the resemblance, Job 40:31. (Arab. شوكة goad, sharp weapon.)

I. שח an unused root, i. q. Ch. שח to look at, to contemplate; Syr. and Sam. שח to expect, to long for; Sam. שח an eye. Nearly related to this among the Hebrew roots are, שח, שח, שח No. II, and transp. שח; also, in the Indo-Germanic languages, Gr. θεω, Lat. scio, Ital. sagio (præsagio), saguo, sagax, Goth. saighan, Germ. schauen, sehen).

Derivatives, שח—שח, שחית, שחית.

II. שח also appears to have had the sense of cutting; whence שח a knife, which see.

שח ("hill," "watchtower," like the Samarit. סכיה), [Sechu], pr. name of a region near Ramah, 1 Sa. 19:22.

שח m. i. q. מִשְׁכִּית intellect, understanding, and its seat, the heart, the mind, Job 38:36. Compare as to this passage סכיה, page cccxxi, A. Others take it to be phenomenon, meteor, but this does not accord with the context.

שח f. image, form, appearance. Isa. 2:16, וְכָל-שְׁכִיית הַחֲקָדָה, well rendered in the Vulg. omne quod visu pulchrum est; in which phrase all the things which, verse 13—16, had been separately enumerated, are again summed up. ["flag of a ship, standard; compare Samarit. סכיה."]

שח m. a knife, Pro. 23:2; verbal of Piel from the root שח. (Ch. סכין, and Arab. سكين id. Of the same family apparently are ζάγκλη, ζάγκλον, σάγκλον, sickle, σιδελ).

שח m. a hireling, Exod. 22:14; Lev. 19:13. Isa. 16:14, "in three years שח according to the years of a hireling;" i.e. this shall come to pass at this very time, the event shall no longer be deferred, just as a hireling does not protract his daily work beyond the agreed hour. Root שח.

שח f. a hiring. Isa. 7:20, חַסֵּר הַשְּׁכִירָה "a razor of hiring," i.e. hired.

שח i. q. שח—(1) TO WEAVE, TO FENCE.

(2) to cover, Exod. 33:22.—Hence שח, שח, שח, and משח.

שח—(1) prop. TO LOOK AT, TO BEHOLD, i. q. Chald. שח Peal and Ithpaël; compare Arab. شكل figure, likeness; see Hiphil No. 1. More often figuratively—

(2) to be prudent, to act prudently, 1 Sa. 18:30; compare Germ. flug; formerly glau; from the verb tugen; Engl. to look; pr. provident, circumspect.

PIEL, causat. of Kal No. 2. Genesis 48:14, שח "he (so) placed his hands prudently," i.e. of set purpose. But all the ancient versions render, he put his hands across. LXX. ἐβάλλαξ τὰς χεῖρας. Vulg. commutans manus, which is defensible; comp.

Arab. שח to bind; Conj. II., to plait the hair: שח and שח to be intertwined.

HIPHIL—(1) *to look at*. Gen. 3:6; וַיִּחְמֹד הָעֵץ וְהַשָּׁבִיל “and the tree was desirable to look at.” Vulg. *aspectu delectabile*.

(2) *to attend, to turn the mind to*; followed by an acc., Deut. 32:29; Psalm 64:10; followed by עַל Prov. 16:20; אֶל Neh. 8:13; Ps. 41:2; מִשְׁכִּיל אֶל דָּל “who attends to (cares for) the poor,” followed by בְּ Dan. 9:13.

(3) *to be or become understanding, prudent*, Ps. 2:10; 94:8; followed by בְּ Dan. 1:4; comp. verse 17; *to act prudently*, Jer. 20:11; 23:5. Part. מִשְׁכִּיל prudent, intelligent, Job 22:2; Prov. 10:5; also *upright, pious*, Psalm 14:2; Dan. 11:33, 35; 12:3, 10 (comp. חָכָם, חֲכָמָה). Inf. הִשְׁכִּיל Jer. 3:15; and הִשְׁכִּיל Prov. 1:3; 21:16; subst. *intelligence, prudence*.

(4) i. q. הִצְלִיחַ *to be successful* (in carrying anything on), *to act prosperously*, Josh. 1:7, 8; 2 Ki. 18:7; Isa. 52:13; Jer. 10:21; Pro. 17:8. Also causat.—

(5) *to make prudent, to teach*, Psalm 32:8; followed by two acc., Dan. 9:22; followed by ? of pers. Prov. 21:11.

(6) *to give success*, 1 Ki. 2:3.

Part. מִשְׁכִּיל subst., *a song, poem*, Ps. 47:8; and in the titles of Psalms, 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The origin of this signification is doubtful. The easiest explanation appears to be that of those who render מִשְׁכִּיל prop. *a didactic poem*, but so that this special word became applied to other kinds of poems; since the authors of Psalms which are not didactic, sometimes also take the place of teachers (see Psalm 45:11); and Arabic شعر *doctrine*, is used of poetry of every kind. Others take it to be, *oratio ligata*; from שָׁכַל; See Piel.

Derivatives, שָׁכַל, שָׁכַל.

שָׁכַל Chald. **ITHPAEL**, followed by בְּ *to attend to* any thing, Dan. 7:8.

שָׁכַל and **שָׁכַל**; with suff. שָׁכְלוּ m.—(1) *understanding, intelligence, prudence*, 1 Ch. 22:12; 26:14. שָׁכַל טוב good understanding, Prov. 13:15; Ps. 111:10; 2 Ch. 30:22. שָׁמַע שָׁכַל to give understanding (of any thing); das Verstandniß geben (eröffnen), Neh. 8:8.

(2) in a bad sense, *cunning*, Dan. 8:25.

(3) *happiness*, Prov. 3:4.

שָׁכְלוּ f., Eccl. 1:17; i. q. סְבָלוּת (which is found in many MSS. and editions) *folly*.

שָׁכְלוּתוֹ Ch. f., *understanding*, Dan. 5:11, 12.

שָׂכַר fut. יִשְׁכֹּר (Arab. شَكَر) 10 HIRE, Gen. 30:16 e. g. soldiers, 2 Sa. 10:6; 2 Ki. 7:6 Especially, *to bribe*, Neh. 6:12, 13; 13:2.

NIPHAL, *to be hired*, 1 Sa. 2:5.

HITHPAEL, id. Hag. 1:6.

Derivatives, מְשַׁכֵּר, שָׂכַר, שָׂכִיר, שְׂכִירָה, מְשַׁכֵּר, pr. n. שָׂכִיר, and—

שָׂכַר m.—(1) *wages* (of a hireling), Gen. 30:28, 32; Deu. 15:18; price, for which anything is hired, Ex. 22:14, gener. any kind of *reward*, Gen. 15:1.

(2) [*Sacar*], pr. n. m.—(a) 1 Chron. 26:4.—(b) 1 Ch. 11:35; for which in the similar place 2 Sam. 23:33 there is שָׂכִיר.

שָׂכִיר m. id. Prov. 11:18; Isaiah 19:10, עֲשֵׂי שָׂכִיר “those who make wages,” comp. עֲשֵׂה No. 2, d.

שָׁלָה an unused root, pr. *to be quiet*, i. q. שָׁלָה, hence *to be fat*, i. q. Arab. سَلِيَ, whence—

שָׁלוּ in pause שָׁלוּ (שָׁלוּ קרי), *a quail*, so called from its fatness (compare Arab. سمانى), always collect. *quails*, Exod. 16:13 (and there with a fem. in the manner of collectives), Nu. 11:32; Ps. 105:40. Plur. שָׁלוּיִם Nu. 11:32, from the sing. שָׁלוּה, comp.

Arab. سَلَوَى, and Sam. שָׁלוּי, which is also in the Hebræo-Sam. copy. LXX. ορνυχομήτρα. Vulg. *cotturnix*. See Bochart, Hieroz. ii. p. 92. J. E. Faber on Harmer's Observations, vol. ii. p. 441. Niebuhr's Besch. von Arabien, p. 176.

שָׁלוּ see שָׁלוּ.

שָׁלָמָה with the letters transposed for שְׁמָלָה f.—(1) *a garment*, Ex. 22:8; Mic. 2:8.

(2) [*Salmah, Salmon*], pr. n. m. borne by—(a) the father of Boaz, Ruth 4:20; 1 Ch. 2:11; for which there is שְׁמָלוֹ Ruth 4:21.—(b) 1 Chron. 2:51, 54 [שְׁמָלָה].

שְׁמָלוֹ (“clothed”), [*Salmon*], pr. n. m. see the preceding, 2, a.

שְׁלָמִי [*Shalmāi*], pr. n. m. Neh. 7:48; for which there is in Ezr. 2:46, שְׁלָמִי.

שְׁמָלָה not used in Kal.

HIPHIL, הִשְׁמָלָה, הִשְׁמָלָה (1 Ch. 12:2), and הִשְׁמָלָה 2 Sa. 14:19, denom. from שְׁמָלָה.

(1) *to turn oneself to the left*, Gen. 13:9; Isa. 30:21.

(2) *to use the left hand*, 1 Ch. 12:2.

שְׂמַחָה & שְׂמַחָה quadrilit. — (1) *the left side*.

(Arab. شمال, الشمال the north, compare No. 3. Jo. Simonis supposes the left hand and side to have been so called from *being covered*; because of its being wrapped up in the outer garment thrown over the left shoulder; and that the right hand on the contrary was called יָמִין from יָמִין i. q. יָמִין because it was given as the pledge of faithfulness in promises; if this etymology were adopted, the signif. No. 2, would be primary.) שְׂמַחָה on the left, 1 Ki. 7:49; followed by a gen. or dat. to any one's left, Genesis 48:13; 2 Sa. 16:6; 1 Ki. 22:19; 2 Ch. 4:8. שְׂמַחָה (accus.) Gen. 13:9; Num. 20:17, and שְׂמַחָה על Gen. 24:49; 2 Sam. 2:19, to the left. — שְׂמַחָה-יָד the left hand, pr. the hand of the left side, Jud. 3:21; Eze. 39:3.

(2) without יָד, *the left hand*, Gen. 48:14; Cant. 2:6; 8:3.

(3) *the north, the north quarter*, Job 23:9. Genesis 14:15, שְׂמַחָה לְיָמִין "to the north of Damascus." As to the Arab. شمال see above.

שְׂמַחָה & שְׂמַחָה fem. -ית adj. *left, what is on the left side*, 1 Ki. 7:21; 2 Ki. 11:11.

שְׂמַחָה and שְׂמַחָה fut. יִשְׂמַח. TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a *joyful* and *cheerful* countenance, Prov. 13:9, compare Arab. سَمَح to be clement, liberal, mild, see Schult. on Har. Cons. ii. p. 100; iii. p. 146; but its use is more widely extended, and it is even used for louder expressions of joy, as of those who make merry with wine, 1 Ki. 4:20; Ecc. 8:15; and who utter merry cries, see שְׂמַחָה No. 2, 3. The primary idea is similar of the verb נָהַר No. II. Other verbs of rejoicing prop. designate *merry voices*, as עָלַז, עָלַז, ἀλαλάζω, or have the force of *leaping for joy*, as זָלַל. And this latter is stronger than שְׂמַחָה, see Job 3:22.) Ecc. 3:12. It is often applied to the heart, Ps. 16:9; 33:21; Prov. 23:15; once to a light (see above, as to the primary idea), Pro. 13:9, "the light of the righteous" יִשְׂמַח i. e. shall shine, as it were, with joyful brightness. Constr. followed by אֵל 1 Sam. 2:1; Ps. 122:1; על Isa. 9:16; 39:2; Jon. 4:6; כֵּן Prov. 5:18 (where several MSS. have אֵל), with any thing; followed by כִּי Neh. 12:43; but followed by ? specially to rejoice at another's misfortune, or destruction, Ps. 35:19, 24; 38:17; Isa. 14:8; Mic. 7:8. There is often said, שְׂמַחָה בַּיהוָה to rejoice concerning Jehovah, because of aid to be expected from him, and because of his protection, Ps.

9:3; 32:11, 97:12; 104:34; יְהוָה to rejoice before Jehovah, said of those who held sacred feasts in the courts of the sanctuary, Lev. 23:40; Deut. 12:7, 12, 18; 14:26 (compare Isa. 9:2).

PIEL, שְׂמַח to gladden, to make joyful, Deut. 24:5; Prov. 27:11; used of joy felt at the ills of others, followed by ? Ps. 30:2; followed by על Lam. 2:17; כֵּן 2 Chr. 20:27.

HIPHIL, i. q. Piel, Ps. 89:43.

[Derivatives, the two following words.]

שְׂמַחָה fem. שְׂמַחָה verbal adj. *rejoicing, joyful*, Deut. 16:15; followed by כֵּן concerning any thing, Ecc. 2:10; followed by a gerund. Pro. 2:14, שְׂמַחָה לַעֲשׂוֹת רָע "those who rejoice to do evil." Pl. constr. once שְׂמַחָה Ps. 35:26; elsewhere שְׂמַחָה Isa. 24:7, etc.

שְׂמַחָה fem. *joy, gladness*, Ps. 4:8; 45:16, etc. שְׂמַחָה שְׂמַחָה to be very joyful, 1 Ki. 1:40; Jon. 4:6. Specially—(a) joyful voices, joyful cries, Gen. 31:27; Nehem. 12:43; 2 Chron. 23:18; 29:30. — (b) *joyful banquets, pleasures* (Bergnügungen Lustbarkeiten). Pro. 21:17, שְׂמַחָה אֹהֶב *loving pleasures*. Neh. 8:12; 12:27; 2 Chron. 30:23.

שְׂמַחָה fem. *a quilt, coverlet*, Jud. 4:18 (where some copies have קְמִיכָה); from the root קָמַח, comp. מַצְבֵּא bed, couch.

שְׂמַחָה an unused root, Arabic شَمَلَ to gird, to surround. Conj. IV. to wrap oneself in a garment, whence شَمَلَة a garment.

HIPHIL שְׂמַחָה see שְׂמַחָה.

[Derivatives, the two following words.]

שְׂמַחָה f. *a garment*, whether of men or women (Deut. 22:5); especially a large *outer garment*, Gen. 9:23; Deut. 10:18; 1 Sa. 21:10; Isa. 3:6, 7; with which, at night, persons wrapped themselves, Deuter. 22:17. From this primitive form, by transposition, comes שְׂמַחָה which see.

שְׂמַחָה ("garment"), [Samlah], pr. n. of a king of Edom, Gen. 36:36; 1 Ch. 1:47.

שְׂמַחָה see שְׂמַחָה.

שְׂמַחָה an unused root, Arab. سَم to poison, سُموم Samūm, i. e. a poisonous wind. Hence—

שְׂמַחָה (several MSS. ["incorrectly"] read שְׂמַחָה) a species of poisonous lizard, Prov. 30:28.

LXX. καλαβώτης. Vulgate stellio. Arab. سام is a

poisonous lizard, with spots like leprosy. See Bochart, Hieroz. t. ii. p. 1084.

שנא fut. **שנא** inf. abs. **שנא**, constr. **שנא** and **שנא** (Syr. **ܫܢܐ**, Arab. **شَنَأَ**) to HATE, whether persons, Ps. 5:6; 31:7; Deu. 22:13; 2 Sa. 13:15, 22; or things, Isa. 1:14; Ps. 11:5; Prov. 1:22. Part. **שנא** subst. *a hater, an enemy*, Ps. 35:19; 38:20; with suff. **שנאו** one who hates him, Deu. 7:10; also **שנא** Deut. 4:42; 19:4, 6, 11; Josh. 20:5. Fem. plur. **שנאות** female enemies, Eze. 16:27.

NIPHAL, pass. Pro. 14:17.

PIEL, part. **שנא** *hater, enemy*, Psalm 18:41; 55:13; 68:2, etc.

Derivatives, **שנא**, **שנא**.

שנא Chald. i. q. Hebr. Part. **שנא** *enemy*, Dan. 4:16.

שנא fem.—(1) prop. inf. of the root **שנא** Deu. 1:27.

(2) *hatred*. **שנא** **שנא** **שנא** to have in great hatred, 2 Sa. 13:15; compare Ps. 25:19; 139:22.

שנא f. **שנא**, verbal adj. *hated*, Deu. 21:15.

שנא ("coat of mail," i. q. **שנא** the name by which the same mountain was known by the Sidonians, see the root **שנא**; unless it be better to render **שנא** "cataract," i. q. **שנא** from the noise of water), [*Senir*], pr. n. of Mount Hermon, so called among the Ammonites, Deu. 3:9; in a narrower sense, part of Hermon, Cant. 4:8; 1 Chr. 5:23, compare Ezek. 27:5. Arabic **سنيّر**, according to Abulfeda (see Syria, ed. Köhler, p. 164), a ridge of mountains situated to the north of Damascus.

שנא an unused root, prob. i. q. **שנא** to clatter, to make a noise (used of the din of arms); whence **שנא** armour, coat of mail, see pr. n. **שנא**.

שנא m.—(1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hirsutus*), Levit. 4:24; 16:9; more fully **שנא** (*Zeigenbock*), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see Lev. 17:7; 2 Ch. 11:15. Fem. **שנא** a she-goat, which see.

(3) pl. *wood demons, satyrs*, resembling he-goats, inhabiting deserts, Isa. 13:21; 34:14; see as

to these superstitions [?] Bochart, Hieroz. ii 844, and my Comment. on Isa. locc. citt. LXX. *δαμόνια*.

(4) pl. *shower* (*Regenschauer*), Deu. 32:2, compare **שנא** to shudder.

שנא ("hairy," "rough"), [*Seir*], pr. n.—(1) of a leader of the Horites, Gen. 36:20, 30.—(2) of a mountainous region of the Edomites, extending from the Dead Sea to the Elanitic gulf, the northern part of which is now called *Jebel* (see **שנא**), the southern *el-Shera* (**الشراة**), see Burckhardt's Travels in Syria, ed. Weimar, p. 674, 688, 1067. Originally the Horites (**חוריים**) dwelt in this region, Gen. 14:6; Deut. 2:12; afterwards Esau, Gen. 32:4; 33:14, 16, and his descendants, Deut. 2:4, seqq.; 2 Chron. 20:10. This mountain may have taken its name from that Horite (No. 1); but I prefer rendering **שנא** as an appellative, *the rough mountain*, i. e. clothed, and, as it were, bristled with trees and thick woods; compare Gr. *λάσιος*.—(3) of a mountain in the tribe of Judah, Josh. 15:10.

שנא f.—(1) *a female goat* (prop. rough, hairy), Lev. 4:28; 5:6.

(2) [*Seirath*], pr. n. of a region in Mcunt Ephraim, Jud. 3:26.

שנא plur. i. q. **שנא** *thoughts*, which divide and distract the mind, and, as it were, agitate it, Job 20:2; 4:13, "in the thoughts of night visions," i. e. in the nocturnal dreams themselves, compare Dan. 2:29, 30.

שנא i. q. **שנא**—(1) TO SHUDDER, TO QUIVER, Gr. *φρίσσω, φρίττω*, Germ. *schauern, schauern* (Engl. *to shudder, to shiver*), prop. used of the motion and creeping of the skin of a person terror-stricken, Eze. 27:35; Jer. 2:12; followed by **שנא** of the cause, Eze. 32:10; followed by an acc. like Gr. *φρίσσω τινα, to shudder at*, i. e. to feel a sacred awe, Deut. 32:17. Also used of the hair standing on end (see **שנא**, **שנא**, **שנא**).

(2) used of the commotion of a storm or tempest, see Piel. Followed by an acc. *to sweep away in a storm* (*wegfärmen*), Ps. 58:10.

NIPHAL, impers. *to be fierce as a tempest* (*stürmt*), Ps. 50:3.

PIEL, *to sweep away in a storm*, Job 27:21.

HITHPAEL, *to rush like a tempest*, Dan. 11:40 compare **שנא** Hab. 3:14.

Derivatives, see in Kal No. 1.

שנא m.—(1) *horror*, Job 18:20; Eze. 27:35.

(2) i. q. **שפ** *a storm*, Isa. 28:2.—Once it is constr. of the subst. **שפ**, which see.

שפ const. **שפ**, once **שפ** Isaiah 7:20; with suff. **שפ** m. *a hair*, collect. *hair, hairs*; Arab. **شعر** Lev. 13:3, seqq.; so called from bristling up. (See the root No. 1, the various significations of which are also found in the Indo-Germanic languages. Compare **χίρ**, *her, heres*, i. e. a hedgehog; *hirtus, hirsutus, horreo*, *hordeum* (**שפ**); Germ. **haar**.) **איש צער** *a rough hairy man*, i. e. wearing a hairy mantle, 2 Ki. 1:8. See **שפ**.

שפ Ch. id. Dan. 3:27; 7:9.

שפ f. i. q. **שפ** *a storm*, Job 9:17; Nah. 1:3.

שפ f. i. q. **שפ** *a hair* (Arab. **شعر** one hair). Jud. 20:16, **אֶל־הַשֵּׁפָרָה** "at a hair," proverb. q. d. *ad unguem*, used of slingers not missing the mark by a hair's breadth, 1 Sa. 14:45. Collect. Job 4:15. Pl. *hairs*, Ps. 40:13; 69:5.

שפ fem. *barley*, so called from its hairy ears, like the Lat. *hordeum a horrendo*, and on the contrary **בָּשָׂם** spelt (which see), from its shorn ears. In sing. it is used of barley growing, Job 31:40; Joel 1:11; but pl. **שפ** of the grain (see **חֶמֶד**). **חֶמֶד שפ** *a homer of barley*, Lev. 27:16, **חֶמֶד שפ** *an ephah of barley*, Ru. 2:17; also **קִצִּיר שפ** *barley harvest*, Ru. 1:22, since the harvest is on account of the grain.

שפ ("barley"), [*Seorim*], pr. n. m. 1 Chr. 24:8.

שפ an unused root, which appears to have had the sense of devouring, licking up, sucking up, like the cogn. **סָבָא**, which see; which idea is expressed in other families of languages with *r* or *l* inserted by the root *slab, srad*; compare **שָׂרַב**, *to drink*; Lat. *sorbere*, Vulgar Germ. *schlappen*. The *l* being cast away forms *sapio*, to taste; on the other hand, the sibilant being omitted, gives the Persic **اب**, Lat. *iabium*.

שפ dual **שפ**, const. **שפ**; with suff. **שפ**, pl. const. **שפ** (from **שפ**, f.

(1) *a lip* (Arab. **شفة**, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. *To open the lips*, i. e. to begin to talk, Job 11:5; 32:20; *to open any one's lips*, Ps. 51:17, to enable to speak: *to restrain the lips*, Pro. 10:19. **איש שפ** *a man of lips*, used in a bad sense of a loquacious, garrulous person, Job 11:2. **דְּבַר שפ** *futile, foolish words*, 2 Ki. 18:20;

Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Psalm 106:33. Meton.—(a) *speech*, words, as **שפ** *fraudulent lips*, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. **שפ** *burning lips*, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, **שפ** *"I heard words of an unknown (nation)."* Eze. 36:3.—(b) *tongue, dialect*, Gen. 11:1, seqq.; Isa. 19:18; 33:19, **שפ** *"men of deep language,"* i. e. difficult to be understood, barbarous.

(2) *the lip, edge, border*, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. *boundary*, Jud. 7:22.

שפ prop. i. q. **שפ** No. II, TO POUR.

PIEL **שפ** *to make fall off*, used of the hair, by disease, or scab; hence *to make bald*, Isaiah 3:17. Compare **שפ**.

שפ an unused root, perhaps i. q. **שפ**, *to cover* [not given in Thes.].

שפ m. *the beard* (perhaps so called because it covers, and, as it were, clothes the chin; others derive it from **שפ** lip, and **שפ** i. q. **שפ**). 2 Sa. 19:25, **לֹא־עָשָׂה שפ** "he had not put his beard in order." **אֶת־הַשפ** *to cover over the beard*, as done by mourners, Levit. 13:45; Ezek. 24:17, 22; Mic. 3:7.

שפ *Siphmoth*, pr. n. 1 Sa. 30:28.]

שפ TO COVER, TO HIDE, i. q. **שפ** and **שפ**. Deu. 33:19, **שפ** *well given by the Vulg. thesauri absconditi, hidden treasures*.

I. **שפ** i. q. **שפ** No. I, TO STRIKE (see **שפ**), specially, *to clap the hands*, Job 27:23; according to several MSS. (others **שפ**).

HIPHIL, *to strike a covenant, to make an agreement*, either because it was customary to strike the hands together and join them in making a covenant, or from the primary signification of striking (comp. **שפ** No. 2). Isa. 2:6, **שפ** *"they make leagues with the children of strangers."*

Derivative, **שפ**.

II. **שפ** i. q. **שפ** No. II (which see), TO BE REDUNDANT, TO ABOUND. Syr. **ܫܦܫܦ**, 1 Ki. 20:10; see **שפ**.

שפ masc. *smiting, chastening* (of God), Job 36:18; see the root No. I. Compare **שפ** 24:26.

שק m. with suff. — שקו, plur. שקים (1) *sack-cloth*, thick cloth, especially made of hair, like strainers (see the root שקק), used also for corn sacks and mourning garments. (Compare Æthiop. **ሠቅ**: sack-cloth, hence the clothing of monks and holy pilgrims, **ሠቅሠቅ**: lattice, Gr. **σάκος**, **σάκκος**, sack-cloth, Lat. *saccus*, which Jerome also used for the garment of a pilgrim; also, *σάγος*, *sagum*, i. e. a thick cloak used by soldiers.) Isaiah 3:24, **מִחֲנֹתָ שֶׁק** a girdle of sackcloth. Hence —

(2) a corn *sack*, Gen. 42:25, 27, 35; Lev. 11:32.

(3) *the dress of mourners*, Gen. 37:34; 2 Sa. 3:31; Est. 4:1; Joel 1:8; Jon. 3:6; of devotees and prophets, Isa. 20:2.

שקר, once found, Lam. 1:14; in NIPHAL. According to the Hebrew interpreters, TO BE BOUND, TIED TO (used of a yoke). The verbs **שָׁקַר**, **שָׁקַר**, appear to be cognates, the aspirates being related to the sibilants, see p. DCLXXXII. The Targ. has *made heavy*. Several MSS. have **נִשְׁקַר**, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

שִׁקַּק an unused root, prob. i. q. **שָׁקַק** which see **σάκιζω**, TO STRAIN. Hence **שֶׁק**.

שָׁקַר not used in Kal, i. q. **שָׁקַר** to look.

PIEL, prop. to *make* (the eyes) *look around*, as done by wanton and impudent women, Isaiah 3:16. LXX. *ἐν ρεύμασιν ὀφθαλμῶν*. Others render it *with painted eyes*, comp. **שָׁקַר** to paint, which does not suit the context.

שָׂר pl. **שָׂרִים** (from the root **שָׂרַר**) m. — (1) *leader, commander*, especially of soldiers, Gen. 21:22; Job 39:25; of a royal body-guard, Gen. 37:36; of cup-bearers, 40:9; of a city, 1 Ki. 22:26; of a prison, Gen. 39:21, 22; but **שָׂרֵי מִקְנֶה** rulers over cattle, Gen. 47:6.

(2) *prince*, Ex. 2:14; Isaiah 23:8; plur. nobles, courtiers, Gen. 12:15. Poet. **שָׂרֵי קֹדֶשׁ** used of the priests, Isa. 43:28; **שָׂרֵי שָׁמַיִם** of God [Christ], Dan. 8:25. In the book of Daniel (10:13, 20), *the princes of angels*, i. e. the archangels interceding with God [?] for particular nations, *οἱ ἐπὶ ἄγγελοι, οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασι* [?], Apoc. 8:2. Fem. is **שָׂרָה**, which see.

שָׂרַר TO BRAID (flechten), TO INTERWEAVE (Ch. and Syr. **סָרַר**, **سار** id.). Kindred roots are **שָׂרַר**, **שָׂרַר**, and as I judge, **שָׂרַר** to weave; comp. under letter ש. Also with the middle radical softened into a vowel, **שָׂרַר**, **שָׂרַר**.

PUAL, to be woven together, Job 40:17.

HITHPAEL, to interweave oneself, Lam. 1:14.

Derivatives, **שָׂרִים** and pr. **שָׂרַר**.

I. **שָׂרַר** an unused root — (1) prop. as I judge to make an incision, a fissure, **רִשָּׁן** (cogn. roots, **שָׂרַר**), whence **שָׂרַר** an awl, Hebr. **שָׂרַר** *stylus*.

(2) i. q. Arab. **سرد** to sew together, especially hard things, as leather with wire and an awl, hence to interweave, like a coat of mail; whence **سرد** a coat of mail woven of iron threads, see **שָׂרַר**.

II. **שָׂרַר** TO FLEE, TO ESCAPE, Josh. 10:20

(Arab. **شرد**; Syr. **ܫܪܕ** id.)

Derivative, **שָׂרַר**.

שָׂרַר m., a coat of mail; and thence a kind of cloth or stuff, like a coat of mail, made of threads by means of needles (Germ. *Sticht*). Of this the curtains of the tabernacle were made (compare **שָׂרַר**); whence **שָׂרַר** Exod. 31:10; 35:19; 39:1, 41. Compare Chald. **שָׂרַר** curtains; so called from the kind of cloth of which they were made; **שָׂרַר** sieve; Sam. **שָׂרַר** according to Castell, i. q. **ششي**, a variegated garment. Incorrectly rendered by LXX. *στολαι λειτουργικαί*, as if it had been **שָׂרַר**; but garments are not intended, but curtains, hangings.

שָׂרַר m., Isaiah 44:13; according to Kimchi, *red chalk*; but more correctly, i. q. Arab. **سراد** an awl, or rather *stylus*; with which the artist sketches out the figure to be sculptured.

שָׂרַר — (1) TO PLACE IN A ROW, TO SET IN ORDER; Arab. **سار** Med. Waw, reihen, ordnen. Hence **שָׂרַר** series, order, row; which see.

(2) to be leader, commander, prince, i. q. **שָׂר** No. I. 2, and **שָׂרַר**; from setting in order, arranging soldiers. Arab. **سرو** to be noble, liberal; **سري** a prince, a noble.

(3) to fight (prop. to wage war) with any one; followed by **לם** Genesis 32:29; followed by **את** Hos. 12:4 (Arab. **شرا** Conj. III. id.). Fut. is taken from No. I.

Derivatives, **שָׂרַר**, **שָׂרַר** and pr. names **שָׂרַר**, **שָׂרַר**.

שָׂרַר f. of the noun **שָׂר** — (1) a princess, a noble lady, Jud. 5:29; Esth. 1:18; Isa. 49:23; specially

of the wives of a king of noble birth, 1 Kings 11:3; who differed from the concubines; comp. Cant. 6:8. Metaph. Lam. 1:1, שְׂרָיָה בְּמִינֹת, "princess of the provinces."

(2) pr. n. *Sarah*; see שָׂרָי.

שָׂרוּג ("shoot"), [Serug], pr. n. m., Gen. 11:20.

שָׂרוּךְ m., latchet of a shoe; so called from its binding and fastening together, Isa. 5:27. Proverb. of anything of little value, Gen. 14:23; from the root שָׂד.

שָׂרוּקִים m., pl. tendrils (of the vine), Isa. 16:8. See שָׂרָק.

שָׂרַח ("abundance," i. q. פָּרַח), [Serah, Sarah], pr. n. m., Gen. 46:17; 1 Ch. 7:30.

שָׂרַט i. q. שָׂרַט and שָׂרַט to cut the body, to MAKE CUTS in the body, which mourners used to do, Lev. 21:5.

NIPHAL, to be lacerated, i. e. hurt by lifting too heavy a burden, Zech. 12:3. Hence—

שָׂרַט m., Lev. 19:28; and—

שָׂרָטָה f., Lev. 21:5, a cutting, incision.

שָׂרִי ("my princes?" "nobility," i. q. שָׂרָה?), [Sarai], pr. n. of the wife of Abraham, for which, however, afterwards (Gen. 17:15), another name שָׂרָה (princess) was substituted. The LXX. write the former name Σάρα (in the manner of the Arabs, pronouncing שָׂ a; comp. סַרְיָה Sarīyā); the latter Σάρρα; because, in fact, שָׂרָה is for שָׂרָה. But see what has been said about this two-fold name (of which the former is obscure), by Conr. Iken, in Dissertt. Philol. Theol., p. 17, seqq.; J. D. Michaëlis, Orient. Bibl. IX. p. 188; Stange, Theol. Symmikta, I. p. 48, seqq.

שָׂרִיָּים m., plur. (with Kametz impure) shoots, tendrils of a vine, Gen. 40:10, 12; Joel 1:7; from the root שָׂרַנ to intertwine.

שָׂרִיד m. [pl. שָׂרִידִים], a survivor, one escaped from a great slaughter, i. q. פָּלִיט Nu. 21:35; 24:19; Deut. 3:3; Josh. 8:22. Collect., Jud. 5:13. Used of things, Job 20:21. Root שָׂרַד.

[Sarid, pr. n., Josh. 19:10, 12.]

שָׂרִיָּה and שָׂרִיָּהוּ ("soldier of Jehovah"), [Seraiyah], pr. n.—(1) of the secretary of David, 2 Sam. 8:17, a name, the reading of which is corrupted [contracted] in other places into שָׂרִיָּה, 2 Sam. 20:25; 1 Ki. 4:2; שָׂרִיָּה 1 Ch. 18:16.—(2) of the father of Ezra the priest, Ezr. 7:1.—(3) of

other men, see 2 Ki. 25:18, 23; Jer. 36:26; 40:8, 51:59, 61; 1 Chr. 4:13, 14, 35; 5:40; Ezra 2:2; Neh. 10:3; 11:11; 12:1, 12.

[שָׂרִין pr. n. Deu. 3:9, see שָׂרִין.]

שָׂרַךְ i. q. שָׂרַךְ not used in Kal, TO INTERWEAVE, TO ENTANGLE.

PIEL, Jer. 2:23, "a camel מְשַׂרְכֶּה דְּרָכֶיהָ entangling her ways," i. e. running about hither and thither in her heat.

Derivative, שָׂרוּךְ.

שָׂרְסָכִים [Sarsetchim], pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39:3.

שָׂרַע TO EXTEND, TO STRETCH OUT, Arabic

شرع. Part. pass. שָׂרַעַ stretched out, i. e. one who has a member (especially the ear) too long, compare Syr. (ܫܪܥܐ) large-eared, Lev. 21:18; 22:23.

HITHPAEL, to stretch oneself out, Isa. 28:20.

שָׂרַעַפִּים m. pl. thoughts, Ps. 94:19; 139:23, i. q. שָׂרַעַפִּים, with the letter ר inserted, see p. DCCXLVIII, A.

I. שָׂרַךְ fut. יִשְׂרַךְ.—(1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN (σάλῳρην), TO SWALLOW DOWN, i. q. Ch. שָׂרַךְ, and Syr. ܫܪܥܐ, see Middeldorpf, Curæ Hexapl. in Job., p. 15; compare under the root שָׂפַה. Hence—

(2) to absorb with fire, i. e. to burn, to consume, as towns, houses, altars, Lev. 4:21; 8:17; 9:11; often with the addition of שָׂרַךְ Josh. 11:9, 11; Jud. 18:27; 2 Ki. 23:11; 25:9. Used of the burning of a corpse at the funeral, Jer. 34:5; also to burn, and to bake (bricks) by burning, Gen. 11:3.

NIPHAL, Lev. 4:12, and—

PUAL, pass. of No. 2, Lev. 10:16.

Derivatives, שָׂרַפָה, מְשַׂרְפֶּה, and perhaps שָׂרַף.

II. שָׂרַף i. q. Arab. سرف and سرو to be noble. to be born of a noble race; whence شريف a noble, a prince. Hence שָׂרַף No. II.

שָׂרַף m.—(I.) a species of venomous serpents, Nu. 21:6. שָׂרַף מְעוֹפֵף a flying dragon, Isa. 14:29; 30:6. It is supposed to be the Gr. πησις καύσων, so called from its inflamed bite. If the derivation is to be sought in the Phœnicio-Shemitic languages, I should prefer regarding it as so called from swallowing down, see שָׂרַף No. 1; but it corresponds to the Sanscr. sarpa, serpent; sarpin, reptile, from the root

קִרְפָּה, *ἐρπειν, serpene*. Compare Bochart, Hieroz. t. iii. p. 221, ed. Lips.

(II.) pl. שָׂרָפִים Isa. 6:2, 6, an order of angels attending upon God, and appearing with him, having six wings. The Hebrews, as Abulwalid and Kimchi, render the word *bright*, or *shining angels* (compare Eze. 1:13; 2 Ki. 2:11; 6:17; Matt. 28:3); but the verb שָׂרַף has the sense of burning, not of shining, and it is better, comparing شريف, to understand *princes, nobles* of heaven, who elsewhere are also called שָׂרִים, see שָׂר No. 2. If any one wishes to follow the Hebrew usage of language (in which שָׂרָף is a serpent), he may render it *winged serpents*, since the serpent, amongst the ancient Hebrews (Nu. 21:8; 2 Ki. 18:4), and amongst the Egyptians (Herod. ii. 74; Ælian. Var. Hist. xi. 17, 22), was the symbol both of wisdom and of healing power (see more in my Comment. on Isa. loc. cit.); but I prefer the previous explanation, since the Hebr. שָׂרָף is elsewhere used of a *poisonous* serpent. [The idea of winged serpents surrounding the throne of God is in itself wildly incongruous, and it is not to be borne that such a notion should be supported by a connection with Jewish superstition, supposed or real; so Gesenius in Thes.]

(III.) [Saraph], pr. n. m. 1 Ch. 4:22.

שָׂרָפָה f. (with Tzere impure) a burning with fire, Gen. 11:3; burning, conflagration, setting on fire, Lev. 10:6; Am. 4:11; especially the solemn burning of dead bodies, 2 Chronicles 16:14; 21:19. הָיָה הָר שָׂרָפָה a mountain burned up, Jerem. 51:25. לְשָׂרָפָה to be delivered to burning, i. e. to be burned, Isa. 9:4; 64:10.

I. **שָׂרַק** — (1) i. q. שָׂרַף, שָׂרַף TO INTERTWINE, TO PLAIT, whence שָׂרַק, שָׂרַקָה, שָׂרָקִים, shoots, tendrils, pr. n. מְשָׂרָקָה.

(2) i. q. Syr. **ܫܪܩ**, **ܫܪܩ** to comb, to clean out flax by combing, Isa. 19:9. This signification may be so connected with the former, that it may pr. be to disentangle any thing tangled or entwined; comp. as to the power of some verbs, Gramm. § 51, 2.

Derivatives, שָׂרַק, שָׂרָקִים and pr. n. מְשָׂרָקָה.

II. **שָׂרָק** to be reddish, tawny, whence —

שָׂרָק m. pl. שָׂרָקִים reddish, tawny, used of horses, bay, Zec. 1:8. (Arab. with the letters transposed اشقر a bay horse, also one with the tail and mane bay, Germ. **فuchs**.)

שָׂרָק m. Isa. 5:2; Jer. 2:21. **שָׂרָקָה** f. Genesis 49:11 — (1) a shoot, a tendril (from the root שָׂרַף No. I; compare שָׂרָקִים); specially a nobler kind of vine, according to Abulwalid, growing in Syria, Arab. سوريقي and سريقي, now called in Morocco **Serki**, Pers. **كشمش** Kishmish, with small berries, roundish, and of a dark colour; with soft and hardly perceptible stones. See Niebuhr's Reisebeschr. vol. ii. p. 169; of his Descr. of Arabia, p. 147; and more in Oedmann, Verm. Sammlungen aus der Naturkunde, vi. p. 98, seqq.

(2) [Sorek], pr. n. of a valley, between Ashkelon and Gaza, probably so called from this kind of vine, Jud. 16:4.

שָׂרַר i. q. שָׂרָה No. 2, and שָׂרַר No. I, TO BE PRINCE, TO HOLD DOMINION. Part. שָׂרַר Esth. 1:22. Fut. שָׂרִי Isa. 32:1; Prov. 8:16.

IIITHPAEL, to make oneself a prince, followed by עַל Nu. 16:13.

Derivatives, שָׂרַר, שָׂרָה.

[**שָׂוָה**], an unused root, i. q. שָׂוָה, from which the following word would be regularly formed.]

שָׂשׂוֹן m. const. שָׂשׂוֹן (Kametz being unusually rejected, for the root is שָׂוָה), joy, gladness, often coupled with שָׂמֶחָה Isaiah 22:13; 35:10; 51:3, 11. שָׂשׂוֹן oil of gladness, used of the ointments which they used at banquets, Ps. 45:8; Isa. 61:3.

שָׂת see שָׂאת.

[**שָׂרַת** an unused and doubtful root, whence some derive מְשָׂרַת.]

שָׂתַם i. q. שָׂתַם TO STOP, TO OBSTRUCT. Lam. 3:8, שָׂתַם תְּפִלָּתִי "he obstructeth my prayers," that they do not come to God. Comp. Lam. 3:44.

שָׂתַר TO CLEAVE, Arab. **شتر**.

NIPHAL, to burst forth, to break out (used of hæmorrhoids), 1 Sa. 5:9; compare **פָּטַר**.

ש

Shm, together with **Sin**, the twenty-first letter of the Hebrew alphabet; when used as a numeral it is i. q. three hundred. The name of this letter שֵׁן

i. q. שֵׁן denotes a tooth, and refers to its figure, which is almost the same in all the Phœnicio-Shem-itic alphabets. This letter is pronounced like the

Germ. *sch*, **Engl.** *sh*, a sound which the Greeks were without (unless indeed the Doric Σάν, Herodotus, i. 139, was similarly pronounced); whence it is that the **LXX.** that they might give something allied to its sound, have written for שׁוֹן, שׁוֹן *ῥήξ, Χείν*; see **Lam.** chaps. 2, 3, 4.

In Arabic, three letters answer to שׁ (which is much more used than שׂ)—(1) in far the greater number of cases שׁ, as שָׁלַם, שָׁאֵל etc.—

(2) rather less frequently ش, as شمس ^{شمس} ^{شمس} ^{شمس} the sun, ^{شمس} ^{شمس} ^{شمس} to write down; and in the roots of both kinds the Arameans retain ه. In those words in which —

(3) the Arabs substitute ث for the Hebrew ש, the Arameans have *Tau*, as שְׁמָן שְׁמֹנֶה, eight, ثَلْجٌ snow. More rarely in such words the Arabs have ت, as تَبْرُكٌ to break, تَابَשוב, to return, to turn oneself, or ת appears in the Hebrew itself, as תָּרַח תָּרַשׁ χαράσσω, χαράττω, and בָּרוֹת cypress. Sometimes also —

(4) the Arabic admits many ways of writing the same word, and thus it divides one Hebrew root into two Arabic, as رَعَسَ رَعَسٌ and رَعِشَ رَعِشٌ and قَسَا قَسَا and جَسَمَ جِسْمٌ and ثَقَلَ ثَقُلٌ and قَشَا جِثْمَان body. But ش is also interchanged with other sibilants, as رَكَبَ رَكْبٌ and رَكِبَ رَكِيبٌ train, رَكَّضَ رَكَّاضٌ charger, رَكَّبَ رَكَّابٌ Rabbin. رَكْبَانٌ the groin, etc.

In the Phœnicio-Shemitic roots introduced into western languages, especially the Greek, ψ is sometimes expressed by a simple σ , s , as $\sigma\epsilon\upsilon\acute{\alpha}$, $\sigma\eta\eta\acute{\iota}$, from $\sigma\psi$, $\lambda\lambda\psi$, $\sigma\upsilon\lambda\acute{\omega}$, sometimes $\sigma\kappa$ and $\sigma\chi$, as $\lambda\lambda\psi$, also $\sigma\kappa\acute{\upsilon}\lambda\acute{\omega}$, $\sigma\eta\psi$ $\sigma\kappa\upsilon\tau\acute{\alpha}\lambda\eta$, $\sigma\psi\psi$ $\sigma\acute{\kappa}\eta\iota\pi\tau\omicron\nu$, $\sigma\psi\psi$ $\sigma\chi\acute{\iota}\zeta\omega$, $\sigma\psi\psi$ $\sigma\chi\acute{o}\lambda\eta$, from $\sigma\psi\psi$.

𐤒, more rarely 𐤓, Jud. 5:7; Cant. 1:7; Job 19:29, and 𐤔 Eccl. 2:22; 3:18. Shin prefixed, i. q. 𐤕𐤔, 𐤕 being rejected by aphæresis, 𐤕 either inserted in the following letter, or (in the form 𐤕) also rejected, like 𐤕, 𐤕, but except the book of Judges (5:7; 6:17; 7:12; 8:26), only found in the later [?] Hebr.

(A) relat. pron. *who, which, that*, Eccl. 1:11; Cant. 1:7; 3:1, 2, 3. Often—(a) it is a mere mark of relation, as ~~וְ~~—~~וְ~~ *whither*, Ecc. 1:7; Ps. 122:4; also, Psa. 146:5; Cant. 8:8.—(b) followed by ~~וְ~~, ~~וְ~~ (much used by the Rabbins), equally with ~~וְ~~ ~~וְ~~ it marks the genitive. Cant. 3:7, ~~וְ~~ ~~וְ~~ *inon* “his

litter, Solomon's," pr. which was Solomon's; but Cant 1:6, there is said with emphasis, פִּרְתִּי שְׁלִי "my vineyard, mine, I say." As to the suffix pleonastically used, see Gram. § 119, 2 note.

(B) Conj. relat.—(1) *that*, i. q. 𐤕𐤓𐤁 B, 1, after verbs of seeing, Ecc. 2:13; 3:18; knowing, Ecc. 3:18; Job 19:29; compare Jud. 6:17; Ecc. 2:24.

(2) *so that*. Ecc. 3:14, עֲשֶׂה לְפָנָיו to cause that.

(3) *because that, because*, Cant. 1:6; 5:2; *for*, whence *לָמָּה* for why? Cant. 1:7.

(4) עַד שֶׁ till that, until (followed by a pret.), Jud. 5:7. כִּמְעַט שֶׁ scarcely that (faum daß), Cant. 3:4.

With prefixes—(1) **יְהוָה** i. q. **יְהוָה** No. 2, *because that*, Ecc. 2:16.

(2) כִּשְׁרִי i. q. כִּשְׁרִי No. 1, according to what, i. e. *as*, Ecc. 5:14; 12:7, i. q. כִּשְׁרִי No. 3, *as, when*, Ecc. 9:12; 10:3.

שָׁאב fut. אֶשָּׂאב TO DRAW water. (Ch. id. Arab.

سِب to slake one's thirst, which is done by drawing water. The primary idea seems to be that of *taking off the surface*, see the cognate verb under שָׁפַךְ. To this answers Goth. *skephan*, Germ. *(schöpfen)*. Const. either followed by an acc. מִן Gen. 24:13; 1 Sa. 7:6; 9:11; or absol. Gen. 24:11, 19, 20.

Derivative, מִשְׁאָבִים.

רָעַע fut. **רָעַע**, TO ROAR, pr. used of a lion, Jud. 14:5; Ps. 104:21; of thunder, Job 37:4; compare Amos 1:2; Joel 4:16; of fierce soldiers, Psa. 74:4; also used of men, from whom the violence of grief wrings forth cries, Ps. 38:9. Hence—

שֹׁאֵה const. **שֹׁאֵה** f. *roaring* of a lion, Isa. 5: 29; also, *cry* of a wretched person, wrung forth by grief, Job 3:24; Ps. 22:2; 32:3.

I. שָׁחַ i. q. שָׁח — (1) TO MAKE A NOISE, used of the waves, the tumult of people, see שָׁחַ, שָׁחַ.

(2) *to make a crash*, as a house falling down; hence *to be laid waste*, Isa. 6:11, init.

NIPHAL.—(1) *to make a noise*, used of the waves and troops of soldiers, Isa. 17:12, 13.

(2) *to be laid waste*, of a land, Isa. 6:11.
HIFIL, *to lay waste*, inf. להשחית Isa. 37:26;
whence without להשחית 2 Ki. 19:25.

Derivatives, שִׂאָת, שִׂאָה, שִׂאָן, שִׂאָה.

II. **שׁוּׁ** i. q. **שׁוּׁ** TO LOOK AT, TO BEHOLD,
not used in Kal.

HITHPAEL, הִתְפַּאֵל id. Gen. 24:21; followed by
LXX. καταμανθάνω. Vulg. *contemplor*.

שאה see שואה.

שואה Pro. 1:27; שואה i. q. כתיב a wasting tempest.

שואל, שאל, com. (m. Job 26:6; f. Isa. 5:14; 14:9); *arcus, hades*, a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together (רפאים which see), and to which are attributed both valleys [rather depths] (Pro. 9:18) and gates (Isa. 38:10); Gen. 37:35; Num. 16:30, seqq., Psal. 6:6; Isa. 14:9, seqq., 38:18; Eze. 31:16, seqq., 32:21, seqq. (Syr. ^{ܡܫܐ} f. and Æth. ሁለል: hell, purgatory, *limbus Patrum*). I think that I have lighted on the true etymology of the word. For I have no doubt that שואל is for שְׁעוֹל *a hollow, a hollow and subterranean place*, just as the Germ. *höle* is of the same origin as *höhle*, and Lat. *cælum* is from the Gr. *κοῖλος*, *hōtī*, hollow. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence *orcus rapax*, Catull. ii. 28, 29.)

שואל ("asked for," compare 1 Sam. 8:4, seq.) Saul, [Shaul], pr. n.—(1) of the first Israelite king, of the tribe of Benjamin, 1 Sa. 9:2, seq.—(2) of a king of the Edomites, Gen. 36:37.—(3) of a son of Simeon, 46:10.—(4) 1 Ch. 6:9. From 3 is patron. שְׂאוֹל [Shaulites], Nu. 26:13.

שואל m. (from the root שָׁאָה—(1) *noise, tumult*, as of waters, Ps. 65:8; of a great crowd of men, Isa. 5:14; 13:4; 24:8; of war, Am. 2:2; Hos. 10:14; of clamour, Ps. 74:23; Jer. 25:31. Jer. 48:45, בְּנֵי שְׂאוֹן "the sons of noise," i. e. tumultuous soldiers.

(2) *devastation, destruction*. Psalm 40:3, בּוֹר שְׂאוֹן "the pit of destruction;" Jer. 46:17.

["שָׂאָה an unused root, i. q. שָׂאָה No. II, to loathe, Hence—"]

שָׂאָה m. (with Kametz impure) with suff. שְׂאוֹהֵךְ Ezek. 25:6, *contempt*, hence *pride, arrogance*, 36:5; compare 25:15. Root שָׂאָה [שָׂאָה in Thes.].

שָׂאָה f. *ruins*, Isa. 24:12; from the root שָׂאָה.

I שָׂאָה & שָׂאָה fut. שָׂאָה (Syr. ^{ܡܫܐ}, Arab. ^{سأل}).

(1) TO ASK, TO DEMAND, followed by an acc. of the thing, 1 Sa. 12:13; and מִן Ps. 2:8; מִן 1 Sa. 8:10, of the person from whom any thing is asked, also followed by two acc. (*aireîn tivá ti*, to ask any one any thing), Psal. 137:3; Deu. 14:26; Isaiah 45:11. Jol. 31:30, לְשֹׂאֵל בְּאֵלָה נָפְשׁוֹ "by asking with a curse his (an enemy's) life," i. e. for his death, comp.

Jon. 4:8, וַיִּשְׂאֵל אֶת־נַפְשׁוֹ לָמוּת, "and he desired death for himself;" 1 Ki. 19:4.

(2) to ask, to request any thing from any one, Isaiah 7:11 (see שָׂאָה Hiphil), שָׂאֵל שָׂאֵל see שָׂאָה. Followed by an acc. of thing, Jud. 5:25; 1 Kings 3:10; מִן of the person from whom it is asked, Psal. 21:5; also מִן 1 Ki. 2:20; מִן Deu. 18:16; שָׂאֵל שָׂאֵל to ask any thing for any one, 1 Ki. 2:22.

Specially—(a) to ask a loan, to borrow from any one, Ex. 3:22; 11:2; 12:35. Part. שְׂאוֹל lent, 1 Sa. 1:28; 2 Ki. 6:5. Followed by ? prob. to lend, i. q. Hiphil, 1 Sa. 2:20.—(b) to ask alms, to beg, i. q. Piel No. 1, Prov. 20:4. (Arab. Conj. V. id., سأل a beggar.)

(3) to inquire of, to interrogate, Jud. 4:20, seq.; followed by an acc. of pers., Gen. 24:47; Job 40:7; Josh. 9:14, "but they inquired not at the mouth of Jehovah" (which they ought to have done); compare Isa. 30:2; Gen. 24:57; followed by ? of pers., Job 8:8. The person or thing asked about, has ? before it, Jud. 13:18; Gen. 32:30; Neh. 1:2; acc., Hag. 2:11; Isa. 45:11. Specially it is—(a) to consult; followed by ? (שִׁחַ befragen be), as שָׂאֵל בִּיהוָה to consult the oracle of Jehovah, Jud. 1:1; 18:5; 20:18; שָׂאֵל בְּתֵרָפִים to consult Teraphim, Eze. 21:26; Followed by ? for any one, for his benefit, 1 Sam. 22:10, 13, 15; Num. 27:21.—(b) שָׂאֵל לְפִי שָׂאֵל to ask of any one's health; hence to salute, Gen. 43:27; 1 Sam. 10:4; 17:22; 30:21; Ex. 18:7.

NIPHAL, to ask for oneself, to ask leave (like the Gr. *airoûmai se touro*; Germ. *ſich etwas ausbitten*; followed by מִן of pers. and a gerund of the thing, to do which one asks for leave, 1 Sa. 20:6, 28 (where the verb is omitted); followed by a finite verb, Neh. 13:6. Comp. Gram. § 50, 2. Others take it, to obtain by prayers, leave or liberty from a master; Germ. *ſich frey-loſsbitten*.

PIEL שָׂאָה—(1) to beg, to be a beggar, i. q. Kal No. 2, b; Ps. 109:10.

(2) to question, 2 Sam. 20:18.

HIPIL, to lend, Ex. 12:36; 1 Sam. 1:28; compare Kal No. 2, a.

Derivatives, שָׂאָה, שָׂאָה, and the pr. n. שָׂאָה, שָׂאָה, שָׂאָה, שָׂאָה.

II. שָׂאָה i. q. שְׁעוֹל to be hollow; hence שְׁעוֹל hades, as if a subterranean cave. [In Thes. I. and II. are joined; to dig, to excavate, is taken as the primary meaning.]

שָׂאָה ("prayer"), [Sheal], pr. n. m. Ezr. 10:29.

שָׂאָה Ch.—(1) to ask, to demand, Dan. 2:10, 11; followed by two acc. Ezr. 7:21.

(2) *to ask, to interrogate*, followed by $\frac{1}{2}$ of pers. **Ezr. 5:9**, and acc. of the thing about which one is asked, verse 10.

שאלה Ch. emphat. state **שאלה** prop. *question, petition*; hence *anything inquired for, matter, affair*, compare **שאלה** No. 4, Arab. **سؤال** *question, matter, affair*, see A. Schult., *Animadv.* Philol., on this place. Dan. 4: 14, **שאלה** "and this thing is by the command of the holy ones."

שָׁאֵלָה f. with suff. שְׁאֵלָתִי, שְׁאֵלָתָם Ps. 106:15;
and contr. שְׁלָחַךְ 1 Sa. 1:17.

(1) *request, petition, prayer.* There is said, **שָׁאַל** **לְשׂוֹאֵל** *to ask a petition*, i. e. ask something from any one, and to pour out prayer, Jud. 8:24; 1 Ki. 2:16; **שָׁאַל** *to grant a petition*, Est. 5:6, 8; **שָׁאַל** *the petition is granted*, Job 6:8.

(2) *loan, thing lent*, 1 Sa. 2:20. Compare the root No. 2, *a*.

שְׁאֲלִיִּאל ("whom I asked for from God"), [Shealtiel, Salathiel], pr. n. m. 1 Ch. 3:17; Ezr. 1:2; Neh. 12:1; called שְׁלִיִּאל Hag. 1:12, 14; 2:2.

שָׁן TO BE QUIET, not used in Kal, cognate to the verb **שָׁן** to lean upon any thing, to take rest. Only found in —

PILEL **יָנַח** *to be tranquil, to live in tranquillity*, Jer. 30:10; Job 3:18. Hence—

שָׁנֵן pl. **שָׁנִינִים** adj.—(1) *tranquil*, said of a habitation, Isaiah 33:20; *living tranquilly, securely*, Job 1:5 (compare **שְׁלָמָן** 21:23).

(2) in a bad sense, *living at ease, careless, proud*, (*secundis rebus, ferox*, Sallust, Jug. 94), Psa. 123:4; Am. 6:1; Isa. 32:9, 11, 18. Compare צָמַח No. 2, 5, שָׁלוּחַ, שְׁלִיחַ, and Schultens, Animadvv. on Job 26:5. Subst. *pride, arrogance*, Isa. 37:29; 2 Ki. 19:28.

שֶׁאֵין see **שֶׁאֵין**.

שָׁף—(1) TO BREATHE HARD, TO PANT (שָׁפָה *shafah*), spoken of an enraged person, Isa. 42:14; of one in haste; hence *to hasten*, Ecc. 1:5. Compare **הָפִיחַ** No. 4. Roots of the same stock are **שָׁף, שָׁף, שָׁף** No. I.; and kindred to these is the syllable **הָפִיחַ, הָפִיחַ**, which has the sense both of blowing and desiring. In the Indo-Germanic languages it is found with a sibilant, *schrauben*, *schnappen*, *to snap*, with an *aspirate*, *happen* (*jappen*), etc.

(2) *to pant after* (schnappen), *to catch at with open mouth*, as the air, Jer. 2:24; 14:6; a shadow,

Job 7:2; the night (i. e. death), Job 36:20. Poet it is ascribed to a noose or trap, lying in wait for any one, Job 5:5 (see צִמְצִימָה). Followed by יֵלֵךְ Am. 2:7, "who pant after the dust of the earth on the head of the poor," they are urgent that dust may be on the head of the poor, as a mark of oppression or mourning. Elsewhere to *pant after any one* is i. q. to thirst for his blood, a metaphor taken from wild beasts, Psa. 56:2, 3; 57:4; Am. 8:4; Ezek. 36:3.

I. **שָׂרָה** TO BE LEFT, TO REMAIN, 1 **שָׂ. 16:11.**
 Arab. **نَسِير**. [In Thes. one meaning given is, *to be*
turgid, to swell up.]

NIPHAL, pass. of Hiphil—(1) *to be let remain, to be left over*, Gen. 7:23; 42:38; 47:18; followed by a dat. *to be left over to any one*, Zec. 9:7. Part. *a survivor*, Eze. 6:12.

(2) *to remain* any where, Exo. 8:5, 7; Num. 11:26; *to remain*, Job 21:34, תְּשֻׁבוֹתֵיכֶם נִשְׂאָר מַעַל
 “your answers remain perfidy,” i.e. perfidious.

HIPIIL—(1) *to leave, to let remain*, Ex. 10:12; *to leave behind*, Joel 2:14; followed by a dat. to any one, Deu. 28:51.

(2) *to have left, to retain*, Nu. 21:35; Deu. 3:3.
Derivatives, **שָׂאֵרִית**, **שָׂאֵר**.

II. **שָׂאָר** i. q. **שָׂאָר** to ferment, whence **מִשְׁאֵרֶת** kneading trough (which see).

שָׂרָא (with Kametz impure) m. *rest, residue, remnant*. Isa. 10:20, 21, 22; 11:11; Zeph. 1:4.

שָׁאֵר m. Chald. id. Dan. 7:7, 19; const. שָׂאֵר Ezra 4:7, 9, 10, 17; and שָׂאֵר Ezr. 7:18.

שָׂרָיִיב ("a remnant shall return," i.e. be converted), [*Shear-jashub*], pr. n. of a son of Isaiah, Isa. 7:3; compare Isa. 10:21.

שָׁרָר m.—(1) *flesh*, i. q. **בָּשָׂר**, but mostly **poet.**
(As to its origin I say nothing [in Thes. from the
idea of *turgidity*]), Ps. 73:26; 78:20, 27. Jer.
51:35, **עַל-בָּשָׂרִי וְשָׁרָרִי** “my outrage and my
flesh (sc. devoured by the Chaldeans, as if my
blood shed by the Chaldeans) come upon Babylon”
(compare **לֶלֶךְ** No. 1, letter *g*). Meton.—

(2) *a relation by blood, relations by blood*,
i. q. **אֶתֶר בְּשָׂרוֹ** No. 3, Lev. 18:6, 12, 13; fully **אֶתֶר בְּשָׂרוֹ**
Lev. 25:49.

(3) *any food, or aliment*, Ex. 21:10.

שִׁאֲרָה *f. consanguinity, concr. female relations*
by blood, Lev. 18:17

שְׂאֵרָה ("consanguinity," i. e. female relation by blood), [*Sherah*], pr. n. f. 1 Ch. 7:24.

שְׂאֵרִית f. once contr. שְׂרִית 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23; 44:14; Mic. 7:18; Zeph. 2:7. Comp. שְׂרִיר, פְּלִיטָה, שְׂרִיר. Ps. 76:11, שְׂאֵרִית חַמּוֹת, the remainder of wrath, i. e. extreme wrath, retained in extremity.

שָׂאָה f. (for שָׂאָה, from the root שָׂאָה) *destruction*, Lam. 3:47. Hence contr. שָׂת No. II.

שֶׁבָּא (compare *Æth.* ስብአ: man), [*Sheba*],—(1) *Sabæans, Sabæa*, a nation and region of Arabia Felix, rich in frankincense, spices, gold and gems, 1 Ki. 10:1, seq.; Isai. 60:6; Jer. 6:20; Ezek. 27:22; Ps. 72:15; carrying on a celebrated traffic, Eze. loc. cit.; Ps. 72:10; Joel 4:8; Job 6:19; but Job 1:15, carrying on depredations in the neighbourhood of Ausitis. The genealogies in Genesis mention three men of this name—(a) the grandson of Cush, and son of Raamah, Gen. 10:7;—(b) a son of Joktan, Genesis 10:28 (which accords with the Arabic traditions);—(c) a grandson of Ketura, Gen. 25:3; and in two of the places (a, c), *Shebah* is coupled with Dedan his brother; this I would thus account for, by supposing that there were two Arabian tribes of this name, the one descended from Joktan in southern Arabia (letter b), the other dwelling by the northern desert of Arabia, near the Persian gulf and the mouth of the Euphrates (letters a, c, and Job loc. cit. [But a and c were of different ancestry]).

שָׁבַב an unused root—(1) i. q. שָׁבַב to kindle (pr. I judge, to blow upon, to excite a flame by blowing, compare שָׁבַב, נִשֵּׁף, נִשֵּׂף, whence שָׁבִיב a flame.

(2) i. q. Ch. שָׁבַב to break, whence שָׁבֵב fragment. Hence—

שְׁבָבִים m. pl. *fragments*, Hos. 8:6.

שָׁבָה fut. apoc. יִשָּׁב. TO TAKE, OR LEAD AWAY

CAPTIVE (Arab. سبأ, Syr. سبأ id.), whether persons, Gen. 34:29; 1 Ki. 8:48; Ps. 137:3; or flocks, 1 Ch. 5:21; or else wealth, 2 Ch. 21:17.—Genesis 31:26, שְׁבוּיֹת חֶבֶב "captives of the sword" (in Greek, αἰχμαλώται, δορυάλωται), i. e. taken in war; compare 2 Ki. 6:22.

NIPHAL, pass. of Kal, Gen. 14:14; Ex. 22:9.

Derivatives, שְׁבוּת, שְׁבִי, שְׁבִיָּה, שְׁבִית, and pr. n. תִּשְׁבֵּה, שְׁבִי, שְׁבִי, שְׁבִיָּה.

שְׁבוּ m. a kind of precious stone, LXX. Vulg. ἀγάρι, *agate*. Ex. 28:19; 39:12.

שְׁבוּאָל ("captive of God"). [*Shebuel*], pr. n. m.—(1) 1 Ch. 23:16; 26:24; called 1 Ch. 24:29 שְׁבוּאָל.—(2) 1 Ch. 25:4; called 1 Ch. 25:20, שְׁבוּאָל.

שְׁבוּל Jer. 18:15 כְּחִיב for שְׁבִיל, which see.

שָׁבַע m. (Dan. 9:27, שָׁבַע זֹאת Gen. 29:27, should be rendered *the week of this woman*), const. שָׁבַע Gen. 29:27, 28; dual שָׁבָעִים Levit. 12:5; pl. שָׁבָעִים m. (Dan. 9:25; 10:2, 3), and שָׁבָעוֹת, const. שָׁבָעוֹת, with suff. שָׁבָעוֹתֶיכֶם Nu. 28:26, a *hebdomad*, ἑβδομάς, *septenary number* (denom. from שָׁבַע seven compare עָשׂוֹר a decad).

(1) of days, a *week*, Gen. 29:27, 28. Dan. 10:2, שְׁלֹשָׁה שָׁבָעִים יָמִים "through three weeks" (where שְׁלֹשָׁה is not a genit., see יָמִים No. 2, b, page CCCXII, A). שָׁבָעוֹת הֵן the *feast of (seven) weeks, pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully, Tob. 2:1, ἀγία ἐντὶ ἑβδομάδων. But, Eze. 45:21, שָׁבָעוֹת הֵן the *feast of hebdomads of days is the passover*, which was celebrated through the whole of seven days.

(2) a *hebdomad of years*, Dan. 9:24, seqq. Compare Hebdomas annorum, Gell. N. A. iii. 10.

שְׁבוּעָה & שְׁבָעָה fem. (from the verb שָׁבַע), an oath, Gen. 26:3; 24:8. שְׁבָעַת יְהוָה an oath by Jehovah, Exod. 22:10; Ecc. 8:2; also, followed by a genit. of the swearer, Psa. 105:9; and of the person sworn to, שְׁבָעַתִּי the oath sworn to me, Gen. 24:8. שְׁבָעָה to swear an oath, Gen. 26:3; Josh. 9:20. Specially—(a) of an oath sworn in making a covenant, a covenant confirmed by an oath, 2 Sa. 21:7. שְׁבָעָה joined in league with any one. LXX. ἐνορκισθῆναι Neh. 6:18.—(b) an oath of execration, *execration, imprecation*; fully הָאֵלָה שְׁבוּעַת הָאֵלָה Num. 5:21; Dan. 9:11; Isa. 65:15.

שְׁבִית & שְׁבוּת f. (the first form very often in קרי, the last in כתיב, and vice versa), f. *captivity* (from the root שָׁבָה), Nu. 21:29, and *captives*. שְׁבוּת to bring back the captives (of the people), Deu. 30:3; Jer. 29:14; 30:3; Eze. 29:14; 39:25; Am. 9:14; Zeph. 3:20; Psalms 14:7; 53:7; 126:4; and trop. to restore any one to his former welfare and happiness. Job 42:10, וְשָׁבָה יְהוָה אֶת-שְׁבוּת יִצְחָק "and Jehovah restored Job to his prosperity." Eze. 16:53; compare verse 55; Hos. 6:11.

שָׁבַח not used in Kal; prop. TO SOOTHE, TO STROKE; Arabic سبَح to swim, which is done by stroking the water; hence—

PIEL—(1) *to still* the waves, Ps. 89:10 (*mulcere fluctus*, Virg. *Æn.* i. 70); anger, Prov. 29:11. Compare *שָׁבַל*.

(2) *to praise*, pr. to soothe with praises (Arabic *سبح*, *Æth.* ሰብሐ: id.), Ecc. 8:15; especially God, Ps. 63:4; 117:1; 147:12.

(3) *to pronounce happy*, Ecc. 4:2 (where *שָׁבַל* stands for *שָׁבַח*). Compare Chald.

HIPHIL, i. q. Piel No. 1, *to still* (waves), Ps. 65:8.

HITHPAEL, followed by *שָׁבַל* *to boast* in anything, Ps. 106:47; 1 Ch. 16:35.

שָׁבַח Chald. PAEL *שָׁבַח* *to praise*, Dan. 2:23; 4:31, 34.

שָׁבַט an unused root, which had, I suppose, the sense of *to prop, to support*, like the Gr. *σκήπτω*; whence—

שָׁבַט & *שָׁבַט* with suff. *שָׁבַטִי*, pl. *שָׁבַטִים*, constr. *שָׁבַטִי* m. (once f. Eze. 21:15), *a staff, stick, rod*, so called from supporting: (to this answer, *σκήπτω*, *σκήπτρον*, *σκηπίων*, *scipio*, *scapus*, Germ. *Stäb*); specially—(1) used for beating or striking, Isa. 10:15; 14:5; and chastening (*virga*), Prov. 10:13; 13:24; 22:8; hence *שָׁבַט* *הַלֹּחֶת* the rod with which God corrects (used of calamities sent by God), Job 9:34; 21:9; 37:13; Isa. 10:5.—Isa. 11:4, *שָׁבַט* *פִּי* “the rod of his mouth,” i. e. severe sentences. [But see 2 Thess. 2:8.]

(2) a shepherd's rod, *a crook*, Levit. 27:32; Ps. 23:4.

(3) *the sceptre* of a king, Gen. 49:10 [this belongs to No. 4]; Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence—

(4) *a tribe* of the Israelites (so called from the sceptre of the leader or prince of the tribe, see *שָׁבַט* No. 3), Ex. 28:21; Jud. 20:2; sometimes also i. q. *משפחה* *family*, Num. 4:18; Jud. 20:12; 1 Sa. 9:21.

(5) *a measuring rod*, and meton. *a portion measured off*, Ps. 74:2; Jer. 10:16; 51:19.

(6) *a spear* (which consists of a staff or rod, with a spear-head put at the top), 2 Sa. 18:14. Compare *שָׁבַט* No. 2.

שָׁבַט Chald. *a tribe*, Ezr. 6:17.

שָׁבַט [*Shebat*] the eleventh month of the Hebrew year, from the new moon of February to that of March, Zec. 1:7. Syr. *ܫܒܬܐ*, Arab. *سَبَّاط* and *سَبَّاط*.

שָׁבַט, in pause *שָׁבַטִי*, with suff. *שָׁבַטִי*, (from

the root *שָׁבַח* m. *captivity*, Deu. 21:13; *הָלַךְ בְּשָׁבִי* to go, to be led into captivity, Jer. 22:22; 30:16; Lam. 1:5; used of beasts, Am. 4:10. Concr—(1) *captives*, *שָׁבִי* *שָׁבַח* to lead away captives, Num. 21:1; Ps. 68:19.

(2) sing. *a captive* (compare *פָּתִי*) Exod. 12:29. Fem. *שָׁבִיָּה* Isa. 52:2.

שָׁבִי (= *שָׁבַח* who leads away captive) [*Shobai*] pr. n. Ezr. 2:42; Neh. 7:45.

שָׁבִי (id.) [*Shobi*] pr. n. m. 2 Sam. 17:27.

שָׁבִיב m. *flame*, Job 18:5; from the root *שָׁבַב* No. 1.

שָׁבִיב Chald. id. Dan. 3:22; Pl. Dan. 7:9.

שָׁבִיָּה (from *שָׁבַח*) *captivity*, Neh. 3:36; meton. *captives*, Deu. 21:11; 32:42.

שָׁבִל m. *a way*, Psalm 77:20; Jer. 18:15; but the *כְּתִיב* in each place has *שָׁבִל*. Arabic *سَبِيل* way. Root *שָׁבַל* No. 1.

שָׁבִימִים m. *net works, reticula* (Varro, De Ling. Lat. iv. 19), used of the head ornament of Hebrew women, Isa. 3:18. LXX. *τὰ ἐμπλόκια*. Root *שָׁבַמ* which see. N. Guil. Schröder (De Vest. Mul. Hebr. cap. 2), compares the Arabic *شبيسة* (diminut. from *شمس* sun, by interchange of the letters *س* and *ب*) and understands *little suns*, or studs resembling suns worn on the neck, and this would seem to be supported by there following immediately *שָׁהֲרָיִם* little moons; but I prefer the former interpretation.

שָׁבִיעִי m. *יָתִי* f. adj. ordin. (from *שָׁבַע*) *seventh*, Gen. 2:2; Ex. 21:2.

שָׁבִית f. i. q. *שָׁבִית* (which see) *captivity*.

שָׁבַל an unused root, Arab. *سَبَك* *TO POUR*, i. q. Hebr. *שָׁפַךְ*. Hence pr. n. *שָׁבִל*.

שָׁבַל Arab. *سَبَل* almost i. q. Hebr. *יָבַל*, a root not used as a verb.—(1) *TO GO*, whence *שָׁבִיל* way. (2) *to go up, to grow* (Arab. Conj. IV. and quadril. *سَبَلَ* to produce ears of corn). See *שָׁבִילָה*, *שָׁבִילָה* No. 2.

(3) *to flow*, especially plentifully. Arabic Conj. IV. Hence *سَبَل* showers. Compare *שָׁבַל*, *שָׁבִילָה*. There is a similar connection of significations in the verbs *הָלַךְ*, *יָרַד*, *עָלָה*.

Derivatives, see No. 1, 2, 3.

שָׁבֵל m. *train* of a robe, Isa. 47:2 (Arabic سبلة id.), from the root שָׁבַל No. 3.

שֶׁבֶלֶל a *snail*, especially one without a shell, so called from its moisture and sliminess (like the Gr. λείμαξ from λείβω), from the conj. Shaph. of the verb שָׁבַל No. 1, Ps. 58:9, it is said of the wicked, "let them melt away... תִּמְסַח שֶׁבֶלֶל תִּמְסַח יְהוֹדָה" as a snail, which melts as it goes," i. e. which emits slime, moistening its way; so that the longer it goes the more is it dissolved, and at length wastes away and dies.

שֶׁבֶתֶל f. a *branch*, from the root No. 2 (comp. עֶלֶה a leaf, from the root עָלָה). Plur. constr., Zec. 4:12, שְׁתֵּי שֶׁבֶתֶל הַיָּתִים "two olive branches." Some write it שֶׁבֶלֶל, but this contradicts the Masorah.

שֶׁבֶתֶל plur. שֶׁבֶתֶלִּים f. — (1) *an ear of corn* (from the root שָׁבַל No. 2), Job 24:24; Gen. 41:5, seq.; Isa. 17:5. (Arab. سنبلة Dagesh resolved into Nun).

(2) *a stream* (see the root No. 3), Psa. 69:3, 16; Isa. 27:12.

יָשָׁבֵן an unused root. Arab. شبن to be tender delicate (as a youth).

שֶׁבֶנָּה & שֶׁבְנָה ("tender youth" ["perhaps, youth"]), [Shebna], pr. n. of the prefect of the palace, Isa. 22:15, seq.; afterwards (this office being given to Eliakim), the royal secretary of Hezekiah, 36:3; 2 Ki. 18:18, 26, 37; 19:2.

שֶׁבֶנִּיָּה [יְהוָה and י] ("whom Jehovah made tender?" ["whom Jehovah caused to grow up"]), [Shebaniah], pr. n. masc. — (1) 1 Ch. 15:24. — (2) Neh. 9:4, 5. — (3) 10:11, 13. — (4) Neh. 10:5; 12:14; for which there is 12:3; שֶׁבֶנִּיָּה; and 1 Chron. 24:11 שֶׁבֶנִּיָּהוּ; who appears to be the same.

שָׁבַם an unused verb, i. q. שָׁבַן and שָׁבַן to mingle, to interweave. Hence שֶׁבֶמֶם.

שָׁבַע to *swear* (denom. from שָׁבַע seven; inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices, Gen. 21:28, seqq.; or by seven witnesses and pledges. See Herodot., iii. 8; Il. xix. 243. In the Ethiopic language, ሙሉሙሉ: are *enchanters*, Hen. MS., c. 8; as this number was also reckoned sacred in magical rites). In Kal only found in part. pass. Eze. 21:28, שֶׁבַעֵי שֶׁבַעוּ "those who have sworn oaths."

NIPHAL to *swear*, constr. — (a) absol., Gen. 21:24; Ps. 24:4. — (b) followed by שָׁ of the person by whom one swears. Genesis 21:23; 22:16. To

swear, by God, by idols, is sometimes the same as to worship God, or idols, Deut. 6:13; 10:20; Isaiah 19:18; Am. 8:14; but he *who swears by one in misfortune*, says this, "May I bear the like if I break my faith." Ps. 102:9; compare Isai. 65:16. — (c) followed by ל of person, to *swear to any one*, Gen. 24:7; 21:23; and also with an acc. of the thing, to *promise any thing by an oath to any one* (einm etwas zuschwören), Gen. 50:24; Exodus 13:5; 33:1. הִשָּׁבַע לַאלֹהִים is, to *swear allegiance to God*, 2 Ch. 15:14; compare Isa. 19:18; Zeph. 1:5 (where once it is constr. followed by שָׁ).

HIPHAL — (1) to *cause to swear, to bind by an oath*, Nu. 5:19; Gen. 50:5.

(2) to *adjure, to charge solemnly*, Cant. 2:7; 3:5; 5:9; 1 Ki. 22:16.

Derivative, שְׁבוּעָה.

שָׁבַע f. & **שֶׁבַעָה** m. constr. שְׁבַע f. שְׁבַעַת m. cardinal numeral, *SEVEN*. (Syriac ܫܒܥ, Arabic, سبع, also, Sanscrit, sapta, Zend. hapta, Pers. هفت, Egypt. 𓆎𓅓𓏏𓏏, Gr., Lat., septa, septem, in all of which, the letter t appears, which does not appear in this word in the Phœnicio-Shemitic languages, cr in the Germanic; see the Gothic, sibum, Engl. seven, Germ. sieben). The absolute form commonly precedes

a noun, as שְׁבַע שָׁנִים Genesis 5:7; שְׁבַע פָּרוֹת 41:18; שְׁבַעֵי Num. 23:1, 29; more rarely it follows it, especially in the later Hebrew, שְׁבַע מַעֲלוֹת Eze. 40:22; שְׁבַע אֱלִים 2 Ch. 13:9; 29:21. (Num. 29:32.) If a noun precedes in the construct state, it expresses the Ordinal, as שְׁבַע שָׁנָה seventh year, 2 Ki. 12:1. The construct form always precedes the noun, but it is only found in certain phrases, as שְׁבַע יָמִים (ein Tagfeibend), Gen. 8:10, 12; 31:23, and very often; and שְׁבַעֵי שֶׁבַעֵי seven hundred, Gen. 5:26. שְׁבַעֵי שֶׁבַעֵי by sevens, 7:2. With suffix שְׁבַעֵי those seven, 2 Sa. 21:9. Seventeen is שְׁבַעֵי עֶשְׂרִי masc., and שְׁבַעֵי f. Gen. 37:2; 1 Ch. 7:11. Farther, a septenary number was used amongst the Hebrews —

(1) as a smaller round number (as in modern languages ten [Eng. a dozen]), Gen. 29:18; 41:2, seqq., 1 Sam. 2:5; Isaiah 4:1; Ruth 4:15; Prov. 26:25; Job 1:2, 3; 2:13. [This appears, in most of these instances, to be the exact number.]

(2) as a holy number, as amongst the Egyptians, Arabians, Persians; see Gen. 21:28; Exod. 37:23; Lev. 4:6, 17, etc. Compare the observations on this subject by Fr. Gedicke, Verm. Schriften, p. 32—60; v. Hammer, Encyclopädische Uebersicht d. Wissenschaften des Orients, p. 322.

שבועה-שבר

The form שָׁבַע is also — (a) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.

(b) pr. n. of a town of the Simeonites, Josh. 19:2.

(c) [Sheba] pr. n. masc. — (α) 2 Sam. 20:1. — (β) Ch. 5:13. On the other hand שְׁבָעָה [Shebah] is pr. n. of a well, Gen. 26:33.

Dual שְׁבָעִים *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כתיב.

Plur שְׁבָעִים *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Kor. 9:81. שְׁבָעִים וְשֶׁבַע *seventy and seven-fold*, Gen. 4:24.

Derivatives, שָׁבַע (שְׁבָעָה), שָׁבַע, שָׁבַע, שָׁבַע; compare pr. n. שְׁבָעָה, שְׁבָעָה.

[שְׁבָעָה Ch., *seven*, m., Dan. 4:13, 20, 22, 29; constr. שְׁבָעָה Ezr. 7:14.]

שְׁבָעָה m. i. q. שְׁבָעָה *seven*; ἀπ. λεγόμεν. Job 42:13. As to the termination שְׁבָעָה see Lehrg. p. 612.

שָׁבַע not used in Kal; Syr. TO MINGLE, TO INTERWEAVE; Arab. شَبَّسَ Conj. V., to be intertwined (as a tree). Cogn. שָׁבַשׁ, שָׁבַשׁ.

PIEL, to weave together, Ex. 28:39; specially to make chequer-work, net-work; see as to this texture, Braun, De Vest. Sacerd., p. 294 (and Maimonides there cited); Salmas. ad Scriptt. Hist. Aug., p. 50; 513.

PUAL, שָׁבַע inclosed, set (as if inwoven), as a gem in gold, Ex. 28:20.

Derivatives, שָׁבַע, שָׁבַע, שָׁבַע.

שָׁבַע m., שָׁבַע found, 2 Sam. 1:9 (with the art.); vertigo, giddiness; der Schwindel (prop. confusion of the senses).

שָׁבַע Chald., TO LEAVE, Daniel 4:12, 20, 23. (Syr. id.)

ITHPEAL, to be left, Dan. 2:44. Hence pr. n. Hebr. שְׁבָעָה, שְׁבָעָה.

שָׁבַע fut. יִשְׁבַּע. — (1) TO BREAK, TO BREAK TO PIECES (Aram. and Arab. شَبَّرَ, شَبَّرَ id.; comp. פָּרַר), Gen. 19:9; Jer. 2:20; 19:10; Isa. 42:3; Am. 1:5; used of ships broken by the wind, Eze. 27:26. Part. שָׁבַע broken, i. e. having a member broken, Levit. 22:22. See several phrases under the words שָׁבַע, שָׁבַע. Pregn., Hos. 2:20, וְיִשְׁבַּע וְיִלְחָקָהּ אֶשְׁבֵּר, קִשְׁתִּי, מִדֶּחַי "and the bow and sword, and weapons of war I will break (and cast) out of the land." Metaph. — (a) to break (quench) thirst, Ps. 104:11. — (b) to break any one's mind, i. e. to affect with sadness, Ps. 60:21; 147:3.

(2) to tear any one, as a wild beast, 1 Ki. 13:26, 28.

(3) to break down, to destroy, Dan. 11:26; Eze. 30:21; See Niphal No. 3, and שָׁבַר.

(4) to measure off, to define (from the idea of cutting; compare שָׁבַר). Job 38:10, וְאֶשְׁבַּר עָלָיו חָקִי, "when I set a boundary to it" (the sea).

(5) denom. from שָׁבַר No. 5. — (a) to buy corn with the addition of שָׁבַר Gen. 47:14; בָּר Gen. 42:3; and absol. Gen. 42:5; Isaiah 55:1 (where it is also applied to wine and milk). — (b) to sell corn, Gen. 41:56; compare Hiphil No. 2.

NIPHAL, pass. — (1) to be broken, Isa. 14:29; used of ships which are wrecked, Eze. 27:34; Jon. 1:4; also to break one's limbs, Isa. 8:15; 28:13. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34:19; Isa. 61:1; contrite with penitence, Ps. 51:19. It once appears to be put transitively for Kal, to break any one's mind, or heart, Eze. 6:9.

(2) to be torn to pieces, Psalm 124:7. Used of cattle hurt or wounded, Ex. 22:9, 13; Eze. 34:4, 16; Zech. 11:16, הַנִּשְׁבָּרָה "wounded cattle."

(3) to be broken down (as an army), Dan. 11:22; 2 Ch. 14:12; to be destroyed, to perish (as a kingdom, a city, a people), Isa. 8:15; 24:10; 28:13; Jer. 48:4; Dan. 8:25; 11:4; Eze. 30:8.

PIEL שָׁבַר i. q. Kal, but stronger, to break altogether, thoroughly, to break in pieces, as any one's teeth, Ps. 3:8; statues, altars, 2 Ki. 18:4; 23:14; ships, Ps. 48:8.

HIPHAL — (1) to cause to break through (the womb), i. e. that the child shall appear, Isa. 66:9, הֲאֵנִי אֲשַׁבֵּר וְלֹא אוּלֵיד "shall I cause to break open (the womb), and not cause to bring forth?" Compare Hos. 13:13; Isa. 37:3; and n. שָׁבַר.

(2) denom. from שָׁבַר to sell corn, Gen. 42:6; Am. 8:5, 6.

HOPHAL, to be broken (of the mind), Jer. 8:21.

Derivatives, שָׁבַר, שָׁבַר, שָׁבַר, שָׁבַר.

שָׁבַר more often שָׁבַר with suff. שָׁבַר m. — (1) a breaking, breach, fracture, of a wall, Isa. 30:13, 14; of a member, Lev. 21:19; 24:20; metaph. used of the breaches and wounds of a state, Ps. 60:4; of the mind (i. e. of sorrow), Isa. 65:14.

(2) the breaking, i. e. the solution interpretation, of a dream, Jud. 7:15.

(3) destruction, as of a kingdom, Lam. 2:11; 3:47; of individual men, Prov. 16:18; Isa. 1:28 וְיִשְׁבְּרוּ even to destruction, Josh. 7:5.

(4) terror (from the mind being broken, see חָתַח), pl. שָׁבַרִים terrors, Job 41:17.

(5) corn, grain (which is broken in a mill)

Gen. 42:1, seq.; Am. 8:5. Hence denom. שָׁבַר No. 5, and Hiphil, No. 2. [pr. n. m. 1 Ch. 2:48.]

שָׁבַר m.—(1) *a breaking*, Eze. 21:11, שָׁבַרֹן “broken loins,” used of the bitterest sorrow, compare Isa. 21:3; Nah 2:11.

(2) *destruction*, Jer. 17:18.

[שָׁבַרִים pr. n. Josh. 7:5, *Shebarim*.]

שָׁבַשׁ Chald. verb, not used in Kal, cognate to שָׁבַשׁ, שָׁבַשׁ.

PAEL, TO PERPLEX, TO DISTURB.

ITHPAEL, pass. Dan. 5:9.

שָׁבַת fut. יִשְׁבֹּת and יִשְׁבֹּת Lev. 26:34.—(1) TO REST, TO KEEP AS A DAY OF REST. (Arab. سَبَّ)

IV. to take rest. The primary idea appears to be that of *to sit down, to sit still*; cognate on the one hand to יָשַׁב, inf. שָׁבַת, on the other to שָׁוַת and נָשַׁת. It is used of men (opp. to labour), Ex. 23:12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מָן to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֵבֶר “the traveller rests,” abstains from journeying; Isa. 14:4; Lam. 5:14, “the elders rest from the gate,” i. e. do not go to the forum.

(2) *to cease, to desist, leave off*, followed by מָן with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. *to cease to be, to have an end*, Gen. 8:22; Isa. 24:8; Lam. 5:15.

(3) *to celebrate the sabbath*, followed by שָׁבַת Lev. 23:32.

NIPHAL, i. q. Kal No. 2, prop. pass. of Hiphil, *to have an end*, Isa. 17:3; Eze. 6:6; 30:18; 33:28.

HIPHIL—(1) *to cause to rest*, followed by מָן from work, Ex. 5:5, or *to cause a work to cease*, i. e. *to interrupt*, 2 Ch. 16:5; to make an enemy to rest, i. e. *to restrain*, to still, Ps. 8:3.

(2) *to cause to cease*—(a) any person, followed by מָן before an inf. Eze. 34:10; followed by לְבָלְתִּי Josh. 22:25.—(b) any thing, i. e. *to put an end to*, e. g. war, Ps. 46:10; contention, Prov. 18:18; exultation, Isa. 16:10. Followed by לָּ Jer. 48:35; Am. 8:4; Ruth 4:14, אֲשֶׁר לֹא הָשְׁבִית לָּךְ גֹּאֵל “who hath not left thee without a redeemer,” Lev. 2:13.

(3) *to remove, to take away*, followed by מָן from any person or thing, i. q. הִסִּיר, Exod. 12:15; Levit. 26:6; Eze. 34:25; 23:27, 48; 30:13; Isa. 30:11; Jer. 7:34; Ps. 119:119.

Derivatives, שָׁבַת No. I, שָׁבַת, שָׁבַתֹן, שָׁבַתִּי, מִשְׁבֹּת, שָׁבַתִּי.

I. שָׁבַת with suff. שָׁבַתִּי (from the root שָׁבַת). *cessation, a ceasing*, Prov. 20:3 (compare 18:18; 22:10); hence *idleness, inactivity*, Isa. 30:7.

(2) *interruption of work, time lost*, Ex. 21:19.

II. שָׁבַת f. inf. from the root יָשַׁב to dwell, which see. [“Used as a subst. *sitting, seat*, 1 Ki. 10:19; Am. 6:3; also *place*, 2 Sa. 23:7.”]

שָׁבַת const. state שָׁבַת, with suff. שָׁבַתִּי, pl. שָׁבַתוֹת, const. state שָׁבַתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) *sabbath*, the seventh day of the week, Exod. 16:25, שָׁבַת הַיּוֹם לַיהוָה “to-day is the sabbath of Jehovah.” שָׁבַת שָׁבַת every sabbath, 1 Ch. 9:32. שָׁבַת שָׁנִים the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Matt. 28:1) Lev. 23:15; compare Deu. 16:9.

שָׁבַתֹן m. id. but intensively, *a great sabbath, a solemn sabbath*, Ex. 16:23; Levit. 23:24; especially in this connexion, שָׁבַת שָׁבַתֹן Exod. 31:15; 35:2; Lev. 16:31.

שָׁבַתִּי (“born on the sabbath,” comp. Paschalis, i. e. *paschate natus*, Numenius), [Shabbethai], pr. n. m. Ezr. 10:15; Neh. 8:7; 11:16.

שָׁנָה i. q. שָׁנָה, whence שָׁנִיאוּ, and—

שָׁנָה (“wandering”), [Shege], pr. n. m. 1 Chr. 11:34.

שָׁנָה i. q. שָׁנָה and שָׁנָה—(1) TO WANDER, TO GO ASTRAY, hence—

(2) *to err*, by error and imprudence, [to be ignorant,] to commit a fault, Ps. 119:67; Nu. 15:28. שָׁנָה Lev. 5:18. Here also belongs Gen. 6:3, שָׁנָה “because of their erring,” where שָׁנָה is an inf. of the form שָׁנָה Jer. 5:26.—שָׁנָה וּמִשָּׁנָה Job 12:16, “erring (led astray) and leading astray,” a proverbial phrase, denoting men of every kind; compare similar phrases, Mal. 2:13; Deu. 32:36. Hence—

שָׁנָה f. error, fault, committed through inadvertence, Ecc. 5:5. חָטָא בְּשָׁנָה Lev. 4:2, 27; Nu. 15:27.

I. שָׁנָה (שָׁנָה) (compare שָׁנָה)—(1) TO WANDER, TO GO ASTRAY, Eze. 34:6. (Syr. سَافَ id.) Followed by מָן to wander from a way, and metaph. from the divine commands, Prov. 19:27; Ps. 119:21, 118.

(2) *to reel through wine* (compare תָּצַח) Isaiah 28:7; Prov. 20:1; used of a man intoxicated with

love, Prov. 5:22, "why dost thou reel, my son, with a strange woman," i. e. intoxicated with her love; Prov. 5:19.

(3) *to err, to transgress*, through inadvertence, 1 Sa. 26:21.

HIPHIL, *to cause to wander* (the blind in their way), Deu. 27:18. Metaph. *to cause to go astray* (from the divine commands), followed by כן Psalm 119:10; *to lead astray*, Job 12:16.

Derivatives, מְשַׁנֶּה, compare also מְשַׁנֶּה.

II. שָׁנָה perhaps i. q. שָׁנָה *to be great*, the letters ש and ש being interchanged; compare שָׁנָה and שָׁנָה. Hence—

PIEL (unused), *to magnify, to extol with praises*, i. q. Syr. صَفَّ to celebrate, to praise, صَفَّاء a hymn, and the noun of Piel, שְׁנִיּוֹן a hymn, which see.

שָׁנָה not used in Kal, *TO SEE, TO LOOK AT*, i. q. שָׁנָה; as to the kindredship of the verbs לָּהּ (which see), and לָּהּ see under קָלָה p. DCCXXXII, B.

HIPHIL, *to behold, to look at*, followed by אֵל, any thing, Isaiah 14:16; followed by כן from any place, Ps. 33:14; but Cant. 2:9, מִן הַחַלּוֹנוֹת is, (he is) looking in at the windows. (Chald. metaph. to provide, הַשְׁנִיחָה providence.)

שְׁנִיחָה f. a sin committed through inadvertence and error, Ps. 19:13; from the root שָׁנָה i. q. שָׁנָה.

שְׁנִיחָה m. Psalm 7:1; and pl. שְׁנִיחָוֹת Hab. 3:1, a hymn, i. q. שָׁנָה. As to the etymology, see שָׁנָה No. II.

שָׁנָה *TO LIE* with a woman, followed by an acc. Deu. 28:30. (Arab. سَجَلَ pr. is to pour out water, to draw water with buckets, quod ad rem venereum translatum est, v. Diss. Lugdd. p. 168.)

NIPHAL, *to be lain with, ravished* (of a woman), Isa. 13:16; Zec. 14:2.

PUAL, id. Jer. 3:2. The Masorites have in every instance substituted for this verb, which they regarded as obscene, the קָרַי. Hence—

שָׁנָה f. king's wife, queen, Ps. 45:10; Neh. 2:6.

שָׁנָה Ch. f. id. plur. used of the king's wives, Dan. 5:2, 3, 23; distinguished from whom are חֲבֵנִימִים conubines.

שָׁנָה not used in Kal; Arab. شَجَّ to be brave

vigorous; شَجَّ vigorous, brave; also, fierce (used of camels), Kam. The primary idea appears to be that of any impetuous excitement.

PUAL, part. מְשַׁנֵּעַ—(1) *one wrought on by a divine fury* (Begeisteter); in a bad sense, a fanatic (Schwärmer), used of false prophets, Jer. 29:26; Hos. 9:7; also, in contempt used of true prophets, 2 Ki. 9:11.

(2) a madman, 1 Sa. 21:16; Deu. 28:34.

HITHPAEL, *to be mad*, 1 Sa. 21:15, 16. Hence—

שְׁנַעוֹן m. madness, Deu. 28:28; 2 Ki. 9:20.

שָׁנָה an unused root. Chald. PAEL, *to eject, to cast forth*. Hence—

שָׁנָה n. Ex. 13:12, const. שָׁנָה Deut. 7:13; 28:4, *fetus*, which comes forth at birth, (as it were is cast forth, see נָפַל No. 1, a).

שָׁרָה Lam. 4:3, dual שָׁרָי, const. שָׁרָי m. (Hosea 9:14; Cant. 4:5), *breast, teat*, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp.

שָׁרָה. (Aram. שָׂרָה, Arab. ثَدْي, Gr. τῆθος, tērthē, id. perhaps from the root שָׁרָה.)

שָׁרָה only in plur. שָׁרָיִם *idols*, pr. lords (compare שָׁרָיִם), Deu. 32:17; Ps. 106:37; from the root שָׁרָה *to rule*; whence سَاحِد, سَيِّد lord, master; Syriac ܫܪܝܐ demon. LXX., Vulg., δαιμόνια, *dæmonia*; since the Jews [rightly] regarded idols to be demons, who allowed themselves to be worshipped by men.

I. שָׁרָה i. q. שָׁרָה m. *breast, teat*, Job 24:9; Isa. 60:16; perhaps from the root שָׁרָה which see.

II. שָׁרָה, once fully שָׁרָה Job 5:21 (from the root שָׁרָה)—(1) *violence, oppression* of the weak, act., Pro. 21:7; 24:2; pass., Psa. 12:6, שָׁרָה עֲנִיִּים "the oppression of the poor." Meton. *wealth obtained by violence*, Am. 3:10.

(2) *desolation, destruction*, Job 5:22; Isaiah 51:19; 59:7; Jer. 48:3; Hab. 2:17, שָׁרָה בְּחַיֹּת "the devastation of wild beasts." Specially, a *devastating tempest*. Isa. 13:6, כָּשָׁר מִשְׁרֵי יָבוֹא "like a tempest shall it (suddenly) come from the Almighty." Used in an imprecation. Hos. 7:13, שָׁרָה לָהֶם "destruction (light) on them!"

שָׁרָה (cognate to שָׁרָה)—(1) *TO BE STRONG, POWERFUL*, gewaltig seyn (Arab. شديد strong, vehement, hard), whence Hebr. שָׁרָה, שָׁרָה; but used as a verb only in a bad sense.

(2) *to act violently* (gewaltthätig seyn, anbethen) with any one, *to oppress*, *to destroy* him, Psalm 17:9; Pro. 11:3; Isa. 33:1; e.g. a people, Jer. 5:6; 47:4; 48:18; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. *שׁוּרִי לַלַּיְלָה* thieves by night, Obad. 5. Part. pass. *שׁוּרִי* destroyed, slain, Jud.

5:27. (Arab. *شَد* to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(3) *to lay waste*, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contractedly, as pret. *שׁוּרִי*, with suff. *שׁוּרִי*, fut. *שׁוּרִי* Jer. 5:6; and *שׁוּרִי* Pro. 11:3.

NIPHAL, *to be laid waste*, Mic. 2:4.

PIEL, i. q. Kal No. 2. Pro. 19:26; 24:15.

PUAL, *שׁוּרִי* and *שׁוּרִי* (Nah. 3:7), *to be laid waste*, Isa. 15:1; 23:1; Jer. 4:13.

POEL, i. q. Piel, Hos. 10:2.

HOPHAL, *שׁוּרִי* pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, *שׁוּר* No. 2, *שׁוּרִי*, and pr. n. *אֲשׁוּרִי*.

שׁוּרָה an unused root. Chald. *שׁוּרָה* to cast forth, to shoot, to pour out, Arab. *شَدَا* and *شَدَا* to irrigate, whence some derive *שׁוּר* and *שׁוּר* No. 1, *teat*. Also *שׁוּרִי*.

שׁוּרָה f. pr. *mistress*, *lady*, hence wife, fem. of the noun *שׁוּר* lord, master, but inflected in the manner of verbs *עָלָה*, since there is in the verb *שׁוּרָה* the notion of strength and rule. See that verb No. 1, and subst. *שׁוּרִי*. To this answers the Arab. *سَيِّدَة* lady, mistress,

compare the root *سَدَن* Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage

of Orientals, for the Arabs also call a wife *سَيِّدَة* i. e. lady, mistress. It occurs once in Ecc. 2:8; "I procured for myself...the delights (*תַּעֲנוּנוֹת*) of men, *שׁוּרָה* a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud *שׁוּרָה* denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German *Grauenzimmer* (pr. *gynæceum*) is used of a woman, and with the Arabian poets *pilenta* are women (Hamāsa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *thermæ et balnæ*. Vulg. *scyphi et urcei*) have no ground either

in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who suppose *woman* to be so called from *teat* (*שׁוּר*); compare *רחם*.

שׁוּרִי m., *most powerful*, *Almighty*, an epith. of Jehovah; sometimes with *אֵל* prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25; Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. *שׁוּר* powerful (compare Arab. *شَدِيد* powerful, strong; root *שׁוּר* No. 1); with the plur. termination (Lehrg. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX often *παντοκράτωρ*. Vulg. in Pentat. *Omnipotens*.

שׁוּרִיאוֹר ("casting forth of fire"), [*Shedeur*]. pr. n. m., Num. 1:5; 2:10.

שׁוּרִי Job 19:29, is not to be taken as a simple word; but for a comp. from *שׁוּ* prefix and *רִי*, *that* (there is) a judgment. *שׁוּרִי* id.

שׁוּרָם an unused root of doubtful signification; whence—

שׁוּרָמָה f.—(I) Isa. 37:27, i. q. *שׁוּרָמָה* 2 Ki. 19:26; the letters *ס* and *פ* being interchanged; see under the letter *ב*.

(II) pl. *שׁוּרָמוֹת* constr. *שׁוּרָמוֹת* fields, Jer. 31:40; 2 Ki. 23:4, either planted with corn, Hab. 3:17, or with vines, vineyards, Deut. 32:32. Twice, Isaiah 16:8; Hab. 3:17, joined with a sing. verb. This signification, although there is no trace of it in the cognate languages, is sufficiently confirmed both by the context of the passages and the authority of the ancient versions. Some have sometimes unsuitably rendered it *vines*.

שׁוּרָה TO BLAST, TO SCORCH (as the east wind grain), Gen. 41:23, 27 (Chald. *שׁוּרָה* to burn.) Arab.

أسدف black; *سَدَف* Conj. IV. to darken. Hence—

שׁוּרָה f., 2 Ki. 19:26; and—

שׁוּרָפִין m. *blasting* of grain, as done by the east wind (Gen. 41:6, seq.), 1 Ki. 8:37; Am. 4:9; Deut. 28:22.

שׁוּרָה Ch. ITHPAEL, TO ENDEAVOUR, TO SEEK to do something, followed by *ל* Dan. 6:15. Ir. *thes*

places, in Ch. and Rabbin., it is written שָׂרָל (the letter *r* being softened).

שָׂרָךְ [Shadrach], pr. n. Ch. given to Hana-niah, a companion of Daniel, in the court of Babylon (according to Lersbach שֶׁדֶרַךְ little friend of the king; according to Bohlen שֶׁדֶרַךְ rejoicing in the way; and this latter explanation is the better), Dan. 1:7; 2:49; 3:12.

שָׂהָ an unused root, Arab. سَهَم to be pale, arrow.

שָׂהָ m.—(1) a species of gem; according to many sardonyx or onyx, so called from its resemblance to a human nail, Gen. 2:12; Ex. 28:9, 20; 35:9, 27; Job 28:16; Ezek. 28:13. See Braun, De Vestitu Sacerd. Hebr. ii. 18. J. D. Michaëlis (Supplem. p. 2289) supposes it to be the onyx with whitish lines, comparing the Arab. مَسْمُوم a striped garment.

(2) [Shoham], pr. n. m. 1 Ch. 24:27.

שָׂהָ Job 15:31 כְּחִיב, i. q. שָׂהָ.

שָׂהָ —(1) i. q. שָׂהָ TO MAKE A NOISE, TO CRASH; also to be laid waste, destroyed; whence שָׂהָ, מְשָׂהָ, מְשָׂהָ, מְשָׂהָ.

(2) i. q. Arab. ساء Med. Waw, to be evil. (Both these significations are also found joined in the verbs שָׂהָ, שָׂהָ, which see.) Hence שָׂהָ.

שָׂהָ m. pl. [with suff. שָׂהָ], destruction, ruin, Ps. 35:17. Root שָׂהָ No. 1. See f. שָׂהָ.

שָׂהָ m. (shav', subst. of a form prop. segolate; but with the furtive Segol neglected, as in שָׂהָ, from the root שָׂהָ No. 2, Arab. سَوَّى سَوَّى)—(1) evil—(a) which is committed, wickedness, iniquity. שָׂהָ מְחִי wicked men, Job 11:11; Isa. 5:18, שָׂהָ מְחִי "cords of wickedness."—(b) which any one suffers, calamity, destruction, Job 7:3; Isa. 30:28, שָׂהָ נֶפֶת "fun of destruction." Both significations (a, b) are found in the following example, Job 15:31, "let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward."

(2) spec. falsehood, a lie (as on the other hand שָׂהָ also denotes what is true) Ps. 12:3; 41:7; Job 31:5; עַד שָׂהָ אֶשְׂמַע שָׂהָ a false report, Ex. 23:1; שָׂהָ false witness, Deu. 5:17; Ex. 20:7; אֶת־שֵׁם לֹא תִשָּׂא לְשָׂהָ "utter not the name of Jehovah upon a

falsehood," do not swear falsely, compare Psalm. 24:4; Isa. 1:13; מִנְחַת שָׂהָ "a lying sacrifice," i. e. offered by a hypocrite without pious feeling. Hence—

(3) emptiness, vanity, nothingness, (used of any thing which disappoints the hope reposed upon it) Job 15:31; שָׂהָ הִבְלִי vain idols, Ps. 31:7; Mal. 3:14; שָׂהָ עֲבַר אֱלֹהִים "it is a vain (or useless) thing to serve God." Hence לְשָׂהָ in vain, Jer. 2:30; 4:30; 6:29.

שָׂהָ [Sheva] pr. n. see שָׂהָ.

שָׂהָ f. (from the root שָׂהָ No. 1)—(1) a storm, tempest, so called from noise and crashing, Pro. 1:27 (שָׂהָ כְּחִיב); Eze. 38:9.

(2) desolation, often coupled by paronom. with the syn. מְשָׂהָ Zeph. 1:15. Hence desolate regions, ruins, Job 30:3, 14; 38:27.

(3) destruction, especially sudden, ruin, Psalm 63:10; לְשָׂהָ בְּקִשְׁי וּבְשִׁי "they lay wait for my life that they may destroy it," Isa. 10:3; 47:11; Ps. 35:8.

שָׂהָ inf. absol. שָׂהָ fut. שָׂהָ, apoc. and convers. שָׂהָ, שָׂהָ.

(1) to turn about, to return (Syr. and Chald.

سَوَّى id. Arab. سَوَّى; metaph. to be converted, as a sinner.) Constr. absol. Jud. 14:8; 19:7; 2 Sa. 6:20; followed by מִן out of (or from) any place, Ruth 1:22; followed by מֵאִתּוֹ from a person (whom one has followed or pursued, Ruth 1:15; 2 Sa. 2:26, 30); followed by אֶל to any one, Gen. 8:12; 22:19; 37:30; or to a place, Gen. 37:29; although שָׂהָ is more frequently used of place, Gen. 18:33; 32:1; 33:16; Num. 24:25; also followed by an acc. of place, either with הָ Gen. 50:14; Ex. 4:20; or simply, Isa. 52:8; וְיָשִׁיב יְיָ צִיּוֹן "when Jehovah shall return to Zion" (others take it "when Jehovah brings back Zion"), שָׂהָ עֹבֵר וְשָׂהָ passing on and returning, i. e. passing hither and thither, Eze. 35:7; Zec. 7:14; 9:8.

Followed by another verb, to return and do, or to return to do (any thing) is the same as to do again. The latter verb is then put—(a) in a finite tense with ו prefixed, 2 Ki. 1:11, 13; וְיָשִׁיב וְיִשְׁלַח "and he sent again," 2 Ki. 20:5; Gen. 26:18. Different from this is the usage in Hos. 2:11; אֶשְׂבֹּב וְאֶשְׂבֹּב "I will return and take away," (I will take away again what I had given).—(b) without the copula, Gen. 30:31; אֶשְׂבֹּב אֶשְׂבֹּב "I will feed again."—(c) followed by a gerund, Job 7:7.

Figuratively used—(a) to turn oneself to any person or thing, e. g. to Jehovah, followed by וְאֶל and

1 Ki. 8:33; Ps. 22:28; followed by על 2 Chr. 30:9; עי Isa. 19:22; Joel 2:12; Amos 4:6; followed by פ Hos. 12:7; Absol. *to turn oneself*, Jer. 3:12, 14, 22; 2 Chr. 6:24; Isa. 1:27; שָׁרְיָהּ "her (Zion's) returned citizens," שָׁרְיָהּ a remnant shall return, Isa. 10:21.—(b) followed by מִן *to cease from*, so *leave off* any thing, as to turn from an evil way, 1 Ki. 13:33; Zec. 1:4; from sin, evil, Eze. 7:19; 14:6; 33:14; Job 36:10; from anger, Ex. 34:12; from justice, Eze. 18:24.—(c) followed by מִן and מִתְּחִלָּה *to turn oneself away* from any one, especially from Jehovah, Jos. 22:16, 23, 29; 1 Sam. 15:11 (simply Jos. 23:12); מִלְּפָנֶיךָ from the worship of idols, Eze. 14:6.—(d) *to return* into the possession of any thing, i. e. to recover it, followed by אֶל Eze. 7:13; Lev. 25:10; ? Isa. 23:17.—(e) generally to turn oneself any where, where one was not before, Ps. 73:10.

(2) It is often applied to inanimate things, and would be rendered in Latin—(a) *reddi* [*to return*, be restored] (to a former owner); followed by לָּ Lev. 27:24; Deu. 28:31; 1 Sa. 7:14; 1 Ki. 12:26.—(b) *restitui, instaurari* [*to be restored, renewed*], Hos. 14:8; of cities, Eze. 35:9 קרי 1 Sa. 7:14; compare Eze. 16:55; of an ailing limb, 1 Ki. 13:6; 2 Ki. 5:10, 14; Ex. 4:7, and—(c) in a bad sense. שָׁב אֶל עֵפֶר to be again turned into earth, Gen. 3:19; Ecc. 3:20, compare Isa. 29:17.—(d) *irritum fieri* [*to become void*], (used of a command, a prophecy, opp. to בוא). Isa. 45:23; 55:11; Eze. 7:13.—(e) *Anger* is said to *return* when it is appeased, Gen. 27:44; Isa. 5:25; followed by מִן when it is turned away from any one, Gen. 27:45; 2 Ch. 12:12.

(3) causat. i. q. Hiphil—(a) *to bring back, to restore*, Num. 10:36; Ps. 85:5; especially in the phrase, תָּשִׁיב שְׁבוּת, to bring back captives, see שְׁבוּת.—(b) *to restore, renew*, Nah. 2:3. Sometimes in שָׁב is taken causatively, where the Masorites have needlessly substituted Hiphil, Job 39:12; Ps. 54:7; Pro. 12:14; Jer. 33:26; 49:39; Joel 4:1.

PILEL שָׁבָב causat. of Kal, in various senses.—(1) *to bring back*, Jer. 50:19; metaph. *to convert* to God, Isa. 49:5. See Kal No. 1, a.

(2) *to restore*, Isa. 58:12; followed by לָּ Psalm 60:3; with נָפֵשׁ *to refresh*, Ps. 23:3; comp. הִשְׁבִּיחַ.

(3) *to turn away*, Micah 2:4; metaph. any one (from Jehovah), Isa. 47:10.

PULAL שָׁבָב, part. מִשְׁבֹּבָהּ brought back, i. e. rescued, delivered (from the power of enemies), Eze. 39:8.

HIPHIL הִשְׁבִּיחַ, fut. הִשְׁבִּיחַ, apoc. הִשְׁבִּיחַ, convers. הִשְׁבִּיחַ—(1) *to cause to return*; hence to *bring back*, as

captives, Jer. 44:33; 33:11; 49:6, 39; *to withdraw* (the hand), Ps. 74:11; Lam. 2:3; also, *to repulse*. Isa. 28:6; מִשְׁבִּי מִלְחָמָה "who repel the wars," i. e. enemies. Isaiah 36:9; 14:27. מִי יִשְׁבֶּנּוּ "who shall repulse (i. e. hinder) him?" Job 9:12; 11:10; 23:13; Isa. 43:13. Specially—(a) הִשְׁבִּיחַ פָּנָי *to repulse the face* of any one, i. e. to deny him access, to refuse his petition (opp. to פָּנִים), 1 Ki. 2:16, 17, 20; 2 Chr. 6:42.—(b) הִשְׁבִּיחַ נַפְשׁ *to bring back* any one's life, i. e. to refresh him, Ruth 4:15; Lam. 1:11, 16, 19; since the life of a wearied person has as it were vanished, while that of a person refreshed is restored, 1 Sam. 30:12 [Kal]; Jud. 15:19 [Kal]. Trop. Ps. 19:8. But הִשְׁבִּיחַ רֵיחוֹ is to draw the breath, Job 9:18.—(c) הִשְׁבִּיחַ חֲמָה *to bring back*, i. e. to appease anger, Job 9:13; Ps. 78:38; 106:23 (followed by מִן from any one, Pro. 24:18). הִשְׁבִּיחַ חֲמָה *to repel the anger* of Jehovah, i. e. to turn it away from any one, Nu. 25:11; Ezra 10:14. But Isa. 66:15, is used of anger which is appeased because it is altogether poured out.

(2) *to restore* anything to any one (see Kal No. 2, a); followed by an acc. of anything, and dat. of pers. Ex. 22:25; Deu. 22:2; as anything purloined, Lev. 5:23; Num. 5:7. Hence—(a) *to reward, to recompense*, Prov. 17:13; followed by a dat. of pers. Ps. 18:21; 116:12; על of pers. Ps. 94:23; followed by an acc. of thing and dat. of pers. Gen. 50:15.—(b) הִשְׁבִּיחַ דָּבָר *to return word, to answer*; followed by an accus. of person (like עָנָה), 1 Ki. 12:6, 9, 16; also, *to bring back word*, as a messenger (Antwort zurückbringen), Num. 22:8; 13:26; 2 Sa. 24:13. In the sense of answering there is also said, הִשְׁבִּיחַ דָּבָר Pro. 22:21; מִלֵּן Job 35:4; simply הִשְׁבִּיחַ Job 33:5; 20:2; שְׁעָפִי יִשְׁבִּיחַ "my thoughts answer me," i. e. they suggest what I shall answer.

(3) *to restore, to renew*, Ps. 80:4, 8, 20; Isaiah 1:26; Dan. 9:25. Compare Kal No. 2, b.

(4) *to revoke, to make void*, as an edict, Esther 8:5, 8; a decree, Amos 1:3, "because of the many transgressions of Damascus לֹא אֶשְׁבֶּנּוּ I will not revoke the things (which I have decreed)" (compare verse 4, 5, and Nu. 23:20); a blessing, Nu. 23:20.

(5) *to return* is sometimes used in the same sense as, *to bring again and again, to render*, as tribute, 2 Ki. 3:4; 17:3; 2 Ch. 27:5; Ps. 72:10; a sacrifice, Nu. 18:9. So in Lat. *sacra referre*, Virg. Georg. i. 339; Æn. v. 598, 603.

(6) followed by מִן and מֵעַל *to cause to return* is, i. q. *to avert, to turn away* from any thing, e. g. הִשְׁבִּיחַ פָּנָיו מֵעַל זָלוּלִים *to turn his face* from idols, Eze. 14:6; and without פָּנִים *ibid.*, and Eze. 18:30, 32.

(7) followed by **על, אל** to *turn to, towards* any one, as—(a) **הַיָּשִׁיב יָדוֹ עַל־אֶחָד** to turn one's hand against any one, Isa. 1:25; Am. 1:8; Ps. 81:15; followed by **אֶחָד** id.; 2 Sa. 8:3.—(b) **הַיָּשִׁיב פְּנֵיו לְ** to turn one's face to any one, Dan. 11:18, 19.—(c) **הַיָּשִׁיב אֶל־לֵב** to recall (any thing) to mind, Deut. 4:39; 3~ 1; **עַל־לֵב** Isa. 46:8; hence to *repent*, 1 Ki. 8:47.

HOPHAL, הִשִּׁיב — (1) *to be brought back*, Exod. 10:8.

(2) *to be restored*, Gen. 42:28; 43:12; Num. 5:8.

Derivatives, תְּשׁוּבָה, מְשׁוּבָה, שִׁיבָה, שׁוּבָה, שׁוּבֵב, שׁוּבָה, and pr. n. מְשׁוּבָה, יוֹשֵׁב חֹסֶד, יִשְׁבְּעִם, יֹשֵׁב.

שְׁבוּאֵל [Shubael] see שׁוּבָאֵל

שׁוֹבֵב m.—(1) adj., *falling away, rebellious*,
Jer. 3:14, 22; Isa. 57:17.

(2) [*Shobab*], pr. n. m.—(a) of a son of David,
2 Sam. 5:14; 1 Ch. 3:5; 14:4.—(b) 1 Ch. 2:18.

שובב *m., apostate, rebel*, Jer. 31:22; 49:4.

שׁוּבָה f., *return*; metaph. *conversion*, Isaiah
30:15.

שׁוֹבַךְ (from the root שָׁבַךְ, [*Shobach*], pr. n. of a captain of Hadadezer, king of Zobah, 2 Sa. 10:16, 18; called in 1 Ch. 19:16, 18, שׁוֹפַךְ).

שׁוֹבֵל (perhaps "flowing," or "a shoot;" see **שָׁבַל**), [*Shobal*], pr. n.—(1) of a son of Seir, Gen. 36:20, 23, 29.—(2) m., 1 Ch. 2:50; 4:1.

שׁוֹבֵק ("forsaking"): [*Shobek*], pr. n. m., Neh. 10:25.

יְשׁוּג i. q. שָׁגַג and שָׁגָה; whence מְשׁוּגָה.

שוד see שד *desolation*.

שׁוֹרֵד pr. i. q **שָׁרַד** TO BE STRONG, TO BE POWERFUL; hence—

(1) *to act with violence, to lay waste.* Fut.
 פָּשַׁע Ps. 91:6.

(2) i. q. Arabic *سَاد* *to rule*. Hence *שַׁד* lord, master.

I. שָׁרָה ["pr. kindred with שָׂרָה TO SET, TO PLACE; see Piel No. 2. Thes."]—(1) TO BE EVEN, LEVEL; see Piel. Hence—

(2) *to be equal* (in value), *to be equivalent* to any thing; followed by פ Pro. 3:15; 8:11; also, *to countervail* any thing. Esth. 7:4, $\text{אֵין הָצָר שׁוֹה בְּנֶקֶד}$ "the enemy could not countervail the king's damage," could not compensate it. Esth. 5:13, בְּלֹהִי

“all these things do not suffice me.” Impers. לִי שָׂוֶה it is made even to me, i. e. made to satisfy, Job 33:27.

(3) *to be fit, suitable* for any one; followed by ?
Esth. 3:8.

(4) *to be like, to resemble*; followed by } Prov.
26:4; Isa. 40:25.

PIEL — (1) *to make level*, e. g. a field, Isa. 28:15; metaph. the mind, e. g. to compose, to calm the mind, Ps. 131:2; and ellipt., Isaiah 38:13, שָׁנִיתִי עַד בֹּקֶר "I calmed (my mind) until morning." Vulg. and Jerome, *sperubam usque ad mane*. (In taking the sentence thus, שָׁנִיתִי is referred to the following member; but others take from signif. No. 2, "I compared (myself) to a lion," sc. in roaring. Targ., I roared as a lion).

(2) to *put*, to *set*, i. q. שָׁם, שֵׁת, as often in Targ., Psa. 16:8; 119:30. שָׁה פָּרִי to yield fruit (fructus auferre), Hos. 10:1. Followed by עַל to bestow on any one (honour, help), Ps. 21:6; 89:20. Followed by an acc. and וְ to make one like any thing, Ps. 18:34

HIRPHIL, *to liken, to compare*, Lam. 2:13.

Derivatives, יִשְׁוִי, יִשְׁוִה, שָׁוָה.

II. שָׁחַ Chald. Ithpael, TO FEAR. To this root two occurrences in the Old Testament seem to belong. One in—

PIEL, Job 30:22, כתיב, תִּמְוֶנֶנִי הַשׁוּא (read תִּשְׁוֶה) "thou makest me to melt, and frightenest me" (תוֹשִׁיָה קרי). The other in—

NITHPAEL (a conjugation often used by the Rabbins, see Lehrs. p. 249). Prov. 27:15, "a dropping in the time of rain יִשְׁפָּתוּ מִיָּדַי וְאִשָּׁה מִלִּי וְאִשָּׁה מִלִּי" and a contentious woman are to be feared." Others comparing יִשְׁפָּתוּ No. I. 4, render יִשְׁפָּתוּ *are alike*. Vulg. *comparantur*. Gr. Venet. *ισούται*, but things to be compared are never in the Proverbs joined together by so frigid a term of comparison.—Targ. a contentious woman *who brawls*, which may be defended by comparing יָדָה winter, storm, and Greek χειμασθῆναι ἀπειλαῖς, κεχειμᾶνται φρένες, pr. therefore, wintry, stormy. But the former explanation is the one which I prefer.

שָׁוָה or שָׁוֵה Ch. i. q. Heb.

PAEL, i. q. Heb. No. 2, *to put, to set*, followed by **וְ** to make equal or like to any thing (see **וְ** No. 1, **וְ**), Dan. 5:21.

ITHPAEL, *to be made, rendered*, Dan. 3:29.

שָׁוֶה ("plain"), [*Shaveh*], pr. n. of a valley to the north of Jerusalem, which was also called *the King's dale*. Genesis 14:17; 2 Sam. 18:18. But

שור [Shaveh Kiriathaim], Gen. 14:5, is the plain near the city of Kiriathaim (in the tribe of Reuben), see קריה letter g.

שור — (1) TO SINK DOWN, TO SUBSIDE (Arab. **سَح** Med. Waw, to be sunk into mire, compare **שחח** (שחח). Prov. 2:18, **שחח** אֶל־מִקְוֵת בֵּיתָהּ “her house (i.e. that of the strange woman) sinks down into Hades.” So the Vulg. But as **בֵּית** is constantly elsewhere masc., Aben Ezra applies **שחח** to the woman herself, “she sinks down to death (i.e. to Hades, which is to be) her house.”

(2) Metaph. to be bowed down, of the soul. Ps. 44:26, **שחח** לְעָפָר נַפְשֵׁנוּ “our soul is bowed down to the dust.” Lam. 3:20, קרי.

HIPHIL, i. q. Kal No. 2. Lam. 3:20, כתיב.

Derivatives, **שוחח**, **שחת**, **שחית** No. II.; and pr. n. **שוחח**, **שוחית**.

שוח (“pit”), [Shuah], pr. n. of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, Genesis 25:2; whence patron. and gent. **שוחי** Shulhite, Job 2:11; 8:1; 25:1. The province of the Shulhites I suppose to be the same as **Sakkala** of Ptolemy, v. 15, to the east of Batanæa.

שוחה f. — (1) *pit*, Jer. 2:6; 18:20; Pro. 22:14.

(2) [Shuah] pr. n. m. 1 Chr. 4:11; called v. 4, **חושא**.

שוחם (perhaps, “pit-digger”), [Shuham], pr. n. of a son of Dan, Num. 26:42; called, Gen. 46:23; **חשית**. [Patron. **ש'י** Num. 26:42.]

שור — (1) pr. TO WHIP, TO LASH, i. q. Arab. **سَاط**. (Cogn. is the root **שָׁבַט**). Hence **שוט**, **שטיט**, a scourge.

(2) to row (as if to lash the sea with oars). Part. **שטים** rowers, Eze. 27:8, 26.

Derivatives, **שטיט** No. 2, **שטוט**.

(3) to run quickly, to run up and down, to run about (which many men do, as if they lashed the air with their arms, as oars; compare Lat. *remi*, used of a person's arms and feet, Ovid. Heroid. 18 fin. and yet more frequently used of the wings of birds), Num. 11:8; **שור** בָּאָרֶץ to go over a land, especially to inspect it, Job 1:7; 2:2; 2 Sam. 24:2, 8.

PILEL, **שוטט** i. q. Kal No. 3, Jer. 5:1; Am. 8:12; Zec. 4:10, “the eyes of God **שוטט** בְּכָל־הָאָרֶץ running through all the earth,” 2 Chr. 16:9. Metaph. to run through a book, i.e. to examine thoroughly, Dan. 11:4.

HITHPALEL, i. q. Pilel, Jer. 49:3.

II. **שוט**, Aram. **ܫܘܬ** i. q. **שטט** to despise. Part **שטט** Eze. 16:57; 28:24, 26; see **שטט**.

שוט Arab. **سوط** masc. a whip, a scourge, Prov. 26:3; 1 Ki. 12:11. **שוט** לִשָּׁן the scourge of a (calumniating) tongue, Job 5:21. Especially of the scourge of God, i.e. of calamities and misfortunes sent upon men by God, Isa. 10:26; Job 9:23. **שוט** **שטף** an overflowing scourge, Isa. 28:15, 18; used of an overwhelming calamity (specially, a hostile host); compare Kor. Sur. lxxxviii. 12; lxxxix. 33.

שול an unused root; Arab. **سَال** Med. Waw, to be loose, pendulous (specially, the belly); compare **שול** to drag the train of one's robe (used of a woman). Hence—

שול m. — (1) the train, flowing skirt of a robe, i. q. **שול** Isa. 6:1. **שול** to uncover the skirt, i.e. to expose to the greatest shame, Jer. 13:22, 26; Nah. 3:5.

(2) hem of a garment, Ex. 28:33, 34.

שולל m. (from the root **שָׁלַל**), divested, either of garments, i.e. naked, or of shoes, unshod (according to LXX., Syr.), Mic. 1:8 קרי. Compare **שולל** No. 1, to put off the shoe.

(2) a prisoner, a captive, Job 12:17—19.

שולמית Shulamith, pr. n. of the maiden who is celebrated in the Song of Solomon, Cant. 7:1. (Vulg. *pacifica*) But **שולמית** may be taken for the gentile noun, i. q. **שונמית** Shunamite (for the town of Shunem is by Eusebius called Sulam) [Engl. Trans. “the Shulamite”]; and this, on account of the article, seems preferable. [This may be taken as the fem. form of Solomon.]

שום masc. garlic, Num. 11:5. Compare Celsii Hierobot. t. ii. page 53. (Arab. **ثوم**, Syr. **ܬܘܡ** id.) It appears to be so called from the powerful odour which it emits; compare **שום** to smell, **שום** something giving forth a smell.

שומר Shomer, pr. n. m. 2 Ki. 12:22; 1 Chron. 7:32.]

שון an unused root, perhaps i. q. **שָׁן** to be quiet; whence—

שוני (“quiet”), [Shuni], m. pr. n. of a son of Gad, Gen. 46:16. Also, patron. of the same (for **שוני**), Nu. 26:15

שונם (perhaps "two resting-places," for שְׁנַיִם, compare שְׁנַיִם for שְׁנַיִם, [Shunem], pr. n. of a town in the tribe of Issachar, Josh. 19:18; 1 Sam. 28:4; 2 Ki. 4:8; prob. *Sulem* of Eusebius (see σουβίμ), five miles south of Tabor: [prob. now Sólam, سولم Rob. iii. 169]. Gentile noun שְׁנַיִם, f. ית 1 Ki. 1:3; 2:17; 2 Ki. 4:12.

שוע and **שוע** not used in Kal, i. q. יָשַׁע — (1) TO BE AMPLE, BROAD; hence —

(2) *to be rich, wealthy* (see שָׁנַע, שָׁנַע No. 1).
(3) *to be freed* from danger and distress (compare יָשַׁע).

PIEL שָׁעַ to ask for aid, to implore help, Psal. 18:42; Job 35:9; 36:13; followed by אֵל Ps. 30:3; 98:14; 72:12.

Derivatives, שְׁעָה — שָׁעָה.

שוע m. outcry, cry for help, Ps. 5:3.

שוע — (1) *rich, opulent*, Job 34:19; Ezek. 23:23.

(2) *liberal, noble* (compare Arab. وسع Conj. VIII, X, to be liberal, noble), Isa. 32:5.

(3) i. q. שָׁעַ cry for help, Isa. 22:5.

שוע — (1) *wealth, riches*, Job 36:19.

(2) *cry for help*, Job 30:24.

(3) [Shua], pr. n. of a man, Gen. 38:2.

שוע ("wealth"), [Shua], pr. n. m. 1 Chron. 7:32.

שוע f. i. q. שָׁעַ Ps. 18:7; 39:13; 102:2.

שוע m. — (1) *a fox*, Cant. 2:15; Lam. 5:18; Eze. 13:4; Neh. 3:35. (Arab. ثعلب, but more frequently ثعلب, with the addition of the letter ب, compare pr. n. שְׁעָלִים, also שְׁעָלִים. As to the origin, Bochart, loc. cit., supposes the fox to be so called from a word, signifying to cough, which he refers to its yelping, comparing שָׁעַ to cough. However, I have little doubt that a fox has this name from the pit and underground hole where it dwells, from the root שָׁעַ, and that שְׁעָלִים prop. denotes excavator, burrower, compare שְׁעָלִים No. II.) The name of foxes appears to have been commonly used as also including jackals (Pers. شغال Shugal), by the Hebrews, like the other orientals (compare Niebuhr's Beschreib. von Arabien, page 166); and these are apparently the animals intended, Jud. 15:4 (as

foxes are not easily caught alive) and Psal. 63:11 (since foxes do not devour dead bodies, which jackals do). See Bochart, Hieroz. t. ii. p. 190, seq. ed. Lips.; Faber on Harmer's Observations, vol. ii. p. 270. Also his Archæol. t. i. p. 140; Rosenm. Alterthumsk. iv 2, 154.

(2) [Shual], pr. n. — (a) שְׁעָלִים a district in the tribe of Benjamin, 1 Sa. 13:17. — (b) m. 1 Chr. 7:36.

שוע m. (denom. from שָׁעַ) *a door-keeper*, 2 Ki 7:10, 11; 2 Ch. 31:14.

שוע — (1) pr. (as was first seen by Umbreit on Job 9:17), i. q. שָׁעַ TO GAPE UPON [see note], hence *to lie in wait* for any thing, Gen. 3:15, וְשָׁעָה הוּא רֹאשׁ וְאַחַר תִּשְׁכַּח עַקֵּב "he (the seed of the woman, man) shall lie in wait for thy head, and thou shalt lie in wait for his heel," he shall endeavour to crush thy head; and thou shalt endeavour to crush his heel. Hence —

(2) *to attack, to fall upon* any one, Job 9:17, "who falls upon me in a tempest." Metaph. Psal. 139:11, חֹשֶׁךְ יִשְׁכַּחַנִּי "darkness shall fall upon me," shall overwhelm me.

[Note. The above explanation of Gen. 3:15, is purely neologian; the passage applies not to man generally, but to Christ the seed of the woman; bruise is the simple meaning in each part of the verse.]

שופך [Shophach], see שופך.

שופמי [Shuphamites], patronymic from שופמי which see; Nu. 26:39.

שופר m. pl. שופרות *a trumpet, horn, iituu*, Arab. سُر (different from חֲלוּצִיָּה) so called from its clear and sharp sound (see שָׁפַר No. 2), either made of horn, or else resembling a horn, i. q. קֶרֶן (Joshua 6:5; compare Josh. 6:4, 6, 8, 13), Ex. 19:16; Lev. 25:9; Job 39:25. Jerome on Hos. 5:8, "buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraicè Sophar, Græcè κεραινή appellatur." LXX. σάλπιγξ, κεραινή. To blow a trumpet is שָׁפַר which see.

שוק not used in Kal. — (1) TO RUN. like the kindred שָׁקַק; whence שֹׁק leg, and שֹׁק street.

(2) *to run after, to desire, to long for* any thing; whence שֹׁקֶה desire, longing. Arabic شاق

to excite desire; V. to manifest desire; شوق desire HIPHIL, to run over, to overflow (überlaufen).

followed by an acc. of thing (with any thing), Joel 2:24, הַשִּׁיקוּ הַיָּקְבִים תִּירֹשׁ "the vats overflow with must."

PILPEL שִׁיקָה causat. to cause to overflow, or abound (used of the earth), Ps. 65:10.

Derivatives, see under Kal No. 1, 2.

שֹׁק f.—(1) *the leg*, the part of the body, from the knee to the foot, with which one walks or runs; see the root No. 1 (Arab. ساق; Chald. שָׁק id.); both of persons, Isa. 47:2; Cant. 5:15, and of animals (when, perhaps, it includes the thigh), Ex. 29:22, 27; Lev. 7:32, 33; Num. 6:20; 1 Sam. 9:24. Poet. used of foot-soldiers, Psalm 147:10, לֹא-בִשְׁוִי הָאִישׁ יָרְצָה "he taketh not pleasure in the legs of a man," i. e. in infantry, as opp. to cavalry. There is a proverbial phrase, Jud. 15:8, וַיַּךְ אֹתָם שֹׁק עַל-יָרֵךְ "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er hieb ihn in Kochtöpfen.

Dual, שְׁוִיָּם Prov. 26:7.

שֹׁק m., a street, Prov. 7:8; Eccl. 12:4, 5. Plur. שְׁוִקִים (compare דְּוִדִּים from דָּוִד), Cant. 3:2.

שָׁר an unused root; Chald. and Syr. Peal and Pael, to leap, to leap forward, to leap upon any thing; also to be strong; Arab. سار to leap upon, to attack.

שֹׁר m. epic. plur. שְׁוִרִים Hosea 12:12, an ox, so called from its strength and boldness, compare שָׂר. (Arab. شور a bull, Chald. שֹׁר Syr. שֹׁר id., whence Gr., Latin, tauros, taurus, Germ. Stier, see Grimm, Gramm., iii. p. 325). This is a general word for one of the ox tribe (ein Stüt Rindvieh), without distinction of age or sex (compare Lev. 22:27; where a calf is meant, and Job 21:10, where a cow is intended, although joined, ἐτακώνας, with a masculine verb), Ex. 21:37; Levit. 22:23, 28; 27:26; Num. 18:17; Deu. 14:4. Its collective is שְׁוִרִים oxen, a herd of oxen, which see. Once (Genesis 32:6) also שֹׁר is used collectively, like the other nouns of unity in this verse שְׁוִרִים, שְׁוִרִים, שְׁוִרִים except צֶאֱן.

I. שָׁר fut. יִשָּׁר—(1) i. q. תָּר TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the purpose of traffic, Ezek. 27:25; compare Chaldee.

Once followed by שָׁר to go with any thing, i. e. to offer the thing, Isaiah 57:9. (Arabic سار Med. Ye to go a journey, Chald. שָׁר a company of journeyers, of merchants, also on the Palmyr. Monum.; see Tyche, Element. Syr., p. 76.)

(2) to look around, or about (the same verb often having the power both of looking and going, see הִשָּׁקֵף, הִשָּׁקֵף)—(a) used of one looking forth from a height, followed by מִן Cant. 4:8. —(b) used of one lying in wait, to lie in wait, Jer. 5:26; Hos. 13:7; with an acc., Nu. 23:9. —(c) used of one who regards and cares for any thing, followed by an acc., like *circumspicere aliquid* (שִׁחַ נֹכַח מְשֹׁאֵם מִשְׁפֵּחַ). Job 24:15, לֹא תִשְׁרֵי עֵינִי "no eye will now care for me," niemand sieht sich jetzt nach mir um. Job 35:5, לֹא תִשְׁרֵי עֵינֶיךָ "look round about upon the clouds." Job 35:13, לֹא יִשְׁרֵךְ הַשָּׁמַיִם "the Almighty will not regard it." Simply—(d) to behold, Job 7:8.

PILPEL שָׁר see שָׁר.

Derivatives, שָׁר No. I, תִּשְׁרֵךְ.

II. שָׁר i. q. שָׁר to sing, which see.

III. שָׁר i. q. שָׁר, שָׁר to range, to put (stones) in order, hence שָׁר a wall, compare שָׁר.

I. שָׁר a liar in wait, an enemy, Psal. 92:12; compare שָׁר and the root I, 2, b.

II. שָׁר—(1) i. q. Arab. سور a wall, Gen. 49:22; Psal. 18:30. Plur. שְׁוִרוֹת. Job 24:11, שְׁוִרוֹתָם "within their walls" (those of the rich), i. e. their houses.

(2) [Shur], pr. n. of a city on the borders of Egypt and Palestine, Gen. 16:7; 20:1; 25:18; 1 Sn. 15:7; 27:8. According to Josephus (Archæol., vi. 7, § 3; compare 1 Sam. 15:7), it is Pelusium, but this, in Hebrew, is called מִצְרַיִם. More correctly שָׁר is placed where Suez now stands. The desert extending from the borders of Palestine to Shur, is called, Ex. 15:22, שְׁוִרִים; Nu. 33:8, מִדְבַּר שָׁר; now Jofar.

שָׁר Chald. a wall, Ezr. 4:13, 16.

שָׁשׁ an unused root, which appears to have had the signification of whiteness, hence שָׁשׁ byssus and white marble, שָׁשׁ id.; and שָׁשׁ the lily. Kindred is שָׁשׁ to be hoary.

שָׁשׁ [Shavsha], see שָׁשׁ.

שָׁשׁ m.—(1) the lily, prop. what is white, from the root שָׁשׁ. שָׁשׁ מְעִינָה שָׁשׁ work or ornament resembling lilies, 1 Ki. 7:19. (Arab. and Syr. سوسن, سوسن)

id.; comp. Diosc., iii. 206, al. 116; Athen. xii. 1. Compare Celsii Hierobot., i. p. 383, seq.)

(a) ששן ערוה Ps. 60:1, an instrument of music, prop. so called from its resembling a lily. Various rings of trumpets and pipes are like the common lily, while the cymbal resembles the martagon lily, the name of which instrument has indeed been applied to this flower. Comp. ששן No. 2. ששן ערוה may be rendered *pipes of song*, as it were lyric, see ששן No. 3.

(3) [Shushan], pr. n. *Susa*, the chief city of Susiana (and of all Persia), in which the kings of Persia used to pass the winter, Dan. 8:2; Neh. 1:1; Est. 1:2. It was situated on the Eulæus, or Choaspes, where there is now the village of *Shush* (see Kinneir, Memoir, p. 99; Ker Porter, Travels, vol. ii. p. 411; compare Hoeck, Vet. Mediæ et Persiæ Monum. p. 93); according to others at the village of *Suster* (see Josh. de Hammer in Opp. Soc. Geogr., Paris, vol. ii. p. 320—28; 333—41).

ששן id.—(1) *a lily*. Pl. ששן Cant. 2:16; 4:5; 5:13; 6:2, 3; 7:3. Used of artificial lilies, 1 Ki. 7:22, 26.

(2) an instrument of music, resembling a lily, see ששן No. 2. Pl. ששן Ps. 45:1; 69:1; 80:1.

ששן f. *a lily*, 2 Ch. 4:5; Hos. 14:6; Cant. 2:1, 2.

ששן Gentile noun, Chald. pl. *the Susæans* [*Susanchites*], inhabitants of the city of *Susa*, see ששן No. 3, Ezr. 4:9.

ששן 1 Ki. 14:25 בתיב קרי, where קרי reads ששן, which see.

ששן to put, see ששן.

ששן (for ששן "crashing of rending"), [*Shuthelah*], pr. n. m.—(1) a son of Ephraim, Nu. 28:35.—(2) 1 Ch. 7:21. From the former is the patron. ששן ibid.

ששן Ch. only found in—

PEEL, or PEIL ששן, ששן TO SET FREE, TO LIBERATE. Fut. ששן, inf. ששן Dan. 3:15, 17, 28; 6:17, 28. In Targg. very frequently. Syr. مَدَّ ibid.

Derivative, pr. n. משינבאל.

ששן prop. i. q. ששן, Chald. ששן TO SCORCH, TO BURN, especially as the sun, Cant. 1:6, ששן "for the sun hath burned me." Poet. ap-

plied to the eye (which is often compared to the sun, and *vice versa*, see ששן), as casting its glances on any thing, i. e. to look upon, Job 20:9; 28:7.

ששן i. q. Arab. شَر to twist a thread from right to left, or back-handed (zwirnen), to twist together several threads.

HOPHAL, ששן byssus, twisted (of many threads), Ex. 26:1, 31, 36; 27:9, 18; 28:6, 8, 15, seq.

ששן m. (from the root ששן) depressed, cast down, Job 22:29; ששן "cast down of eyes," one depressed.

ששן TO GIVE, TO BESTOW A GIFT, especially to free from punishment, Job 6:22. Followed by an acc. of pers. Eze. 16:33 (Syr. مَس to give, once. Pa. often, used both in a good and in a bad sense) Hence—

ששן m. *a present, a gift*, 1 Ki. 15:19; especially one to free from punishment, 2 Ki. 16:8; Pro 6:35 (compare Job 6:22); or to corrupt a judge, Ex. 23:8; Deu. 10:17; לקח ששן to take a reward, Psalm 15:5; 26:10; 1 Sam. 8:3.—Prov. 17:8, אֶבֶן תִּן לַיהוָה שֶׁחֶרֶר בְּעֵינֵי בָעֵלָיו "a precious stone is a gift in the eyes of its lord," i. e. to him who receives it (compare בעל No. 4).

ששן (compare ששן and ששן)—(1) TO BOW ONESELF DOWN, Isa. 51:23 (Chald. id. and more frequent).

(2) to sink down, to be depressed. Compare derivatives ששן, ששן.

HIPHAL, ששן to depress, metaph. the heart, Pro. 12:25.

HITHPALEL, ששן (with the third radical doubled, like נאנן from the root נאן) fut. apoc. יִשְׁתַּחֲוֶה, in pause יִשְׁתַּחֲוֶה.

(1) to prostrate oneself before any one out of honour, προσκυνεῖν, followed by ש of pers. Gen. 23:7; 37:7, 9, 10; more rarely לפני Gen. 23:12; על Lev. 26:1. Those who used this mode of salutation fell on their knees and touched the ground with the forehead (whence there is often added אֶרֶץ Gen. 19:1; 42:6; 48:12), and this honour was not only shown to superiors, such as kings and princes, 2 Sam. 9:8; but also to equals; Gen. 23:7; 37:7, 9, 10 [?]; but especially—

(2) in worshipping a deity; hence to honour God with prayers, Gen. 22:5; 1 Sa. 1:3; even without prostration of body, Gen. 47:31; 1 Ki. 1:47.

(3) to do homage, to submit oneself. Ps. 45:12,

"(the king) is thy lord, לֹא הִשְׁתַּחֲוֶה לְהִי render homage to him" [this king is Christ, who is to be worshipped as being God over all]. Inf. Ch. הִשְׁתַּחֲוֶה 2 Ki. 5:18. As to הִשְׁתַּחֲוֶה, see Analyt. Ind.

Derivatives, see under Kal No. 2.

שְׁחֹר see שִׁחֹר.

שְׁחֹר m. *blackness*, Lam. 4:8. Root שָׁחַר.

שְׁחֹת f. *a pit*, Prov. 28:10; from the root שָׁחַת No. 2. Compare שָׁחַת.

שָׁחַח i. q. שָׁחַח and שָׁחַח (compare שָׁכַח), pret. שָׁחַח, plur. שָׁחַחוּ and שָׁחַחוּ, fut. יִשְׁחַח.

(1) TO SINK DOWN, Hab. 3:6; used of beasts of prey couching down and lying in wait in their lairs, Job 38:40.

(2) to be bowed down, cast down, Psal. 10:10; 107:39; Isa. 2:11, 17; specially with sickness, Psal. 35:14; 38:7; Lam. 3:20; also, to submit oneself. Isa. 60:14, וְהָלְכוּ אֵלֶיךָ שָׁחוֹת "they shall come to thee bowing down." Job 9:13; Pro. 14:19.

NIPHAL, to be bowed down, Isa. 2:9; 5:15. Used of a depressed and attenuated voice, Ecc. 12:4. Pregn. Isa. 29:4, וְיִמְעַפֵּר הַשֵּׁחַ אֶתְּחַד "and thy depressed (slender) voice shall be heard from the dust."

HIPHAL, to bring down, to humble, Isaiah 25:12; 26:5.

HITHPOEL, to be cast down (the soul), Psal. 42:7, 12; 43:5.

Derivative, שָׁחַח.

שָׁחַט Arab. سَاط — (1) TO SLAY animals, Gen. 37:31; Isa. 22:13; especially a victim, Levit. 1:5, 11; and even a human victim, Gen. 22:10; Isa. 57:5. Hos. 5:2, שָׁחַטוּהוּ שְׂטִים הַעֲמִיקוּ "in slaughtering (victims) they make deep their transgression."

(2) to kill (persons), 2 Ki. 25:7; Jerem. 39:6. שָׁחַט Jer. 9:7, a deadly arrow. In קָרַי there is שָׁחַט, the sense not being different, prop. made to kill.

(3) שָׁחַט 1 Ki. 10:16, 17; 2 Chr. 9:15, 16, prob. *mixed gold*, alloyed with another metal, comp. Arab. سَاط to dilute wine with water; see more in Comment. on Isaiah 1:22. The LXX. understood gold beaten out, compare שָׁחַח to spread out, the letters being transposed.

NIPHAL, pass. of No. 1, Levit. 6:18; Num. 11:22. Hence—

שְׁחִיטָה f. *the slaying of victims*, 2 Chr. 30:17.

שָׁחִין masc. *an inflamed ulcer, a boil* (see the root שָׁחַן) Ex. 9:9, 11; Lev. 13:18—10. שָׁחִין מַצְרִים

the boil of Egypt, Deu. 28:27, 35; and שָׁחִין רַע 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the skin being covered with black scales, and the feet swelling up. Compare Plin. H. N., xxvi. § 5. Schilling, De Lepra, p. 184.

שָׁחִים m. Isa. 37:30, i. q. שָׁחִים which see. This would seem to be the primitive form, prop. denoting *sprout, shoot*, comp. the root שָׁחַץ, Arab. شَجَس to lift oneself up, to lift the eyes, perhaps Heb. to sprout, to shoot forth. We may also compare שָׁחַץ prop. offspring, progeny.

שָׁחִיָּה or שָׁחִיָּה masc. *a board*, as being thin, so called from its being pared, planed away (bûnngesobettes Bret), from the root שָׁחַץ, Eze. 41:16.

שָׁחִית f. *a pit*, plur. שָׁחִיתוֹת (compare Lehrgeb. p. 527) Ps. 107:20; Lam. 4:20; from the root שָׁחַח to sink down.

שָׁחִיתָה f. Chald. evil deed, see שָׁחַת.

I. שָׁחַל an unused root, Arab. سَحَلَ to peel off, to shell, to scale, whence שָׁחַלָה. To this answer in the Indo-Germanic languages, σκῦλον, Germ. Schale, fâhlen, Engl. to scale.

II. שָׁחַל perhaps, to roar, as a lion. Compare Arab. سَحَلَ to bray, as an ass, سَحَال vox in pectore reciprocata, the braying of an ass. Jeuhari and Kam.; cognate roots are سَحَلَ, سَحَلَ; German, hallen, gellen, fâllen (Notk. stellen). Hence—

שָׁחַל m. *a lion*, a poetic word, Job 4:10; 10:16; 28:8; Psal. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare שָׁחַר, the letters ל and ר being interchanged.

שָׁחַלָה f. Ex. 30:34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or *shell* of a kind of musc found in the lakes of India, where the nard grows; which, when burning, emits an odour resembling musk: this is now called *blatta byzantina*, Zruftstaur. See Dioscorid., ii. 10; and the Arabian writers in Bochart (Hieroz. ii. p. 803, seq.). The root is שָׁחַל to peel off, compare שָׁחַלָה the pod of dates.

שָׁחַן an unused root, Arab. سَحِن to be hot, to be inflamed, Syriac سَح Pa. to ulcerate, whence שָׁחַן ulcer, which see.

שחם an unused root, see שחם.

שחף—(1) i. q. שחף, and trans. שחף, שחף (which see), TO BARK, TO FEEL OFF, TO HEW OFF, see שחף.

(2) to become attenuated, hence *lean*, i. q. Arab. سحف. Hence שחפת and—

שחף m. Lev. 11:16; Deut. 14:15; according to LXX. and Vulg. *larus* (Seemeve), gull, an aquatic bird, so called from its leanness; see Bochart, Hieroz. II. lib. ii. cap. 18.

שחפת f., consumption, Lev. 26:16; Deu. 28:22.

שחץ an unused root; Arab. شحس to raise oneself up; compare שחם. Hence—

שחץ m., elation, pride (Arab. شحس; Talmud. שחץ id.), Job 28:8; 41:26, שחץ Vulg. *filii superbiae*, i. e. the larger ravenous beasts, as the lion; so called from the pride of walking. *Lions* is the rendering of the Chaldee intp., chap. 28; but the other passage demands the above wider signification. Compare Bochart, Hieroz. I., p. 718.

שחצים ("lofty places"), [Shahazimah], pr. n. of a town in the tribe of Issachar, Josh. 19:22 קרי; שחצום כתיב.

שחק—(1) TO RUB OR BEAT IN PIECES, i. q. Arab. سحق, Exod. 30:36. Figuratively applied to enemies, Ps. 18:43.

(2) to rub or wear away. Job 14:19, שחקו אבנים "the waters wear away (hollow out), the stones." Hence—

שחק m.—(1) *dust*; so called as being made small, Isa. 40:15.

(2) a cloud (Arab. سحابة a thin cloud; prop. apparently a cloud of dust, as something similar). Plur. clouds, Job 38:37; to which are ascribed showers, Job 36:28; Ps. 78:23; Prov. 3:20; thunder (Psa. 77:18). Meton. used of the firmament of heaven, i. q. שמים and רקיע Job 37:18, "hast thou, like him (God), spread out the sky (שחקים) which is firm like a molten mirror?" Prov. 8:28; Job 37:21; Deut. 33:26; Job 35:5; Psa. 68:35 (where, in the other hemistich, there is שמים). So also the sing., Psalm 89:7, 38. (Sam. שחקה for שמים Gen. 7:19.)

שחור TO BE OR BECOME BLACK (Aramæan שחור id.). Pregn., Job 30:30, עורי שחור מעלי "my skin is black (and draws away) from off me."

Derivatives, שחור, שחור, שחור, and pr. n. שחור.

II. **שחר**—(1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn, whence—

(2) to break in, to pry in, hence to seek, compare שחר No. 3. In Kal once found, Proverbs 11:27; see Piel.

PIEL שחר to seek, a word altogether poetic. Followed by an acc. Job 7:21; Prov. 7:15; 8:17; and with an inf. Job 24:5; Proverbs 13:24, אהבו שחרו "he who loveth (his son) seeks (i. e. as it were carefully prepares) chastisement for him." The suff. must be regarded as in the dative. To seek God is—(a) to long after him, Ps. 63:2; Isa. 26:9. —(b) to turn oneself to him, Hos. 5:15; Ps. 78:34. Followed by אל Job 8:5.

Derivatives, משחר, pr. n. שחריה and—

שחר m. dawn, morning (Arab. سكرة id.), Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see שערפים); wings, Ps. 139:9, שחר "son of the morning," used of Lucifer [i. e. the morningstar] (see שחר, Isa. 14:12. Hos. 6:3, שחר נכון מצאו "his going forth (is) established like the morning," i. e. Jehovah's advent, but Hos. 10:15, "like the morning (quickly) shall he be cut off." Adv. mane, at or in the morning. Psalm 57:9; 108:3. Metaph. used of felicity again dawning after misery, Isaiah 8:20 (see שחר B, No. 8); Isai. 47:11; 58:8. The same figurative use is made of the word שחר Job 11:17; נשף Jer. 13:16; and Arab. صبح. Enwari Soheil: "in calamity there is hope, for the end of a dark night is the dawn."

שחור & שחור m. adj. black, used of hair, Levit. 13:31, 37; a horse, Zec. 6:2, 6; blackish colour of the face, Cant. 1:5.

שחור see שחור.

שחרות f. the time of dawn, metaph. used of youth, Ecc. 11:10.

שחרור f. שחרורת blackish, used of the colour of the skin, Cant. 1:6. As to diminutive adjectives of the form שחרור, שחרור, see Lehrs. p. 497, and Heb. Gramm. § 54, 3, § 83, No. 23.

שחריה ("whom Jehovah seeks for"), [Shahariah], pr. n. m., 1 Ch. 8:26.

שחרים ("two dawns," compare שחרים) [Shaharaim], pr. n. m., 1 Ch. 8:8.

שחת not used in Kal. Arabic سكت to destroy.

PIEL שָׁחַת (1) trans., to destroy, to ruin, either by laying waste, as a country, a region, a field, Gen. 9:11; 19:13; Joshua 22:33; 2 Sam. 24:16; Jer. 12:10; or by pulling down, as walls, a city, Genesis 13:10; Eze. 26:4; or by wounding, Ex. 21:26; or by killing, both individuals, 2 Sam. 1:14, and whole peoples, Gen. 6:17; 9:15; Num. 32:15; Isa. 14:20. Metaph., Am. 1:11, שָׁחַת רַחֲמָיו "he destroyed (i. e. suppressed) his mercy." Ezek. 28:17, שָׁחַת חֵכְמָתְךָ "thou hast destroyed thy wisdom, because of thy beauty;" thou art so taken with the latter, that thou hast neglected the former.

(2) to act wickedly, for the more full שָׁחַת דְּרָכָיו Ex. 32:7; Deut. 9:12; 32:5. Comp. Hiph. No. 2.

HIPHAL—(1) i. q. Piel No. 1, to destroy, either by laying waste and destroying, as a land, a kingdom, Jer. 36:29; 51:20; a city, Gen. 19:14; 2 Ki. 18:25; or by killing, as a man, 1 Sa. 26:15; enemies, 2 Sa. 11:1; or by harming in any manner whatever, Pro. 11:9. הַמְשַׁחֵת the destroying angel, 2 Sam. 24:16; and simply הַמְשַׁחֵת Ex. 12:23, is the angel of God who inflicts calamities and death upon men. אֶל תִּשְׁחַח (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) הַמְשַׁחֵת דְּרָכָיו Gen. 6:12; Zeph. 3:7; to act wickedly, and without the acc. id., Deu. 4:16; 31:29; Jud. 2:19; Isa. 1:4. Compare הָרַע. In the words בָּעַל מְשַׁחֵת Prov. 28:24, and אִישׁ מְשַׁחֵת Prov. 18:9, מְשַׁחֵת appears to be a subst. (see מְשַׁחֵת No. 1), a man of destruction, i. e. in chap. 28, act., a destroyer, a waster; but in chap. 18, pass., one who brings destruction on himself, one who wastes his own goods, a prodigal.

HOPHAL הִשְׁחַת to be corrupted, Pro. 25:26; Mal. 1:14.

NIPHAL—(1) to be corrupted, e. g. by putridity, Jer. 13:7; in a moral sense, Gen. 6:11, 12.

(2) to be laid waste, Ex. 8:20.

Derivatives, מְשַׁחֵת, מְשַׁחֵת, מְשַׁחֵת.

שָׁחַת Ch. to destroy. Part. pass. Dan. 2:9, מְשַׁחֵת כְּרָבָה וְשָׁחַת "a lying and corrupt word." Neutr. שְׁחִיתָה something done wickedly, a crime, Dan. 6:5.

שָׁחַת f. with suff. שְׁחִיתָה Ezek. 19:4, 8 (from the root שָׁחַת, like נָחַת, from the root נָחַת), a pit—(a) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7:16; 9:16; 35:7; 94:13; Pro. 26:27; Eze. loc. cit.—(b) a cistern, in which there is mud, Job 9:31.—(c) an underground prison, Isa. 10:14.—(d) especially the sepulchre, Ps. 30:10; Job 17:14 [?]; 33:18, 30. יָרַד שָׁחַת to go down into

the grave, Job 33:24; Psalm 55:24; עָבַר בְּשָׁחַת to perish in the grave, Job 33:28. רָאָה שָׁחַת see (i. e. to experience) the sepulchre, Ps. 16:10 [see below]. 49:10.—LXX. often render שָׁחַת by διαφθορά (as if it were from שָׁחַת διαφθείρω), but not with the signification of corruption but of destruction (see the instances in Kircher and Trommius) [see below]. The Greek word has been taken in the signification of corruption by Luke [i. e. by the Holy Ghost, who inspired him], Acts 2:27; 13:35, seqq.; but it would be difficult to prove that the Hebrew word שָׁחַת should be taken in the sense of corruption, from שָׁחַת, even in a single passage [?]. Some may cite Job 17:14, where in the other hemistich there is only רָפָה, and שָׁחַת is called pater, which may seem to be only suitable to a masculine noun; but the sacred writers are not accustomed to regard the etymology or sex of nouns in such cases, comp. אִישׁוֹן בַּת עֵיִן Ps. 17:8.

[Note. It is clear from the authority of the New Test. that there is a שָׁחַת m. signifying corruption, from שָׁחַת; perhaps it is only found in the cited places, Ps. 16:10, and Job 17:14.]

שָׁחַת fem. (for שְׁחִיתָה, Arab. سَطَط, acacia, spina Egyptiaca of the ancients (Mimosa nilotica, Linn. Schottendorff), a large tree growing in Egypt and Arabia, having the bark covered with black thorns (from which gum Arabic exudes); it has blackish pods (whence Germ. Schottendorff), the wood is very hard, and when it grows old it resembles ebony, Isa. 41:19; Celsii Hierobot. t. i. page 499; Jablonskii Opusc. ed. te Water, t. i. page 260.

Pl. שְׁחִיתָה—(1) acacias, whence שְׁחִיתָה acacia wood, Ex. 25:5, 10, 13; 26:26; 27:1, 6.

(2) [Shittim], pr. n. of a valley in the land of the Moabites on the borders of Palestine, Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5; fully נַחַל הַשְּׁחִיתָה (valley of Acacias), Joel 4:18.

שָׁחַת TO SPREAD OUT, TO EXPAND (Syr. مَبْسُط, Arab. سَطَح, Ethiop. ሰጠጠ id.). Job 12:23, שָׁחַת לְנוֹמִים "he spreads out the peoples," i. e. gives them ample territories; especially, to spread out something on the ground, e. g. bones, Jer. 8:2; quails, Num. 11:32; polenta, 2 Sa. 17:19.

PIEL, to spread out (one's arms), Ps. 88:10.

Derivatives, מְשַׁחֵת, מְשַׁחֵת.

שָׁחַת m. (taken from Piel), a whip, a scourge, Josh. 23:13, i. q. שָׁחַת.

שָׁחַת fut. יִשְׁחַת.—(1) TO GUSH OUT, TO FLOW

OUT ABUNDANTLY, Ps. 78:20. **שָׁטַם** an overflowing shower, Eze. 13:13; 38:22.

(2) *to inundate, to overwhelm*; used of a river, Isa. 30:28; 66:12; metaph. of an army, Dan. 11:10, 26, 40. Followed by an acc.—(a) *to overwhelm any thing*, Jer. 47:2; and more strongly *to overwhelm and swallow up with water*. Ps. 69:3, **שָׁטַח** “the flood has swallowed me up;” verse 16; 124:4; Isaiah 43 2; Cant. 8:7.—(b) *to sweep away with a flood*, Isa. 28:17; Job 14:19, “the flood sweepeth away the dust of the earth;” Eze. 16:9; and on the contrary—(c) *to bring in as with a flood*. Isa. 10:22, **שָׁטַח** “the destruction is decreed, bringing in justice as with a flood,” i. e. overwhelming the wicked with deserved punishment. **שָׁטַח** is accus. governed by the verb **שָׁטַח**.—(d) *to wash any thing*, Lev. 15:11; 1 Kings 22:38.

(3) Metaph. *to rush swiftly* (as a horse), Jer. 8:6. Compare No. 1.

NIPHAL.—(1) *to be overwhelmed* (with a hostile force), Dan. 11:22.

(2) *to be washed*, Lev. 15:12.

PUAL, i. q. Niph. No. 2. Lev. 6:21. Hence—

שָׁטַח and **שָׁטַח** m. (1) *effusion, outpouring*, e. g. of rain, Job 38:25; of a torrent, whence metaph. Prov. 27:4; **שָׁטַח** “an outpouring, i. e. a torrent (like a rapid torrent) is anger.”

(2) *inundation, flood*, Ps. 32:6; Nah. 1:8; Dan. 9:26; **שָׁטַח** “his end (cometh) as a flood,” i. e. suddenly (compare **שָׁטַח** Hos. 10:15.) Metaph. used of an overflowing army, Dan. 11:22.

שָׁטַח Arab. **سَطَرَ** TO WRITE, whence Part. **שָׁטַח** pr. n. a scribe. (LXX. **γραμματεὺς, γραμματοεισ-αγωγοί**. Syr. **ܫܬܪܐ**), hence from the art of writing having in very ancient times been especially used forensically (compare **פָּתַח** letter **d**, **كاتب** a scribe and judge, Gr. **γράφειν, γράφεισθαι**), a *magistrate, prefect of the people* (comp. Arab. **سيطر** to excel in any thing followed by **على** a prefect. Targ.

שָׁטַח, Vulg. *magister, dux, exactor*. Specially, **שָׁטַח** is used of—(a) the prefects of the people of Israel in Egypt, Ex. 5:6—19; and in the desert, Nu. 11:16 (used of the seventy elders); Deuter. 20:9; 29:9; 31:28; Josh. 1:10; 3:2; 8:33; 23:2; 24:1. —(b) magistrates in the towns of Palestine, Deut. 16:18; 1 Chr. 23:4; 26:29; 2 Chr. 19:11; 34:13. Used of the superior magistrates, Prov. 6:7; and

2 Ch. 26:11 (where there is no need to understand a military officer, as a census of soldiers might be taken by a civil magistrate).

שָׁטַח (or rather **שָׁטַח**, as twenty-six MSS. and editions read, which are also supported by 11 others, which read **שָׁטַח**) Ch. Dan. 7:5, *a side*. (In Targ. **שָׁטַח**, Syr. **ܫܬܪܐ** id., Arab. **شطر** side of any thing.)

שָׁטַח (**γραμματικός**), [*Shitrat*], pr. n. m. 1 Ch. 27:29 כתיב קרי.

שָׁטַח m. (for **שָׁטַח**, like **שָׁטַח** valley, for **שָׁטַח** for **שָׁטַח**), a gift, present, so called from its being brought (see the root **שָׁטַח**), in this phrase **שָׁטַח** to bring gifts, Ps. 68:30; 76:12; Isa. 18:7.

שָׁטַח or **שָׁטַח** an unused root, Arabic **شبي** to will, Conj. II. *to bring, to impel*. Hence apparently **שָׁטַח**, for **שָׁטַח**.

[**שָׁטַח** pr. n. m. *Sheva*, 2 Sam. 20:25 כתיב, see **שָׁטַח**.]

שָׁטַח (“overturning,” from the root **שָׁטַח**), [*Shihon*], pr. n. of a town of Issachar, Josh. 19:19.

I. **שָׁטַח** f. (from the root **שָׁטַח**) *return*, and concr. *those who return*, Ps. 126:1.

II. **שָׁטַח** (for **שָׁטַח**, from the root **שָׁטַח**) f. *dwelling*, 2 Sa. 19:33.

שָׁטַח an uncertain root, to which apparently may be referred fut. apoc. **שָׁטַח** (of the form **שָׁטַח**), Deut. 32:18. LXX. **ἐγκατέλιπες**. Vulg. *dereliquisti*; in the other hemistich **שָׁטַח** (last forgotten). Apparently **שָׁטַח** signifies the same as **שָׁטַח**, **שָׁטַח** to forget, to neglect; whence **שָׁטַח** want of care, **שָׁטַח** between two vowels being changed into **י**, as is often done, compare **שָׁטַח** and **שָׁטַח**, **שָׁטַח** and **שָׁטַח**, **שָׁטַח** and **שָׁטַח** to adorn, **שָׁטַח** to be raw (flesh); also **שָׁטַח**; and also compare the same change of the letter **ש** in **שָׁטַח** (vulture), **שָׁטַח**, unless **שָׁטַח** be rather taken from the verb **שָׁטַח** itself, as if contracted from **שָׁטַח** (for **שָׁטַח**, compare **שָׁטַח** Jer. 18:23, for **שָׁטַח**, compare **שָׁטַח** for **שָׁטַח**). Others have less appropriately compared Arab. **سوى** IV. to omit (prop. to lay aside, *ben Seite legen*); for the root **سوى** answers to the **שָׁטַח**.

שזן an unused root, Arab. to love violently; whence may be taken—

שזא [Shiza], pr. n. m. 1 Ch. 11:42.

שזב i. q. liberate, see **שזב**.

שזח (from the root **שזח**) i. q. **שזח** a pit, Ps. 19:85; 57:7.

שזח, **שזח**, **שזח** [Shihor, Sihor], properly "black," "turbid" (root **שזח**), hence pr. n. (in Heb. just as **שזח** is Egyptian), of the river Nile, so called from its muddy and turbid waters (whence Lat. *Melo*, i. q. *μέλας*, according to Festus and Serv. ad Georg. iv. 291; Æn. i. 745, iv. 246). Isa. 23:3, **שזח** קציר, "the sowing of Shihor, the harvest of the Nile." (Vulg. *Nili*.) Jer. 2:18. In two places (Joshua 13:3; 1 Ch. 13:5), *Shihor* is placed on the southern borders of Palestine, where the river of Egypt (נחל) would rather have been expected [but they surely were the same], but in a similar sentence, Gen. 15:18, the Nile is also mentioned.

שזח **לבנת** Joshua 19:26 [Shihor-libnath], pr. n. of a river or small stream, which flows into the sea, in the tribe of Asher, according to the opinion of J. D. Michaelis, the river of glass (compare **שזח** No. 1), i. e. Belus, from the sand of which glass was first made by the Phœnicians.

שזט m.—(1) i. q. **שזט** a whip, a scourge, Isa. 28:15 כתוב.

(2) **שזט**, i. q. **שזט** Isa. 33:21.

שזל—(1) tranquillity, rest; from the root **שזל** of the form **שזל**; and if a derivative of a verb **שזל** be wanted, **שזל** from the root **שזל**. This power of the word seems to be that which it has in the much discussed passage, Gen. 49:10, "the sceptre shall not depart from Judah **שזל** **שזל**... **שזל** until tranquillity shall come, and the peoples shall obey him (Judah). Then let him bind," etc.; i. e. Judah shall not lay down the sceptre of the ruler, until his enemies be subdued, and he shall rule over many people; an expectation belonging to the kingdom of the Messiah, who was to spring from the tribe of Judah. Others whom I followed in edit. 1, take **שזל** in this passage as a concrete, and render it the peaceable one, peace-maker; either understanding the Messiah (compare **שזל** Isa. 9:5), or Solomon (compare **שזל** 1 Ch. 22:9); so the Samaritans (see Repert. f. bibl. und morgenländ. Litt. xvi. 168). The ancient versions take **שזל** as being compounded of **שז** i. q. **שז** and **ל** i. q. **ל** to him

in this sense, "until he shall come to whom the sceptre, the dominion belongs," i. e. Messiah (comp. Eze. 21:32, **שזל** **שזל** LXX. **שזל** καθήμεν). LXX. in several copies, τὰ ἀποκείμενα αὐτῷ, "the things which are reserved for him" (others with Symm.); **שזל** ἀπόκειται, he "for whom it is reserved" Syr. Saad., "he whose it is." Targ. Onk. "Messiah, whose is the kingdom." There is also a variety in the reading (**שזל** in several codd. and edit.; **שזל** in twenty-eight Jewish manuscripts, and in all the Samaritan, **שזל**, **שזל** in a few codd.); but this three-fold manner is of but little moment in this passage, as the same variety is found in the pr. n. (No. 2). This only follows from it, that the Hebrew critics and copyists writing **שזל** took it for a simple word, and not as the old interpreters, as a compound. [The older copies, however, do read **שזל**.] The opinions of the theologians on this passage have been collected by Hengstenberg, Christologie d. A. T. i. p. 59, seqq.

(2) ("place of rest"), [Shiloh], pr. n. of a town of the Ephraimites, situated on a mountain to the north of Bethel, where the holy tabernacle was set for some time, Josh. 18:1; 1 Sam. 4:3. It is variously written **שזל** Jud. 21:21; Jer. 7:12; **שזל** Jud. 21:19; 1 Sa. 1:24; 3:21; **שזל** Josh. 18:1, 8; 1 Sa. 1:3, 9; 1 Ki. 2:27. [Now prob. Seilân **שזל** Rob. iii. 85.]

שזל Mic. 1:8 כחב, i. e. **שזל**; which see.

שזל [Shilonite], Gent. noun.—(1) from **שזל** No. 2, 1 Kings 11:29; 12:15; Neh. 11:5; compare **שזל** and **שזל**.

(2) 1 Ch. 9:5; for **שזל** from **שזל**.

שזמון (perhaps for **שזמון**, "desert"), [Shimon], pr. n. m., 1 Ch. 4:20.

שזן an unused root; i. q. Æth. **שזן**; and Syr. **שזן** mingere; compare **שזן**. Hence—

שזן or **שזן** m. plur. **שזן** urine, Isa. 36:12.

שזא Chald. to finish, see **שזא**.

שזר rarely **שזר** (1 Sam. 18:6 כחב) fut. **שזר**, apoc. **שזר** Judges 5:1; once **שזר** Job 33:27, to sing (not used in the other Phœnicio-Shemitic languages, but in Sanscr. there is *śhūr*, to sing), Jud. 5:1; Ps. 65:14. Construed—(a) followed by an acc. of the song, Ps. 7:1; 137:4; also of the person or thing celebrated in song, Ps. 21:14; 59:17; 89:2.—(b) followed by **שז** it is, to sing in any one's honour, to celebrate in song, Ps. 13:6; 27:6; 33:3; also **שז**

sing of any one, Isaiah 5:1.—(c) followed by *to sing concerning* any one, Ps. 138:5 (compare *שיר* *דבר*).—(d) followed by *ל* of the person to whom any one *sings* as it were in song, before whom one sings. Job 33:27, *יִשָּׁר לִלְאֻשִׁים* "he sings before men," cries out among men. Pro. 25:20, *לְבַדָּע* "singing songs to a heavy heart," i. e. singing joyful songs to a person afflicted. *To sing* is also sometimes used for *to declaim with a loud voice* (compare *ענה* No. 1), see the examples above cited, Isa. 5:1; Job 33:27.

PILEL, *שיר* *to sing*. Zeph. 2:14; Job 36:24, *אֲשֶׁר מְשִׁירֵי אֲנָשִׁים* "which men celebrate." Part. *מְשִׁיר* *a singer*, 1 Ch. 9:33; 15:16; Nehem. 12:28, seq.; 13:5.

HOPHAL, pass. Isa. 26:1.—Hence—

שיר m.—(1) *song, singing*. 2 Ch. 29:28, *הַשִּׁיר וְהַתְּצִיטֹת* "the song sang and the trumpets trumpeted," i. e. the singing began, and the trumpets began to be blown; which is in verse 27, *הַשִּׁיר יְהוָה* "the song of Jehovah began." Kimchi gives an incorrect explanation of *שיר* in this place, as *שיר* *a singer* (it would have been better *שיר* chorus of singers); and still less tolerable is the conjecture of Winer (Lex., p. 973), who thinks that "*levi mutatione*," we may put *שיר* (?). Also used of instrumental music. *כלי שיר* instruments of music, 1 Chr. 16:42; 2 Chr. 7:6; 34:12; Am. 6:5; Neh. 12:27, *בְּשִׁיר מְצִילִים* "with music of cymbals."

(2) *a song*, both sacred, Ps. 33:3; 40:4 (and so frequently), and profane, Isa. 23:16; 24:9; Eccles. 7:5; Eze. 33:32; especially joyful, Am. 8:10 (opp. to *מְנִיחָה*). *שיר השירים* Cant. 1:1; Vulg. *canticum canticorum*, i. e. most excellent song, comp. the phrases, *עֲרֵי עֲרֵי* (most beautiful ornament) Eze. 16:7; *שָׁמַיִם* (the highest heaven) 1 Ki. 8:27; which, as title of a book (hardly proceeding from the author himself [?]) contains a commendation similar to *שיר* *דִּירוֹת* Ps. 45:1.

שיר f. i. q. *שיר* *a song*, Deut. 31:19, seqq.; Ps. 8:1; Isa. 23:15; also used of a parable (written in rhythm), Isa. 5:1. Plur. *שירות* Am. 8:3.

שִׁישָׁא Syr. *شيشا* *white marble*, 1 Chron. 29:2, from the root *שׁש* to be white; compare *שׁש* No. 1.

שִׁישָׁא [Shisha], see *שִׁישָׁא*.

שִׁישָׁק [Shishak], pr. n. of a king of Egypt in the time of Jeroboam, 1 Ki. 11:40; 14:25; 2 Chron.

12:5. This seems to be Sesocchis, the first of the two and twentieth dynasty of Manethc.

שית fut. *יִשֵּׁת*, apoc. *יִשֵּׁת*, inf. absol. *שִׁת*. Isa. 22:7, TO PUT, TO SET, TO PLACE, i. q. *τίθε-ναι*, but less frequently used. (Allied roots in Hebrew are *שָׁפַת* and *שָׁחַת*, which see. It is altogether wanting in the kindred languages, but it is widely extended in the Indo-Germ. languages, both in the sense of placing and of sitting, see the Sanscr. *sad*, to sit; Gr. *ἕζομαι*, fut. *ἕδωμαι* (root *hed*); Lat. *sedere*; Goth. *satjan*, to place, to appoint; Anglo-Sax. *sattan*; Engl. *to set*; Germ. *setzen*, comp. Gr. With the vowel transposed there has hence, I suppose, arisen the cognate root *stā* in *στά-ω*, *ἵστημι*, *sta-re*.)

(1) *to put*, i. q. *to set, to place*, when applied to persons and things which stand upright (or, at least, sit, Ps. 132:11), or seem rather to stand than to lie down, e. g. to set a watch (watchmen), Ps. 141:3; any one on a throne (*לְכִסֵּא*), Ps. 132:11; to place a crown on a head (*שִׁית עֲטֶרֶת לְרֹאשׁ*), Psal. 21:4; and metaph. Gen. 3:15, "I will put enmity between thee and the woman." Ps. 73:28, *נִשְׁתִּי בְּאֵדֹנֵי מַחְסִי* "I have put my trust in the Lord." Specially—(a) *to arrange, set in order*, an army, but always with the omission of the acc. *מַחְנֶה* (compare Josh. 8:2, 13); *אִף* *stellen, to set selves* (in array), Isa. 22:7. Ps. 3:7, *אֲשֶׁר סָבִיב שְׂתוֹ עָלַי* "who have set their camp around against me."—(b) *to constitute, appoint* any one prince, followed by two acc. 1 Ki. 11:34; followed by an acc. and *ל* Ps. 45:17; followed by *ל* of thing, *to appoint* any one over anything, Gen. 41:33.—(c) i. q. *to found*, 1 Sa. 2:8, "and has placed upon them (the columns of the earth) the world."—(d) *שית מוקשים* to set snares, lay snares (*ſchlingen, Sprengel aufstellen*), i. e. to plot, Ps. 140:6.—(e) *to set or appoint* a bound, Ex. 23:31; used of a limit of time (*חֶקֶל*), Job 14:13. Ellipt. and impers. Job 38:11, *פֶּרִי יִשֵּׁת בְּנֶאֱוֹן גִּלְדִּי* "here shall one put (i. e. shall be put, sc. a bound) to the pride of thy waves."—(f) followed by an acc. of pers. and *ב* of place, *to put or set* any one in any place (*wohin versetzen*). Psal. 88:7, *שָׁתִּי בְּבוֹר תַּחְתִּיּוֹת* "thou hast placed (cast) me into the lowest pit." Once, followed by *ל* of pers. and *ב* of place, Ps. 73:18, *בְּחִלְקוֹת תַּשִּׁית לָמוֹ* "thou hast set them in slippery places;" compare Psal. 12:6, *אֶשְׁתִּי בְּיָמֵי לֹו* "I will put in safety (*ich versetze in Sicherheit*) (i. e. I will make secure) the oppressed." A little different is *ב* *שית* *to put any one* in any number, i. e. *to reckon him* to that number. 2 Sam. 19:24, "thou hast put me amongst those who eat at thy table;" and Jer. 3:19, *אֵיךְ אֶשְׁתִּיךְ בְּכִנִּים* "how (i. e. in what

honour, shall I set thee amongst my children!"—(g) followed by על to collect, put together, Gen. 30:40.—(h) עם שית ב' to set any one with another, to compare, to make equal, Job 30:1.

(2) to put any person or thing, so that it may lie down or recline, Germ. legen. Ps. 8:7, שִׁתָּה תחת, רגליו "thou hast put all things under his feet," thou hast subjected them to him; Ruth 4:16, "and Naomi took the child, וַתִּשְׁתָּהּ בְּחִיקָה, and placed it in her bosom;" Ps. 84:4, "a nest where (the sparrow) may lay her young" (where it is hardly allowable with Winer, p. 962, to explain שִׁית of birth). Specially—(a) שִׁית יד על to place one's hand on any one, Gen. 48:17; which is done in protecting, Ps. 139:5; or as an arbiter who lays his hand on the disputants, Job 9:33; the eyes of the dead (in filial piety towards parents), Gen. 46:4. On the other hand, שִׁית עַם יד to put the hand with any one i. e. to join with any one in doing any thing, Ex. 23:1.—Ellipt. Job 10:20; שִׁית מִמֶּנִּי sc. יָרֶךְ "take from me," sc. the hand.—(b) followed by כִּי to put in any place, Job 38:36; "who hath put wisdom in thy reins?" Ps. 13:3; "how long shall I put cares (shall I leave them as put) in my heart?" Pro. 26:24; שִׁיתוּ בְּקִרְבִּי "he puts (holds, cherishes) fraud in his breast.—(c) שִׁית עָלָיו עֲדִי to put on ornaments (den Schmuck anlegen), Ex. 33:4. Compare the noun שִׁית.—(d) followed by an acc. of thing, and על of pers. to lay something on any one, either something to be endured, Isa. 15:9 (followed by לְ of pers. Ps. 9:21); or to be performed, Ex. 21:22; also to attribute, to impute blame to any one, Num. 12:11.—(e) שִׁית לְפָנָיו to put any thing before one's self, for which one cares or takes heed, Ps. 90:8; 101:3. Sometimes from the nature of the case it is—(f) to pour out (as corn into the bosom of a garment), Ruth 3:15; to cast forth, Job 22:24; שִׁית על עֵפֶר בְּצֹר "cast upon the ground the brass" (brazen treasures).

(3) to put, i. q. to direct, to turn, in any direction, as—(a) שִׁית פָּנָיו אֵל to turn one's face in any direction, Num. 24:1.—(b) שִׁית עֵינָיו followed by a gerund, to turn one's eyes to do any thing, to attempt any thing, Ps. 17:11.—(c) שִׁית לֵב to turn the mind or heart to regard, 1 Sam. 4:20; Ps. 62:11; Pro. 24:32; followed by אֵל to any thing, to regard any thing, Job 7:17; Pro. 27:23; לְ Ex. 7:23; 2 Sam. 13:20; Ps. 48:14; Pro. 22:17; Jer. 31:21.—From the sense of constituting (No. 1, b) arises—

(4) to make, or render any thing so or so (in einen Zustand versetzen=setzen machen), followed by two acc. Isa. 5:5; 26:1; Jer. 22:6; Ps. 21:7; 84:7; 88:9; 110:1; followed by an acc. and לְ Jer. 2:15; 13:16;

followed by an acc. and לְ (to make any one like any one), Isa. 16:3; Hos. 2:5; Ps. 21:10; 83:12, 14. More rarely absol. to make, to do, i. q. עָשָׂה, as שִׁית לַתּוֹת to do or perform miracles, Ex. 10:1 Hence—

(5) followed by a dat. ["to make, or prepare for any one, i. q."] to give, Gen. 4:25; impers. Hos. 6:11, וְיִהְיֶה שִׁית קְצִיר לָךְ "also for thee, O Judah, a harvest of (evils) is prepared."

HOPHAL, pass. followed by על to be laid upon, Ex. 21:30.

Derivatives, שִׁית, שִׁית, pr. n. שִׁית.

שִׁית m. with suff. שִׁיתו a thorn, coll. thorns. Isaiah 5:6; 7:23–25; 9:17; 10:17; 27:4. The etymology is doubtful. To me it seems probable that שִׁית is for שִׁית the Medial Nun being softened, like עֵינָי for עֵינָי, εἶς for εἷς, εἰς for εἷς, from the root שָׁן, whence שָׁן fem. שִׁינָה, compare שִׁינָה from שָׁן, שִׁינָה. Others understand a thorn-hedge, as being so called from being set round gardens and vineyards (from שִׁית); but this word does not denote a hedge made of thorns, but thorns growing spontaneously in fields and ruins.

שִׁית m. attire, dress, Prov. 7:10; Psalm 73:6 Compare the root No. 2, c.

שִׁי see שִׁי.

שִׁי fut. יִשְׁכַּב, inf. יִשְׁכַּב with suff. שִׁיכְבָּה Genesis 19:33, and שִׁיכְבָּה (from שִׁיכַב), Deu. 6:7; imp. שִׁיכַב, with ה parag. שִׁיכְבָּה to lie, to lie down. (Syr. Ch., and Aeth. ḥḥḥ: id., but Arab. سكب to pour out, which is done by inclining a vessel. The primary stock is כַּב, כָּה, which has the power of bending, inclining oneself, compare under שִׁיכַב, Gr. Lat. κύπτω, cubo, cumbo. As to a sibilant prefixed to a biliteral stock to form triliterals, see p. DCCLXXXIII, A.) Ps. 68:14, "would that ye lay amongst the stalls" (shepherds to take rest). Isa. 50:11, "ye shall lie down in sorrow." 1 Ki. 3:19, "(the woman) had lain upon it" (the child), and had smothered it; also to lay one's self down (יָחַד legen), Ezekiel 4:6, "lie on thy right side," lege dich auf die rechte Seite. Specially used—(a) of those who are going to sleep, to lay oneself down to sleep, Gen. 19:4; 28:11; 1 Sa. 3:5, 6, 9; Ps. 3:6; 4:9; 1 Ki. 19:5; Job 7:4; Prov. 3:24; and as being asleep, 1 Sa. 3:2; 2 Sa. 11:9; 1 Sa. 26:7; 1 Ki. 21:27; also as taking rest, Ps. 68:14; hence to rest, Ecc. 2:23, "even at night his heart doth not rest." Job 30:17, "my gnawing (pains) take no rest."—(b) used of those who are sick, 2 Sam. 13:6; 2 Ki. 9:16.—(c) of mourners,

שכבה *sa. 12:16.*—(d) of those who are dying (*to lay oneself down*), very often in speaking of the death of kings in the phrase, *לְיָשָׁב עַם אֲבוֹתָיו* 1 Ki. 2:10; 11:43; 14:20, 31; 15:8, 24; 16:6, 28; and of the dead, Isaiah 14:8, *מֵאֵן שָׁכְבָהּ* “since thou wast laid down,” hast died [wast destroyed]. Isaiah 14:18; 43:17; Job 3:13; 20:11; 21:26. *שָׁכְבֵי קֶבֶר* those who lie in the grave, Ps. 88:6.—(e) used of those who lie with a woman, followed by *עִם* Gen. 26:10; 30:15, 16; 34:2; 39:7, 12; Ex. 22:15; Deu. 22:23, seq.; 2 Sa. 12:11; and *אִתָּהּ* Gen. 35:22; 1 Sa. 2:22; with suff. *אִתָּהּ* Gen. 34:2; Lev. 15:18, 24 (once used of a woman, Gen. 19:32); also with an acc. Deu. 28:30, in *קרי* (where in the text there is *שָׁנָל*). Hence—

NIPHAL, *to be lain with, ravished* (used of a woman), Isa. 13:16; Zec. 14:2; and—

PUAL, id. Jer. 3:2 *קרי*.

HIPHIL—(1) *to make any one lie down, to prostrate*, 2 Sam. 8:2; *to lay down*, 1 Ki. 17:19; *to cause to rest*, Hos. 2:20.

(2) *to pour out a vessel* (i. q. Arab. *سكب* to pour out, see above as to this meaning), Job 38:37.

HOPHAL *הִשְׁכַּב*, part. *מִשְׁכַּב* *to be prostrated, to lie*, 2 Ki. 4:32; Eze. 32:19, 32.

Derivatives, *שָׁכַבְתָּ*, *שָׁכַבְתָּ*, *שָׁכַבְתָּ*.

שָׁכַבְתָּ *f. effusion, pouring out* (see the root Hiphil No. 2, compare etym. observ. under *Kal*)—(a) of dew, Ex. 16:13, 14.—(b) seminis in concubitu, Lev. 15:16, 17, 18, 32; 19:20; 22:4; Num. 5:13.

שָׁכַבְתָּ *f. i. q. the preceding, letter b; whence נָתַן* *אֶת־שָׁכְבָתוֹ בְּאִשָּׁה* to lie with a woman, Lev. 18:23; 20:15; Num. 5:20; also *נָתַן אֶת־שָׁכְבָתוֹ לְזָרָה* Lev. 18:20.

שָׁכַח a doubtful root, according to Jo. Simonis the same as *שָׁנָה*, *Æth. ሰብሰብ*: *TO WANDER*. Hence—

HIPHIL, part. Jer. 5:8, “like well-fed (libidinous) horses *מִשְׁכָּחִים* wander” (compare Jer. 2:23; Pro. 7:11, and *שָׁנָה* No. 1). But perhaps it is better, with the Hebrew interpreters, to take *מִשְׁכָּחִים* in this passage as part. Hiphil of the verb *שָׁכַח*, put in the singular adverbially for *מִשְׁכָּחִים*; in this sense “they are like horses fed (inflamed with lust) in the morning” (compare Isa. 5:11).

Derivative, pr. n. *שָׁכַח*.

שָׁכַל (root *שָׁכַל*) *m.*—(1) *bereavement, metaph.* Isa. 47:8, 9.

(2) *the condition of a person left by all*, Ps. 35:19

שָׁכַל *m.*—(1) *bereaved, whether of children* Jer. 18:21, or of young, used of a she-bear 2 Sam 17:8; Hos. 13:8.

(2) *devoid of young*, Cant. 4:2; 6:6.

שָׁכַר *m. drunk, intoxicated*, 1 Sa. 25:36; 1 Ki. 16:9; 20:16. Fem. *שָׁכָרָה* 1 Sa. 1:13.

שָׁכַח and **שָׁכַח** (Isa. 49:14; Pro. 2:17), fut. *שָׁכַח* *TO FORGET* (perhaps cognate to the verb *שָׁכַח*), Gen. 27:45; followed by an acc. Gen. 40:23; Psal. 9:13; followed by *לֹא* with an inf. Ps. 102:5; *to leave something from forgetfulness*, Deu. 24:19. Men are often said to forget God, Deut. 6:12; 32:18; Jud. 3:7; or the law of God, Hos. 4:6; and, on the other hand, God is said to forget (not to care for) any one, Ps. 10:12; Isa. 49:14; his mercy (to be unmindful of it), Ps. 77:10.

NIPHAL, *to be forgotten*, Gen. 41:30; Ps. 31:13, Job 28:4, *נִשְׁכַּח מִנִּי רֶגֶל* “forgotten of the foot,” i. e. void of aid of the feet. Pregn. Deut. 31:21, *לֹא תִשָּׁכַח מִפִּי זֵרְעוֹ* (this song) shall not be forgotten (nor cease) out of the mouth of their seed

PIEL, Lam. 2:6, and—

HIPHIL, Jer. 23:27, *to cause to forget*.

HITHPAEL, i. q. Niphal, Ecc. 8:10. Hence—

שָׁכַח *m. forgetting, forgetful*, Isa. 65:11. Pl. const. *שָׁכַחִי* Ps. 9:18.

שָׁכַח *Ch. to find*.

ITHPEAL, *הִשְׁתַּכַּח* *to be found*, Dan. 2:35; Ezr. 6:2.

APHEL, *הִשְׁכַּח*—(1) *to find*, Dan. 2:25; 6:6, 12.

(2) *to acquire, obtain*, Ezr. 7:16.

שָׁכַח (perhaps “wandering”), [*Shachia*], pr. n. m. 1 Ch. 8:10 [*שָׁכַח* is the reading of some copies].

שָׁכַח (kindred to the root *שָׁחַח*) inf. *שָׁחַח*—(1) *TO INCLINE ONESELF, TO STOOP* (as one who sets snares), Jer. 5:26.

(2) *to subside as water*, Gen. 8:1; *to be appeased as anger*, Esth. 2:1; 7:10.

HIPHIL, *to still* (a sedition), Nu. 17:20.

שָׁכַל fut. *יִשְׁכַּל*. *TO BE BEREAVED* of children, *to be childless* (Arab. *شكّل*, Aram. *ܫܚܠ*), followed by an acc. Gen. 27:45, *לָמָּה אֶשְׁכַּל גַּם שְׁנֵיהֶם*, “why should I be bereaved of both of them?” Gen. 43:14, *וְאִנִּי בְּאִשְׁרִי שָׁכַלְתִּי שָׁכַלְתִּי*, “and I, if I be bereaved, I shall be bereaved,” the expression of a person who calmly bears what appears inevitable (compare Esth. 4:16). 1 Sam. 15:33. Part. pass. *שָׁכֹלָה* bereaved of children, Isa. 49:21.

PIEL שכל—(1) *to bereave*, Gen. 42:36; 1 Sam. 5:33—(a) used of wild beasts devouring children, Lev. 26:22, "I will send among you wild beasts that shall bereave you." Eze. 5:17; 14:15; compare Hos. 9:12;—(b) of a sword as consuming the youths, Deut. 32:25, *מחנין השכל-חרב*, "without (in battle) the sword bereaves" (i.e. consumes the youths), Lam. 1:20; Jer. 15:7; Eze. 36:12—14.

(2) *to cause abortion* (in women, flocks, etc.), used of an unhealthy soil, 2 Ki. 2:19, intrans. *to make abortion*, i.e. *to suffer it* (Plin. Ep. 8, 10), as a woman, Ex. 23:26; a sheep or she-goat, Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. *משכלת* subst. *abortion*, 2 Ki. 2:21.

HIPHIL—(1) like Piel, No. 1, *to kill youths*, Jer. 50:9 (where *משכליל* should be read, not *משכליל*).

(2) *to miscarry*, Hos. 9:14. See Piel No. 2.

שכלים m. pl. *bereavement*, Isa. 49:20.

שכלל see **כלל**.

שכלם not used in Kal.

HIPHIL השכלים—(1) *to rise early in the morning*, either with addition of *בבקר* Genesis 19:27; 20:8; 28:18; 32:1; or without it, Gen. 19:2; Ex. 32:6; Josh. 8:14. (Pr. perhaps *to put a load on camels and other beasts*, which nomadic tribes do very early in the morning, denom. from *שכלם*, *Ath. ὤθησι*: to put a load on the shoulders, Mutt. 23:4; comp. Ch. *שָׂרָא*, *καταλῶ*.) Followed by *?* *to get up early to any place*, Cant. 7:13. When joined with another verb it is for the adv. *early*. Hos. 6:4, *טל משכלים*, "the dew disappearing early." Hos. 13:3. Hence inf. absol. *השכלם* adv. *early*. Prov. 27:14.

(2) figuratively, *to do earnestly, or urgently*. Jer. 7:13, *אָרְבֵּר אֵלֵיכֶם הַשְׁכֵּם וְדַבֵּר*, "I have spoken to you earnestly." Jer. 11:7, *בִּי הָעֵד הָעֵדִיתִי הַשְׁכֵּם*, "for I have most earnestly testified;" 7:25; 25:3; 26:5; 32:33; 35:14, 15; 44:4; 2 Chron. 36:15; Zeph. 3:7, *הַשְׁכִּימוּ הַשְׁחִיתוּ עֲלֵי לֹוֹתָם*, "they earnestly acted wickedly." Once inf. in the Ch. form *השכלם* for *השכלם* Jer. 25:3. For Jer. 5:8, see under *שכלה*.

שכלם m. in pause *שכלם* Ps. 21:13; with suffix *שכלמי*—(1) THE SHOULDER, or rather (as well remarked by Jo. Simonis) *the hinder part of both shoulder-blades, or the upper part of the back next below the neck*; a word, therefore, only used in the singular, differing from *שכל*. See Job 31:22, *כְּתִפִּי כְּתִפִּי*, "let my shoulder fall from its shoulder-blade," i.e. from the back to which it

is joined. *ה* is here, although it is written without Mappik, to be taken with the printed Masorah as a suffix, compare Num. 15:28; and there is no need to lay down a new feminine form *שכלמה* = *שכלם*. (This word appears to be a primitive, like *נאִי* nouns implying members of the body, and the *נאִי* appears to be derived hence). It is—

(a) the member on which a load to be borne is laid, Job 31:36. Isaiah 9:5, "the government shall be upon his shoulders," laid on him as a load for him to bear. Also, Isa. 22:22, "I will lay the key of the house of David upon his shoulder," i.e. I will give it to him to bear; compare the phrase *על יְדֵי* under the word *יָד*. Zeph. 3:9, "to serve God *שכלם* with one back," i.e. with one mind, *ὁμοθυμαδόν*, a metaphor taken from those that bear either a burden or a yoke; compare Syr. *ܫܒܝܠܐ*, jointly.

(b) the member on which blows are inflicted. Isa. 9:3, *מִטָּר שכלם* "the rod (which threatened) his shoulder." Used also—

(c) in the phrase, *הפנה שכלם* *to turn the back*, used of one going away, 1 Sam. 10:9 (comp. *פנה עֲרֵף* Josh. 7:12; Jer. 48:39); hence is illustrated the passage, Ps. 21:13, *פִּי הִשְׁחִמּוּ שכלם* Vulg. "*quoniam pones eos dorsum*," i.e. thou caustest them to turn their backs (compare *עֲרֵף נָתַן* Psalm 18:41). LXX. *ὀπίσθους αὐτὸν ῥῶτον*.

(2) metaph. *a tract of land* (pr. elevated, as if a back), like the Arab. *مَنْكَب* a shoulder and a tract of land, Gen. 48:22.

(3) [*Shechem*], pr. n.—(a) of a city in Mount Ephraim, situated between Mounts Ebal and Gerizim, where afterwards stood Flavia Neapolis, whence it is now called *نابلس Nablus*, Gen. 12:6; 33:18; 34:2; Josh. 20:7; 21:20, 21; Psalm 60:8; 1 Ki. 12:25. LXX. *Σιχεμ* (compare Acts 7:16). Vulg. *Sichem*. With *ה* parag. *שכלמה* to *Sichem*, Hos. 6:9. See *Re-landi Palestina*, page 1004—10.—(b) a Canaanite, Gen. 33:19; 34:2, seqq.

שכלם ("back"), [*Shechem*], pr. n. of a son of Gilead, Num. 26:31; Josh. 17:2.—(2) m. 1 Chr. 7:19. Patron. of No. 1, is *שכלמי* Num. loc. cit.

שכלמה according to some i. q. *שכלם* Job 31:22; but see above *שכלם*.

שכלן, שכלן fut. *שכלן*.—(1) TO LET ONESELF down, to settle down, e.g. the pillar of fire and cloud, Num. 9:17, 22; 10:12; Ex. 24:16.

(2) *to lie down*, especially to take rest, used of the lion, Deut. 33:20; of a nation lying in tents, en-

camped, Num. 24:2, of clouds overshadowing any day, followed by של Job 3:5. Hence to rest, Jud. 5:17; Prov. 7:11, יִשְׁכְּנוּ רַגְלֶיהָ "her feet rest not in her house."

(3) to dwell, to abide (Arab. سَكَن id.), followed by שֵׁן of place, Gen. 9:27; 14:13; 26:2; Jud. 8:11; followed by an acc. of place, Isa. 33:16; Ps. 68:7. Of frequent occurrence is the phrase שֵׁן אֶרֶץ to dwell in, or inhabit the land, to possess it quietly, Prov. 2:21; 10:30; Ps. 37:29; and without אֶרֶץ Ps. 102:29 (compare a similar ellipsis, Isa. 57:15, "God, שֵׁן who inhabits (the heavens) for ever"); 2 Sam. 7:10, וְיִשְׁכְּנוּ בְּמִקְוֵיהֶם "and (the people) shall inhabit in their own place;" Deut. 33:16, שֵׁכְנֵי בֹשֶׁת "the dweller in the bush," i. e. Jehovah, compare Ex. 3:2. With a dative pleon. Ps. 120:6, שֵׁכְנֵי לִּי "to dwell for oneself."—Part. pass. שֹׁכֵן act. dwelling, like the French *logé*, Jud. 8:11.—Once metaph. to dwell in any thing is used for to be familiar with it (see שֵׁן and Arab. سَكَن to be familiar), Pro. 8:12, "I, wisdom, שֹׁכְנָה עִרְסָה dwell in prudence," am altogether acquainted with her.

(4) pass. to be inhabited, as a place, i. q. יָשַׁב No. 4, Jer. 50:39; 33:16; 46:26; Isa. 13:20; used of a tent which is pitched, Josh. 22:19.

PIEL, to cause to dwell, Jer. 7:7; Num. 14:30. Jehovah is sometimes said שֵׁן שְׁמוֹ i. e. to fix his abode any where [cause his name to dwell], Deut. 12:11; 14:23; 16:6, 11; 26:2, i. q. שָׁם שְׁמוֹ under No. 1, f. Hence may be explained Ps. 78:60, וְהָיָה שֵׁן בְּאֶרֶץ "the tent (in which) he caused (his name) to dwell amongst men," unless it be preferred "the tent which he placed amongst men," compare Joshua 18:1; 22:19. Also from this phrase is taken the Talmudic שְׁכִינָה "presence of God."

HIPHIL, to cause any one to dwell, Gen. 3:24; Job 11:14; to place a tent, Josh. 18:1 (compare Kal, Josh. 22:19); Ps. 7:6, בְּבוֹרֵי לְעָפָר יִשְׁכֵּן "let him make me (my honour) to dwell in the dust," prostrate me on the dust.

Derivatives, מִשְׁכָּן, שְׁכִינִיָּהוּ—שֵׁן.

שֵׁן Chald. id., Dan. 4:18.

PAEL שֵׁן to cause to dwell, Ezr. 6:12.

שֵׁן constr. שֵׁן Hos. 10:5; fem. with suff. שְׁכִינָתָה Ex. 3:22; plur. שְׁכִינֹת Ruth 4:17.—(1) an inhabitant, Isa. 33:24; Hos. loc. cit.

(2) one dwelling near; used of nations, Psalm 44:14; 79:12; Jerem. 49:18; a neighbour, Prov. 27:10. Fem. see above.

שֵׁן with suff. שְׁכֵנוֹ m, a dwelling; once found Deut. 12:5.

שְׁכִינָה ("intimate with Jehovah," as if dwelling with him; compare the root No. 3, fin.), [Shechaniah], pr. n. m., 1 Ch. 3:21.—(2) Neh. 3:29.—(3) Neh. 6:18.—(4) Ezr. 10:2.—(5) Ezr. 8:3.—(6) Ezr. 8:5.—(7) Neh. 12:3; see שְׁכִינָה.

שְׁכִינִיָּהוּ (id.) [Shechaniah], pr. n. m., 2 Chron. 31:15.

I. שָׁכַר fut. יִשְׁכַּר; Arab. سَكَر—(1) TO DRINK TO THE FULL (i. q. רָוָה), Ilagg. 1:6; to drink to hilarity, Cant. 5:1; Gen. 43:34. It is very often—

(2) to make oneself drunken, Gen. 9:21; followed by an acc. of the drink, Isaiah 29:9; 49:26; followed by מִן Isa. 51:21. Metaph. in the prophets the wicked are said to be drunken, since they rush, by a kind of madness, upon their own destruction, Isa. 29:9; 51:21; Lam. 4:21; Nah. 3:11. Compare תַּרְעֵלָה, בֹּס. Part. pass. שֹׁכֵר drunken, Isa. 51:21.

PIEL, to make drunken, 2 Sam. 11:13; metaph. (see Kal), Jer. 51:7; Isa. 63:6.

HIPHIL, id., to make drunken—(a) arrows with blood, Deut. 32:42.—(b) nations (see Kal and Piel), Jer. 51:57.

HIITHPAEL, to act as one drunk, 1 Sam. 1:14.

Derivatives, שָׁכָרוֹן—שָׁכַר.

II. שָׂכַר (kindred to שָׁכַר) to hire, to reward, see אֶשְׁכֹּר.

שָׁכַר m. strong drink, intoxicating liquor, whether wine, Nu. 28:7, or intoxicating drink like wine, made from barley (Herod. ii. 77; Diod. i. 20, 34), or distilled from honey or dates (see Hieron.

Opp. ed. Martianay, t. iv. p. 334). Arab. سَكَر wine made from dry grapes or dates. It is often distinguished from wine, Levit. 10:9; Num. 6:3; Jud. 13:4, 7; in poetry there is often in one member שָׁכַר, in the other מֶיִם Isa. 5:11; 24:9; 28:7; 29:9; 56:12; Prov. 20:1; 31:6; Mic. 2:11.—Isa. 5:22, wine mingled with spices appears to be intended, i. q. מִסְכָּר. קִינָה.

שְׁכָרוֹן m. drunkenness, Eze. 23:33; 39:19

שְׁכָרוֹן ("drunkenness"), [Shicron], pr. n. of a town on the northern border of Judah, Josh. 15:11.

שָׁל m. error, fault, 2 Sam. 6:7; from the root שָׁלָה No. II.

שֶׁל a particle of the later Hebrew, blended from the prefix **שֶׁ**, i. q. **שֶׁלְּ** and **לְ**. It is very frequent in the Rabbinic, and is prefixed to a genitive (compare **לְ** **שֶׁלְּ** under **שֶׁלְּ** A, No. 3); in the O. T. it only occurs with prefix.

(1) **שֶׁלְּ** on account of, i. q. **בְּשֶׁלְּ** (p. xc, A), Jon. 1:7, **בְּשֶׁלְּ** "on account of whom," for which there is, verse 8, **בְּשֶׁלְּ**. Verse 12, **בְּשֶׁלְּ** "on account of me." To this answers the Aram. **בְּרִיל** compound of **בְּ** and **רִיל** = **שֶׁלְּ** and **לְ**.

(2) **שֶׁלְּ** pr. in (omni) eo quod, in whatsoever. Ecc. 8:17, **בְּשֶׁלְּ** **שֶׁלְּ** **יַעַל** **הָאָדָם** **וְלֹא** **יִמְצֵא** "in whatsoever a man labours (i.e. how much soever he labours) yet he does not find." It answers to the Aramaean particle **ܐܝܢܐ**, which is however *propterea quod, quia, because that*. To give my own opinion, the context seems to be hardly sound, and perhaps we should read **בְּכָל** **שֶׁלְּ**, which excellently suits the sense.

שֶׁלְּ m. adj. tranquil, Job 21:23, compounded of two synonyms, **שֶׁלְּ** and **שָׁלֵם**, or else formed wholly from the latter, by insertion of the letter **ל**, compare **וְשֶׁלְּ** and **וְשָׁלֵם** to be hot.

שֶׁלֶב not used in KAL.—Arab. **ثَلَب** is i. q. **نَلَم** to break (a vessel, a sword), so as to make notches (Scharten) on the edge and margin; Chald. **שֶׁלֶב** Pael, to join together, to connect; whence **שֶׁלְּבִין** **שֶׁלְּבִין** steps or rounds of a ladder, so called from joining together (die Spalten). In Hebrew this verb appears to have meant, to JOIN PLANKS BY TENONS (incin-derzapfen), from tenons resembling teeth or notches (compare architect. term, Verzahnung).

PUAL, part. Ex. 26:17, "two tenons (Zapfen) (there shall be) to each board **אֶל-אֶחָדָתָן** **אֶשֶׁר** **אֶל-אֶחָדָתָן** joined to one another" (perhaps by transverse pieces of wood under the sockets). But LXX. **ἀντιπικτοντας** **ἐρεπον τῷ ἐρέπῳ**, opposite one to another. Hence—

שֶׁלְּבִים m. plur. pr. joinings, joints at the corners (of a pedestal); hence ledges or borders, covering joints, 1 Ki. 7:28, 29.

שֶׁלֶג m. SNOW, Job 24:19; Ps. 147:16. (Arab. **ثَلَج**, Aram. **ܬܠܓܐ**.) Hence is a denom. in—

HIPHIL **הִשְׁלִיג** to be white like snow, to be of a snowy colour (compare, as to the use of the Conj. Hiphil, in denoting colours, under **אָרָם** (לָבֵן), Ps. 68:15, "when the Almighty scattered kings in it (the earth), **תִּשְׁלֵג** **בְּצִלְמוֹ** it was snowy" (with the bodies of the slain, compare **Æn.** v. 865; xii. 36,

campi ossibus albert), like snow "in Mount Zalmon." Others take it differently, as Kimchi, "it shines as snow in darkness;" Schnurrer, "it will be refreshed in the shade," compare **ثَلَج** IV. to make joyful (prop. refresh).

I. **שֶׁלֶה** and **שָׁלוּ** TO BE SAFE, SECURE, especially used of one who securely enjoys prosperity, Job 3:26; 12:6; Ps. 122:6. Pret. **שָׁלַחְתִּי** Job loc cit., fut. **יִשְׁלַח**. (Arab. **سَلَا** to be tranquil and secure in mind. Kindred roots are **سَلَا** and **سَلَا**, and branches from the same stock are found in the Indo-Germanic languages, both in the sense of quiet and silence, and in that of welfare, as **σῆλα**, quiet, ease, Lat. *sileo*=*quiesco*, and *salvus*, *salus*.)

Derivatives, **שָׁלוּ**, **שָׁלוּ**, **שָׁלוּ**, **שָׁלוּ**.

II. **שָׁלָה** i. q. Ch. TO WANDER, to sin from ignorance or inadvertence.

NIPHAL, id. 2 Ch. 29:11.

HIPHIL, to lead astray, to deceive, 2 Ki. 4:28.

Derivatives, **שָׁלַח**, **שָׁלַח**, and **שָׁלַח**.

III. **שָׁלַח** i. q. **שָׁלַח** **שָׁלַח** TO DRAW OUT. Hence many derive fut. apoc. **יִשְׁלַח** (for **יִשְׁלַח**), Job 27:8, **כִּי** **יִשְׁלַח** **אֶלֹהֵי** **נַפְשִׁי** "when God draws out his soul," sc. from his body, as if from the sheath of his soul (comp. **נִדְרָה**). So Chald. and Syr.; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, who supposes **שָׁלַח** to be contracted for **יִשְׁאַל** *he asks*, compare Arab. **يسأل** for **يسأل**, although, if this were adopted, we should apparently read **שָׁלַח**.

Derivative, **שָׁלַח**.

שָׁלַח Ch. to be safe, secure, Dan. 4:1.

שָׁלַח Ch. error, Dan. 3:29 **בְּחַיִּב** i. q. **שָׁלוּ**, **שָׁלוּ**.

שָׁלַח (i. q. **שָׁאַל** "prayer," compare 1 Sa. 1:17) [*Shelah*], pr. n. of a son of Judah, Gen. 38:5; 46:12. Patron. **שָׁלִי** Num. 26:20.

שָׁלַח pr. n. of a town, see **שָׁלַח** No. 2.

שָׁלַח f. flame, from the root **לָחַב**; whence the Chald. and Syriac **שָׁלַח**. Job 15:30; Ezek. 21:3; Cant. 8:6, **שָׁלַח** (in other copies conjointly **שָׁלַח**, and without **שָׁלַח**, without change of sense) "the flame of Jehovah," i.e. lightning.

שָׁלַח once **שָׁלַח** Job 21:23, and **שָׁלַח** Jer. 49:31

m. שָׁלוֹם, f. pl. const. שָׁלוֹם (from the root שָׁלַח No. I).
—(1) *safe, secure*, 1 Ch. 4:40; especially living
tranquilly, securely, Job 16:12; Ps. 73:12. Neutr.
security, Job 20:20.

(2) in a bad sense, *secure, at ease, careless*, compare ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵

שָׁלוֹם m. *tranquillity, security*, Ps. 30:7.

שָׁלוֹם see נְשָׁלוֹת.

שִׁילָה see שְׁלָה

שְׁלֹהָ f. id. Prov. 17:1; Ps. 122:7; Eze. 16:49.
Pl. בְּשֵׁלוֹתָיָהּ whilst thou wast living securely, Jerem.
22:21. בְּשֵׁלוֹהָ in (the midst of) security, Dan. 8:
25; 11:21 (compare Job 15:21), i. e. unexpectedly,
suddenly, like the Chald. and Syriac מִן שְׁלֹהָ, בְּשֵׁלֹהָ
מִן. Compare Dan. 11:24.

(2) in a bad sense, *carelessness, impiety*, Pro. 1:32. See **לשׁוֹן**.

שְׁלוֹה f. Chald. *security*, Dan. 4:24.

שְׁלוּחִים m. pl. *dismissal, sending away*—
(a) of a wife, *divorce*, Ex. 18:2; hence *a bill of divorce*, metaph. Mic. 1:14.—(b) of a daughter, *dotatio*, marriage present, 1 Ki. 9:16. Compare שָׁחַט Jud. 12:9.

שָׁלוֹם m. (from the root שָׁלַם)—(A) adj. *whole, entire*, i. e.—

(1) of body, *healthy, sound*, Gen. 43:27; הָשִׁילֹם
 אֲבִיכֶם "is your father in health?" 1 Sam. 25:6;
 2 Sam. 17:3; 20:9; Job 5:24; Ps. 38:4; אִין שָׁלֹם
 בְּעֵצוֹתַי "there is nothing entire (i.e. sound) in my
 bones," Isa. 26:3.

(2) in number, *in full number*, Jer. 13:19.

(3) *secure, tranquil*, Job 21:9. Pl. *those who seek peace*, Ps. 69:23. Hence—

(4) *a friend*, Ps. 55:21.

(B) subst.—(1) *wholeness, safety, soundness, health* (Arab. سلام), Deuter. 29:18; 1 Sam. 16:4;

הַשְׁלֹם בָּאָה "dost thou come in peace?" (the answer is שְׁלֹם) 1 Ki. 2:13; 2 Ki. 5:21; 9:11, 17, 22. The following phrases are particularly to be noticed—

(a) **הֲשָׁלוֹם** (once without ה: **שָׁלוֹם** 2 Sa. 18:29) "is he well?" a phrase particularly used in asking for the absent, Gen. 29:6; 2 Ki. 4:26. The answer is **שָׁלוֹם**, Gen. loc. cit. compare 43:28. Hence—

(b) שָׁאַל לִפְּי שְׁלוֹם *to ask any one concerning health and welfare, i. e. to salute any one* (see under the word שָׁאַל No. 3, b, compare 2 Sam. 11:7; וַיִּשְׁאַל דָּוִד לִפְּי שְׁלוֹם הַמִּלְחָמָה "and David asked how the war

went on"), also **וַיֵּרָא אֶת-שְׁלֹמֹה** to see how any one fares, Gen. 37:14; **וַיֵּרָא יְהוָה** Esth. 2:11; **וַיֵּרָא יְהוָה** 1 Sa. 17:18; Ellipt. 2 Kin. 10:13; "we go down (to see) after the welfare of the children of the king," i. e. to salute and visit the king's children.

(c) שָׁלוֹם? לְךָ, 1 Sam. 1:17; 20:42; and לְךָ שָׁלוֹם 2 Sa. 15:9, is a phrase addressed to one who goes away, Gr. ὑπάγε εἰς εἰρήνην, Mark 5:34; and πορεύου εἰς εἰρήνην, Luc. 7:50; on the other hand—
(d) לָבֵן, שָׁלוֹם, welfare to thee, to you, Jud.

6:23; 19:20; Dan. 10:19; Gen. 43:23; is used to encourage one who is fearful, and to assure him of peace, in this sense, There is nothing for thee (for you) to fear, thou art (ye are) in safety; on this account there is added three times אַל תִּירָא, אַל תִּירָא, אַל תִּירָא, compare 1 Sam. 20:21; כִּי נָשׁוּבָה לְךָ “for there is safety to thee,” verse 7, compare 2 Sam. 18:28; where one who brings joyful news cries out, שִׁשְׁלוֹם,

compare 1 Chron. 12:18. (In Arabic **السَّلامُ عَلَيْكَ**, *es-salām 'aleika*, and in Syriac **ܡܠܝܬܐ ܕܡܫܝܚܐ** are phrases with which those who approach or pass by are accustomed to salute, but that phrase never occurs in the Old Test. in that sense.)

(2) *peace* (since in time of peace affairs are safe and sound) opp. to war, Lev. 26:6; 1 Ki. 2:5; Jud. 4:17; קָרָא לְשָׁלוֹם to invite any one to peace, i.e. to offer peace, Deu. 20:10; Jud. 21:13; קָבַץ שָׁלוֹם to accept the offered peace, Deu. 20:11; עָשָׂה שָׁלוֹם to make peace with any one, Jos. 9:15; Isa. 27:5; אִישׁ שָׁלוֹם a peaceful man, Psalm 37:37; דְּבַר שָׁלוֹם words of peace, Deu. 2:26.

(3) *concord, friendship*, אִישׁ שְׁלוֹמִי *my friend*, Ps. 41:10; Jer. 20:10; 38:22; Obad. 7; דְּבָרֵי שְׁלוֹם *those who speak friendly*; Ps. 28:3; comp. Esth. 9:30.

שָׁלוֹם [Shallum] see שָׁלָם.

שָׁלוֹם *retribution*, see שָׁלָם.

שָׁלוֹן (perhaps a corruption for שָׁלֹם) [*Shallum*]
pr. n. m. Neh. 3:15.

שלוש three, see שש.

שָׁלוֹת or שָׁלוּ Chald. *f. error, fault*, Dan. 6:6;
Ezr. 4:22; from the root שָׁלָה No. II.

חָלַץ fut. חֲלֹץ, inf. absol. חָלֵץ, const. חֹלֵץ, once
חֲלֹץ Isaiah 58:9.—(1) TO SEND (LXX. ἀποστέλλω,
ἐξ αποστέλλω). Const.—(a) absol. Genesis 38:17.—
(b) followed by an acc. of pers. Genesis 43:8; 45:5;
Isa. 6:8 (with a dat. pleon. הָלַחְתִּי send, Nu. 13:2),
once in the later Hebrew followed by ׀ of pers. 2 Ch.

7:7.—(c) followed by אל of the person to whom one sends, Gen. 37:13; Exodus 3:10; 7:16; rarely like the Ch. על Neh. 6:3; Jer. 29:31; also followed by ל with an inf. to send (any one) to do any thing, Nu. 14:36; Isa. 61:1.—(d) followed by an acc. of thing and אל of pers. to send any thing to any one, as letters, Jer. 29:25; Esth. 9:20, 30; followed by ל of pers. Gen. 45:23.—(e) The accus. of the person sent is often omitted, Gen. 31:4, "he sent and called Rachel," i. e. he sent (some one) who brought Rachel. Gen. 41:8, 14; or the person sent is put with the prefix בְּיָד 1 Kings 2:25, וַיִּשְׁלַח הַמֶּלֶךְ בְּיָד בְּנֵיָהוּ "and the king sent by Beniah," i. e. he deputed Beniah. Exod. 4:13, שְׁלַח־נָא בְּיָד־תְּשַׁלַּח "send by whom thou wilt send."—(f) A singular use is in 2 Sa. 15:12, וַיִּשְׁלַח אֶבְשָׁלוֹם אֶת־אֲחִיתֹפֶל מֵעִירוֹ מִנִּילָה sent (and brought) Ahitophel from Gilo his city."

Specially—(aa) any one is said to send words to another, i. e. to inform by a messenger (sagen lassen, enttieten). Prov. 26:6, שְׁלַח דְּבָרִים בְּיָד פֶּסֶל "he who sends words by a fool," who uses a foolish messenger to carry a mandate. Gen. 38:25, שְׁלַחָהּ אֵל־הָאִמָּה "she sent these words to her father-in-law" (sic licet ihm sagen). 1 Ki. 20:5; 2 Ki. 5:8; without אמר 1 Sa. 20:21. Followed by an acc. of the message, 1 Ki. 5:23, עֲדֵר־מִקוֹם אֲשֶׁר־תִּשְׁלַח אֵלַי "unto the place which thou wilt shew me." 1 Kings 20:9; 21:11; Jer. 42:5, 21; 43:1; followed by two acc. to command any thing to any one, 2 Sam. 11:22, "and he told David יֹאבָב אֶת־כָּל־אֲשֶׁר־שָׁלַח לוֹ all things which Joab had charged him." 1 Ki. 14:6; Isai. 55:11.—(bb) God is said to send either calamities and plagues, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7; Ps. 107:20; but see Piel.

(2) to dismiss, to let go, i. q. Piel, No. 2. Psal. 50:19, פִּיד שְׁלַחַת בְּרָעָה "thou lettest thy mouth go (as if unbridled) to evil." Pregn. יָד לְשַׁלַּח to let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4; Cant. 5:4.

(3) to send out, to stretch out, as a finger (as done in derision), Isa. 58:9; a rod, Ps. 110:2; 1 Sa. 14:27; a sickle (to put it into the corn), Joel 4:13; compare Apoc. 14:15, 18; especially the hand (Hom. χεῖρας ἰάλλω, Od. ix. 388; x. 376), Genesis 3:22; 8:9; 19:10; 48:14; Job 1:11.—(a) followed by ל to any thing, 1 Kings 13:4 (in a hostile sense). 1 Ch. 13:10.—(b) followed by ל to put the hand to any thing, Job 28:9; also to put the hand or force on any thing (sic an jem. vergreifen), Genesis 37:22; 1 Sa. 26:9; Esth. 8:7; and to put the hand to any thing, i. e. to purloin it (sic an etwas vergreifen), Ex. 12:7; Esth. 9:10; Ps. 125:3; Daniel 11:42.—(c)

לְשַׁלַּח יָד לְאִישׁ to lay hands upon any one, Gen. 22:13; Ex. 24:11.—Sometimes ל is omitted. Psal. 18:17, יִשְׁלַח מִמָּרוֹם to stretch (the hand) from on high, followed by ל 2 Sa. 6:6; followed by ל Obad. 13.—Part. pass. שְׁלֵיחַ stretched out, i. e. slender (of a hind), Gen. 49:21; compare Piel No. 4.

NIPHAL, to be sent, inf. absol. נִשְׁלַח Est. 3:13.

PIEL שְׁלַח—(1) i. q. Kal No. 1, to send, to depute, Isa. 43:14; followed by an acc. of pers. Gen. 19:13; 28:6; Isa. 10:6; and of the thing sent, 1 Sam. 6:3; followed by ל of the person to whom one sends, 2 Ch. 32:31. But Kal is used far more frequently in this signification; in Piel, on the other hand, it is to send (as God) on any one plague and calamity (see Kal No. 1, bb); followed by ל Deu. 7:20; 32:24; 2 Ki. 17:25; Ps. 78:45; followed by ל Eze. 14:19; Ezek. 5:17. שְׁלַח מְדוֹן is, to send, i. e. to excite strife, Pro. 6:14, 19; 16:28.

(2) i. q. Kal No. 2, to dismiss, to let go, one who departs (opp. to, to return), Gen. 32:27; Ex. 8:28; Lev. 14:7; a captive, Zech. 9:11; 1 Kings 20:42; compare 1 Samuel 20:22; to manumit a slave (see חָפְשִׁי), to set out a daughter, give in marriage; more fully שְׁלַח חוּצָה Jud. 12:9; also to accompany one departing, to send him on his way (προπέμπτειν), Gen. 18:16; 31:27; followed by ל and לְיָד to deliver up to any one's power, Job 8:4; Ps. 81:13. Also to let any one down into a dungeon, Jerem. 38:6, 11; to let (the hair) hang down, Eze. 44:20.

(3) in a stronger sense, to cast, to throw—(a) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4, seqq.; Hos. 8:14 (which is also expressed by שְׁלַח דֵּשֶׁן to cast any thing on the fire; French, mettre à feu, Jud. 1:8; 20:48; 2 Ki. 8:12; Psalm 74:7).—(b) to cast forth, to cast down. Eccl. 11:1; Job 30:11, "they cast down the bridle before me," they act unbridledly. Job 39:3, "they cast down their sorrows," i. e. they bear their young with pain.—(c) to expel, to cast out some one, Gen. 3:23; 1 Ki. 9:7; Isa. 50:1; specially to divorce a wife, Deut. 21:14; 22:19, 29; Jer. 3:8; compare שְׁלַח־יָדָם Job 30:12, רָגְלִי שְׁלַח־יָדָם "they push away my feet."

(4) i. q. Kal No. 3, to stretch out, to extend the hand, Pro. 31:19, 20; branches as a tree, Jer. 17:8; Eze. 17:6, 7; 31:5; Ps. 80:12; God a people, Ps. 44:3.

PUAL—(1) to be sent, deputed, Jud. 5:15; Pro. 17:11.

(2) to be dismissed, Gen. 44:3; Isa. 50:1; וְאֵלֶּה הַנְּשִׁים שְׁלַח־יָדָם לְנַפְשָׁן "and these women dismissed, i. e. given up to its own will."

(3) *to be cast out, expelled.* Isa. 16:2, **שָׁלַח** "a bird cast out from the nest;" *to be cast anywhere, to be fallen anywhere* (followed by **אֵי**), Job 18:8.

הִפְחִיל, i. q. Piel No. 1, *to send* a plague, a calamity; followed by **אֵי** Lev. 26:22; Am. 8:11.

Derivatives, **שָׁלַח**—**שָׁלַח־שָׁלַח**, **שָׁלַח־שָׁלַח**, **שָׁלַח־שָׁלַח**.

שָׁלַח fut. **שָׁלַח־שָׁלַח** Unald.—(1) *to send*, Dan. 3:2; followed by an acc. of thing, Ezra 4:17: followed by **עַל** of the person to whom one is sent, Ezr. 4:11, 18; 5:7, 17.

(2) followed by **יָד** *to extend the hand*, Dan. 5:24; followed by **אֵי** *to attempt* any thing, Ezr. 6:12.

שָׁלַח m. with suff. **שָׁלַח־שָׁלַח**—(1) *a weapon, missile*, as sent against an enemy; Arab. **سَلَح** and **سِلَاح** coll.

arms; specially a sword; **سَالِح** armed; **سَلَح** Conj. V., to arm oneself, 2 Ch. 32:5; 23:10; Joel 2:8. **עָבַר בְּשָׁלַח** to perish by the weapon (of death), Job 33:18; 36:12.

(2) *a shoot, a sprout*, Cant. 4:13; compare the root Piel No. 4.

(3) [*Selah, Shelah*], pr. name—(a) of a son of Arphaxad, Gen. 10:24; 11:12.—(b) of an aqueduct and pool near Jerusalem, which appears to be the same as **שִׁלּוֹחַ** (which see) Neh. 3:15. Vulg. *Siloe*.

שָׁלַח (for **שָׁלַח־שָׁלַח**; as this noun is written in Chaldee, of the form **שִׁלּוֹחַ**, **שִׁלּוֹחַ** *a sending* of water, i. e. aqueduct; compare the root; Psa. 104:10; and Gr. *ἰέναι πόον*, Il. xii. 25) with the art. **הַשִּׁלּוֹחַ** [*Siloah*], pr. n. of an aqueduct at the foot of Zion, on the west of Jerusalem (see Joseph. Bell. Jud. v. 12, § 2; vi. 7, § 2; viii. § 5) [rather to the east of Jerusalem, through part of Ophel; see Robinson], Isaiah 8:6; called also **שָׁלַח** Neh. 3:15, and **גִּיחֹן** (which see) [this is a different stream]; which latter the Chald. and Syr., 1 Ki. 1:33, 38, render **שִׁלּוֹחַ**; although these two names are thus to be distinguished, that Gihon (breaking forth) prop. denotes the fountain; Siloah (sending) is properly the aqueduct. Some, from the words of 2 Ch. 32:30, have incorrectly supposed the fountains to have been to the east of the city; the words should be rendered, "(Hezekiah) brought (the waters of Gihon) down to the west of the city" (the fountain being on the south-west); nor does the authority of modern tradition avail anything against that of Josephus, loc. cit., although it has been followed on most maps. [Gihon and Siloah should not be con-

founded; the former is west of Jerusalem, the latter runs through the hill Ophel to the south-east; it is the confounding of the two which occasions all the difficulty.] LXX. and Josephus, loc. cit. write the name **Σιλωάμ**; and so, Joh. 9:7 (where this name is rendered *ὁ ἀπεσταλμένος*; abstr. for concr.). See Relandi Palæstina, p. 858; my Comment. on Isaiah 7:3; also Tholuck, Beytr. z. Erkl. des N. T., p. 123, seqq. [and especially Robinson.]

שָׁלַח־שָׁלַח fem. plur. *shoots, sprouts*, Isa. 16:8; see the root No. 3.

שָׁלַח־שָׁלַח (perhaps, "armed"), [*Shilhi*], pr. n. m., 1 Ki. 22:42; 2 Ch. 20:31.

שָׁלַח־שָׁלַח ("armed men"), [*Shilhim*], pr. n. of a city situated in the tribe of Judah, Josh. 15:32.

שָׁלַח־שָׁלַח plur. **שָׁלַח־שָׁלַח** m. *a table*, so called from its being extended, spread out (see the root No. 3, and Gr. *ταρβειν τράπεζαν*, Od. x. 370), Ex. 25:23, seqq. **שָׁלַח־שָׁלַח** to spread a table, Psal. 23:5; Prov. 9:2. **שָׁלַח־שָׁלַח** Nu. 4:7; and in the later Hebrew, **שָׁלַח־שָׁלַח** 1 Chr. 28:16; 2 Chron. 29:18, the table of shew bread, see **לֶחֶם** No. 2. **שָׁלַח־שָׁלַח** the table of Jehovah, i. e. the altar, Mal. 1:7. **שָׁלַח־שָׁלַח** those who eat at thy table, 2 Sam. 19:29; 1 Ki. 2:7, for **שָׁלַח־שָׁלַח** 2 Sa. 9:11.

שָׁלַח־שָׁלַח fut. **שָׁלַח־שָׁלַח** a word of the later Hebrew—(1) *TO RULE* over any one, followed by **אֵי** Ecc. 2:19; 8:9; and **עַל** Neh. 5:15.

(2) *to obtain power, get the mastery*, followed by **אֵי** Est. 9:1. (Arab. **سَلَطَ** to be hard, vehement, whence **שָׁלַח־שָׁלַח** No. 1, **שָׁלַח־שָׁלַח**; the power of ruling appears only in the derivative nouns, as **سُلْطَان** power, hence the concr. Sultan. To this appears to answer Germ. *schalten*).

הִפְחִיל—(1) *to cause to rule*, Ps. 119:133. (2) *to give power* over any thing, Eccles. 5:18; 6:2. Compare **שָׁלַח־שָׁלַח** Ex. 21:8.

Derivatives, **שָׁלַח־שָׁלַח**—**שָׁלַח־שָׁלַח**.

שָׁלַח־שָׁלַח fut. **שָׁלַח־שָׁלַח** Chald.—(1) *to rule, to have dominion*, followed by **אֵי** over any thing, Dan. 2:39; 5:7, 16; to have power over any thing, Dan. 3:27.

(2) followed by **אֵי** *to rush* upon any thing. *ibid.*, 6:25.

אִפְחֵל, to cause to rule, to make ruler, followed by **אֵי** over any thing. Dan. 2:38, 48.

שָׁלַח־שָׁלַח, only plur. **שָׁלַח־שָׁלַח** constr. **שָׁלַח־שָׁלַח** m. *a shield*

apparently so called from its *hardness* (see the signification of the Arabic root, and the n. שלש), 2 Sam. 8:7; שְׁלֵטֵי הַזָּהָב, "shields of gold;" 2 Ki. 11:10; 2 Ch. 23:9; Cant. 4:4; Ezek. 27:11 (in which passages, shields are mentioned as hung for ornament on the walls). Jer. 51:11, "sharpen the weapons מְלֵאנוּ הַשָּׁלֵטִים fill the shields," i. e. cover the body with the shield. Interpreters long doubted as to the meaning of this word, some rendered it *quivers* (as after Jarchi, Jo. Jahn, Archæol., ii. 2, page 428), or *darts*, compare سَلْط an arrow. The signification which I have given is that, which, from Kimchi onwards, has been most approved, and it is confirmed by the probable etymology, by the context of the cited passages, and by the authority of ancient versions. Thus the Targum and Syriac often retain the same word as being used in Aramaean. The Targum on the Chron. in two places (1 Chr. 18:7; 2 Chr. 23:9) render *shields*, that on Jeremiah (13:23) uses the words שְׁלֵטֵי רִקְמָתֶיהָ in speaking of the leopard with spots in form resembling a shield. In the later Syriac this word appears to have fallen into disuse, for Bar Bahlûl in Lex. Oxon. MS., under the word **مَحَل** fluctuates himself between the various opinions of Syriac interpreters (most of whom render it *quivers*).

שְׁלֵטָן masc. *powerful*, Ecc. 8:4; followed by **בְּ** *having power*, over any one, verse 8.

שְׁלֵטָן Chald. *lord, magistrate*, Dan. 3:2.

שְׁלֵטָן constr. שְׁלֵטָן Chald. *dominion, rule*. Dan. 3:33; 4:19; 7:6, 14; 6:27, מְלִכּוּתֵי, "in all my dominion." Plur. *kingdoms*, 7:27. Arab. سُلْطَان fem. *dominion*, and concr. *lord, king, sultan*.

שְׁלֵטָת f. see שְׁלֵט No. 1.

שְׁלֵט in pause שְׁלֵט masc. (from שָׁלַח No. 1), *tranquillity, silence*. 2 Sam. 3:27, בְּשָׁלֵט *tranquilly*, i. e. privately.

שְׁלֵטָה f. *afterbirth*, which comes from the womb after the birth, from the root שָׁלַח No. III. Arabic سَلْ membrane, in which the fœtus is enveloped, سَلْ Conj. II, to extract this membrane. Deut. 28:57. Talmud. שְׁלֵטָה, סְלִיחָה afterbirth.

שְׁלֵטִי & שְׁלֵטִי i. q. שְׁלֵט, which see.

שְׁלֵטִים m. **שְׁלֵטָת** f. (for שְׁלֵטָת, for יֵ is lost in inflexion)—

(1) *hard, vehement*, i. q. سَلِيط, and fem. שְׁלֵטָת Arabic سَلِيطَة an imperious and impudent woman, Ezek. 16:30.

(2) *having power over anything*, Ecc. 8:8, and subst. *powerful one, ruler*, Ecc. 7:19; 10:5; Gen. 42:6.

שְׁלֵטִים Chald.—(1) *powerful*, Dan. 2:10; 4:23; *having power over any thing*, followed by **בְּ** of thing, Dan. 4:14, 22, 29; 5:21; subst. *a prince*, Dan. 2:15; 5:29; Ezr. 4:20.

(2) followed by **ל** with an inf. (there is, there is given) *power to do anything*, Ezr. 7:24.

שְׁלֵטִישׁ & שְׁלֵטִישׁ (with Kametz impure), m.—(1) *triens, triental, a third*, a measure of corn, prob. the third part of an ephah (see מִטָּה, i. q. מִטָּה, μέτρον; whence the LXX. commonly renders מִטָּה τρία μέτρα (comp. Gr. ἡ τριάρη, Germ. ein Quart [Engl. quart]), Isa. 40:12. Used generally of a measure, Ps. 80:6, וְתִשְׁקֶמָה בְּדִמְעוֹת שְׁלֵטִישׁ "thou waterest them with tears with a measure," i. e. abundantly. LXX. ἐν μέτρῳ, Vulg. in mensura.

(2) *a triangle*, an instrument of music, struck in concert with drums, as is now the case with military music. Pl. 1 Sa. 18:6.

(3) *tristata* (Gr. τριστάρης), *a third man*, a noble rank of soldiers who fought from chariots, ἀναβάται, παραβάται (Exod. 14:7, "he took all the chariots of Egypt וְשָׁלִישִׁים עַל-בָּלוֹ and warriors in every one of them." Ex. 15:4; 1 Ki. 9:22; compare 2 Ki. 9:25); used of the body-guard of kings, 1 Ki. 9:22; 2 Ki. 10:25; 1 Ch. 11:11; 12:18. LXX. τριστάραι, i. e. according to Origen, in Catenis (although contrary to the Greek Glossographers, see Schleusner, Thes. v page 338), soldiers fighting in chariots, of which each one contained three soldiers, one who drove the horses, and two who fought; comp. τριστάρης, one of three men who formed a row in a tragic chorus. — Their captain is called הַשְּׁלֵטִישִׁי **רֹאשׁ** 2 Sam. 23:8; and 1 Ch. 12:18, in a fuller form, הַשְּׁלֵטִישִׁים **רֹאשׁ**, the same person appears also to be the הַשְּׁלֵטִישִׁי κατ' ἐξοχήν, who was one of the king's nearest attendants, 2 Ki. 7:2, 17, 19; 9:25; 15:25. Hence pl. שְׁלֵטִישִׁים Pro. 22:20 קרי, perhaps *principalia*, i. e. noble things, compare Pro. 8:6.

שְׁלֵטִישִׁי m. שְׁלֵטִישִׁית, שְׁלֵטִישִׁית f. pl. שְׁלֵטִישִׁים (from שְׁלֵט, שְׁלֵטָה), *third*, Gen. 2:14; Nu. 2:24; Isa. 19:24; Job 42:14, and so frequently. Pl. שְׁלֵטִישִׁים subst. *chambers* of the third story, Gen. 6:16. — Fem. specially is—
(a) *a third part*, Nu. 15:6, 7; 2 Sam. 15:2 — (b)

(3) *to restore*, as something purloined, Ex. 21:36; something owed, Ps. 37:21; 2 Ki. 4:7; *to pay*, as vows, Psalm 50:14; sacrifices, Hos. 14:3; and figuratively, *to impart* comfort, Isa. 57:18.

(4) *to require, to recompense*, followed by a dat. of pers. Jud. 1:7; 2 Ki. 9:26; Psa. 62:13; followed by an acc. of thing, Jer. 16:18; 32:18; followed by both cases, as לְשֹׁלֵם נְמוּלוֹ (see נְמוּלוֹ No. 1), also לְשֹׁלֵם לְפָנַי to recompense to any one according to his works, Ps. 62:13; Jer. 50:29. There also follows (although rarely) an acc. of the person to whom any thing is paid (Germ. jemanden bezahlen). Psalm 31:24; Pro. 13:21; וְאִתָּהּ צִדִּיקִים וְלֹא-טוֹב “but prosperity rewards (pr. bezalt) the righteous,” prosperity is their reward, Ps. 35:12.

PUAL — (1) pass. cf Piel No. 3, *to be paid or performed* (used of a vow) Ps. 65:2.

(2) *to be recompensed*, Jer. 18:20; also *to receive the reward* (of deeds) Pro. 11:31; הוּ צָדִיק יִשְׁלַם בְּצִדְקָתוֹ "behold there is a reward for the righteous in the earth, much more for the ungodly and sinner," Pro. 13:13.

(3) *to live friendly*, i. q. Kal No. 3. Part. מִשְׁלֵם
the friend (of God), i. e. Israel [Christ], Isa. 42:19;
parall. עֶבֶר יְהוָה compare Hiphil No. 2.

HIRML—(1) *to complete, to execute*, Job 23:14; Isa. 44:26, 28; *to make an end of a thing*, Isaiah 38:12, 13.

(2) *to make peace* with any one (Arab ^{سالم} id.); followed by ^{שָׁלַח} Josh. 10:1, 4; followed by ^{לָלַח} Deut. 20:12; 1 Ki. 22:45; but followed by ^{סָלַח} *to submit oneself* by a treaty of peace, Josh. 11:19 (Compare Arab. ^{سلم} Conj. IV., *to submit oneself to the dominion of any one; specially to commit one's affairs to God*; followed by ^{إلى}; whence ^{إسلام} obedience or submission to God and to Mahomet; hence true religion, meaning Mahometanism).

(3) causat., *to make any one a friend*, Pro. 16:7.
HOPHAL, *to be a friend to any one*; followed by
? Job 5:23.

Derivatives, שָׁלוֹם, שְׁלָמִים, שְׁלָמִים, שְׁלָמִים, and
pr. n. מִשְׁלָּמָה, מִשְׁלָּמוֹת, שְׁלָמָה, מִשְׁלָּמָה.

שָׁלַם Chald., *to complete, to finish* (a work).
Part. pass. **שָׁלֵם** finished, Ezr. 5:16.

APHEL—(1) *to make an end*, Dan. 5:26.

(2) *to restore*, Ezr. 7:19.

שָׁלוֹם m., Chald. i. q. Hebr. שָׁלוֹם *welfare, peace*,
Ezr. 5:7; Dan. 3:31; 6:26.

שָׁלֵם m. שְׁלֵמָה f. adj.—(1) *whole, perfect*,—(a)

i.e. of full and just number and measure, **מִן שְׁלֵמָה**
 a just weight, Deut. 25:15; compare Gen. 15:16
 (where it is used of a full and just measure of sins);
גְּלוּת שְׁלֵמָה a full number of captives, Am. 1:6, 9.—

(b) *sound, safe*, Genesis 33: 18; of an army, Nah. 1: 12. אֲבָנֵי שְׁלֹמֹה are stones which have been untouched, are unviolated by iron, i. e. rough, unhewn Deut. 27: 6; 1 Ki. 6: 7.

(2) *completed, finished*, 2 Ch. 8:16.

(3) *cherishing peace and friendship* (see the root in Pual, Hiphil, Hophal). Gen. 34:21, שָׁלוֹם הָיָה אֲתָנָן הֵם "they live peaceably with us;" specially יְהוָה עִם אֱלֹהֵי הָאָדָם devoted to God, at peace with him, 1 Ki. 8:61; 11:4; 15:3, 14; and without these words, 2 Kings 20:3; 1 Ch. 28:9; 2 Ch. 15:17. Compare Hiphil No.2; (also מִסְלֵם devoted to God and to Mahomet, one who professes the Mahometan religion.)

(4) [*Salem, Shalem*], pr. n. i. q. $\Delta\psi\eta\iota$; *Jerusalem*, as to the etymology of which, see p. cccxcvii, A, Gen. 14:18; Ps. 76:2. Josephus (*Antiq.* i. 10, § 2), *τὴν μέντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱερουσόλυμα*. See Relandi *Palæstina*, p. 976. (Arab. *شلم*, *شلم* id.).

שָׁלַם m. — (1) prop. *retribution, remuneration*
reward (see the root in Piel No. 4); hence *thanks-*
giving. זֶבַח שְׁלָמִים a eucharistic sacrifice, offered
in giving thanks, Lev. 3:1, seqq.; 7:11, seqq.; Nu.
7:17, seqq. זֶבַח הַחֹדֶשׁ שְׁלָמִי Levit. 7:13, 15, a *sacri-*
fice offered in praising God and giving thanks
Hence —

(2) such a sacrifice, Am. 5:22; plur. **זִבְחֵי** Levit. 7:20; 9:4; also in a wider signification used of sacrifices offered in distress, Jud. 20:26; 21:4.

שָׁלַם m.—(1) *retribution*, Deut. 32:35.

(2) [*Shillem*], pr. n. of a son of Naphtali, Gen. 46:24; called, 1 Ch. 7:13, שִׁלֵּם. Patron. שִׁלְמִי Num. 26:49.

שָׁלֵם and שְׁלוֹם m. id., Hos. 9:7; Mic. 7:3; plur. Isa. 34:8.

שָׁלֹם ("retribution"), pr. n. *Shallum*, borne by—(1) a king of the kingdom of Israel (773, 779, B.C.), 2 Ki. 15:10—15.—(2) a king of Judah, the son of Josiah and younger brother of kings Jehoiakim and Zedekiah; prob. the same as יְהוֹאָחָז No. 2, Jer. 22:11; see Rosenm. on the passage.—(3) the husband of Huldah the prophetess, 2 Kings 22:14.—(4), other men, Ezr. 2:42; 7:2; 10:24, 42; Neh. 3:1, 7:45; 1 Ch. 2:40, etc.

שלמה f. i. q. שלם *retribution, penalty*, Psa. 91:8.

שלמה ("peaceable," from שלום with the addition of the syllable מ i. q. ל, נ compare 1 Ch. 22:9) pr. n. Solomon, the tenth son of David (1 Ch. 3:5; compare 2 Sam. 3:5), born of Bathsheba; his father's successor, and the third king of the Israelites (1005—975, B. C.); very celebrated for his riches, splendour, and wisdom; see 1 Ki. 2—11; 1 Ch. 23; 2 Ch. 1—9; Prov. 1:1; Cant. 1:1. LXX. Σαλωμών; called by Josephus, and in N. T., Σολομών.

[שלמי] *Shalmāi*, pr. n. m. Ezr. 2:46.]

שלמי ("peaceful"), [*Shelomi*], pr. n. m. Nu. 34:27.

שלמיאל ("friend of God"), [*Shelumiel*], pr. n. m. Num. 1:6; 2:12.

שלמיהו (i. q. שלמיהו), [*Shelemiah*], pr. n. m. 1 Ch. 26:14.

שלמית ("peaceful," and neut. "love of peace"), [*Shelomith*], pr. n. — (1) f. — (a) Lev. 24:11. — (b) 1 Ch. 3:19.

(2) m. — (a) a son of Rehoboam, 2 Ch. 11:20. — (b) Ezr. 8:10. — (c, d, e) 1 Ch. 23:9, 18; 26:25.

שלמן Hos. 10:14; fully שלמנאסר 2 Ki. 17:3; 18:9 (compare Pers. شمران *"verecundus erga ignem"*), [*Shalman, Shalmanezar*], pr. n. of a very powerful king of Assyria (734—16 B. C.), who, B. C. 722, led away [some of the] ten tribes captive. Vulg. *Salmanassar*.

שלמנים m. pl. *gifts, bribes*, with which any one is corrupted, Isa. 1:23, see the root, Piel No. 4.

שלף fut. ישלף. — (1) TO DRAW OUT (Ch. id., kindred to שלף No. II., ישלף), as a weapon from a wound, Job 20:25; a sword from its sheath, to draw the sword, Num. 22:23, 31; Josh. 5:13, ישלף "a thousand men drawing the sword," i. e. armed, Jud. 8:10; 20:2, 15, 17, 46; 2 Sa. 24:9.

(2) to draw off a shoe, Ruth 4:7, 8.

(3) to pluck off, or up, grass, Ps. 129:6.

שלף [*Shelēph*], pr. n. of a tribe of Arabia Felix, Gen. 10:26; 1 Ch. 1:20; perhaps Σαλαπηνοί, mentioned by Ptolemy (vi. 7), amongst the tribes of the interior.

שלש & שלוש const. שלש, before Makk. שלש (Ex. 21:11) f. and שלשה const. שלשה m.

(1) THREE (Arab. ثَلَاث f. ثَلَاث m. Aram. תלת, תלתא. Amongst the Indo-Germ. languages the primary form appears to be retained in the Zendic *teshro*, whence with the letters transposed are both the Aram. *telât*, and Gr. Lat. *τρεις, tres*. The Sanscr. has the abbreviated *tri*.) Ex. gr. שלוש שנים three years, Gen. 11:13; שלוש ערים three cities, Joshua 21:32; שלוש בנים three sons, Genesis 6:10; שלש חודשים three months, whence במשלש חודשים about after three months, Genesis 38:24 (where מן is prefixed, for משלש, and not formative, see מן page CCCCLXXXIV, A). בשנת שלש in the third year (pr. im Jahre drei), 2 Kings 18:1. שלש עשר thirteen, f. Josh. 19:6; 21:4; שלשה עשר m. Nu. 29:13. With suff. שלשכם you three; שלשתם those three, Num. 12:4.

(2) thrice, Job 33:29.

Plur. שלשים comm. *thirty*, Gen. 5:16; also *thirtieth*, 1 Ki. 16:23, 29.

Derivatives, שלש, שלשה, שלוש.

שלש ("triad"), [*Shelesh*], pr. n. m. 1 Chron. 7:35.

שלש see שלש.

שלש PIEL (denom. from שלש) — (1) to divide into three parts, Deu. 19:3.

(2) to do any thing the third time, 1 Ki. 18:34.

(3) to do on the third day. 1 Sa. 20:19, ושלש ימים "and on the third day come down."

PUAL, part. משלש — (1) threefold, Ecc. 4:12; Eze. 42:6.

(2) of the third year, Gen. 15:9.

שלשים m. plur. *descendants of the third generation, great-grandchildren*, Ex. 20:5; 34:7. בני שלשים Gen. 50:23, children of great grandchildren, i. q. אבנפות abnepotes. Some have incorrectly taken שלשים for the grandchildren themselves, who are called בנים, and in Ex. 34:7, they are expressly distinguished from these; (in Ex. 20:5, grandchildren, i. e. בנים do not appear to be mentioned).

שלשה [*Shalisha*], pr. name of a region near Mount Ephraim, 1 Sam. 9:4; in which there appears to have been situated the town בעל שלשה 2 Ki. 4:42. This is called by Eusebius Beth-Shalisha, and is said by him to be fifteen Roman miles north of Diospolis.

שלשה ("triad"), [*Shilshah*], pr. n. m., 1 Chron. 7:37.

שֶׁלֶשׁ and שֶׁלֶשְׁמֵי adv. (comp. of שֶׁלֶשׁ = שֶׁלֶשׁ and יוֹם), *the day before yesterday*, Prov. 22:20 and יוֹם; elsewhere always joined with תָּמָל; as תָּמָל וְשֶׁלֶשׁ yesterday (and) the third day, Ex. 5:8; and תָּמָל וְשֶׁלֶשׁ 2 Sam. 5:2, heretofore, formerly. שֶׁלֶשׁ as before-time, Gen. 31:2; 2 Ki. 13:5. שֶׁלֶשׁ in time past, Deut. 19:6; Josh. 20:5.

שֶׁלֶתִּיאל [Shealtiel], see שֶׁלֶתִּיאל.

שָׁמָּה adv., THERE (Arab. *tham* and of time *tham*; Chald. *tham*; Syriac *tham*). A trace of another form שָׁמָּה = שָׁמָּה is found in the pr. n. שָׁמָּה Ex. 2:22, as to which see p. CLXXXII, A. In the Indo-Germanic languages there answer to this, Gr. *thēnos*, *tunc*; Lat. *tum* (*tunc*; compare *num*, *nunc*); Anglosax. *thænne*; whence the English *then*; Germ. *dann*; all of which are applied to time; see No. 2). It is used—

(1) pr. of place,—(a) i. q. *eo loco*, *ἐκεῖ*. Gen. 2:8, 12; 11:2, 31; 12:7, 8, 10; 13:4, 18; and so very often. When preceded by a relative, שָׁמָּה *where*, Exod. 20:21; commonly with one or more words between, שָׁמָּה Gen. 13:3; 2 Sam. 15:21. שָׁמָּה here, there, Isa. 28:10.—(b) after verbs of motion, i. q. *thither* (like *ἐκεῖ* for *ἐκείσε*), 1 Sam. 2:14; 2 Ki. 19:32; whence שָׁמָּה *whither*, 1 Ki. 18:10; Jer. 19:14.

(2) used of time, *at that time*, *then* (like the Gr. *ἐκεῖ*, Lat. *ibi*, *illico*, compare the above remarks on the traces of this word in other languages), Ps. 14:5; 132:17; Jud. 5:11.

(3) i. q. *therein*, *in that thing*, Hos. 6:7, “they have transgressed the covenant, שָׁמָּה therein (barin, in *biefem Stünde*) they have rebelled against me.”

With *parag.* שָׁמָּה (read *shammah*)—(a) *thither*, Gen. 19:20; 23:13; Isa. 34:15 (where we must render, “thither shall she place her nest,” etc., comp. Ps. 122:5; Ex. 29:42).—(b) i. q. *there* (so that *parag.* has a mere demonstrative power), Jer. 18:2. After a relative, שָׁמָּה *whither*, Gen. 20:13; rarely *where*, 2 Ki. 23:8.

With pref. מִשָּׁם *thence*—(1) of place, Gen. 2:10; 11:8, 9; 1 Sam. 4:4. מִשָּׁם—שָׁמָּה *whence*, Deut. 9:18.

(2) used of time, Hos. 2:17.

(3) i. q. *from that thing*, *whence*, like the Lat. *inde* (*unde*), Genesis 3:23, “that he might till the ground מִשָּׁם *whence* (out of which) he had been taken;” 1 Ki. 17:13, מִשָּׁם *whence* “make

me thence (out of that meal) a cake;” Ezr. 5:3. Pleonastically, Gen. 49:24. מִשָּׁם *from thence* (borthor), from the shepherd, the stone of Israel (comes),” etc.

שָׁמָּה constr. שָׁמָּה, sometimes followed by Makk. שָׁמָּה, with suff. שָׁמָּה, שָׁמָּה, pl. שָׁמָּה, constr. שָׁמָּה m. (once f. Cant. 1:3, see *Hophal*).

(1) NAME. (Arab. *ism*, more rarely *ism*, *Æth.* *ism*; but Ch. *ism* id. I regard this word as primitive, and prop. as denoting *σημα*, *signum*, although kindred to it is the root *ism* to mark with a sign, to designate, *σημα* sign, stigma, mark with which any

one is marked. From the noun are derived *ism*

Conj. II., *ism*, *ism* to name. Some regard *ism* as shortened from *ism*, by casting away *l*, comparing the LXX. translator, who not unfrequently renders *ism* (*ισμα*). שָׁמָּה in any one's name, i. e. authority, Ex. 5:23; Est. 3:12; שָׁמָּה in the name of Jehovah, by his authority, Jer. 11:21; 26:9; שָׁמָּה by name (*ben Namen*), Ex. 33:12; שָׁמָּה by name, 1 Ch. 12:31; Ezr. 10:16. As to the phrases שָׁמָּה, שָׁמָּה etc. see שָׁמָּה No. 2, f—h, No. 3, and Niphal No. 1, 2. Specially it is—(a) *a celebrated name*, *fame* (like *ισμα* and *nomen*). שָׁמָּה Gen. 11:4; Jer. 32:20; and שָׁמָּה 2 Sam. 7:23, to make for oneself a name, i. e. to acquire fame for oneself; שָׁמָּה famous men, Gen. 6:4; also nobles, Num. 16:2; שָׁמָּה id. 1 Ch. 5:24; and on the other hand, שָׁמָּה sons of an ignoble (father), i. e. ignoble themselves, and sprung from an ignoble race, Job 30:8. Hence *glory*, Gen. 9:27, שָׁמָּה “in glorious tents;” [Is not שָׁמָּה here pr. n.] Zeph. 3:19, שָׁמָּה “I will make them praised and famous;” verse 20; Deuteron. 26:19.—(b) *a good name*, *good reputation*, Eccles. 7:1; Proverbs 22:1. When used in a bad sense there is added *parag.* Deut. 22:14, 19; Neh. 6:13.—(c) *fame after death*, *memory*. So in the phrases, *to destroy*, *to blot out the name* of any person or thing, i. e. so to blot out (a people, a city), that even the name and memory may perish from posterity, Deut. 9:14; 1 Sam. 24:22; 2 Ki. 14:27; Ps. 9:6; Zec. 13:2; also Eccl. 6:4, “its name is covered with darkness” (of an abortion). Hence—(d) *a monument*, by which any one's memory is preserved, 2 Sa. 8:13; Isa. 55:13. [This meaning appears to be very doubtful in both the cited passages.] (2) שָׁמָּה is—(a) *the celebrated name of God*

the estimation of men concerning God; in the phrase *למען שמו* for his name's sake, as his name would lead one to expect; see page cccxcv, B; hence the *glory of God*; *למען שמי* for my name's sake, lest the glory of the divine name should suffer. Isai. 48:9; 1 Ki. 8:41; Psa. 79:9; 106:8; Eze. 20:44. Psalm 138:2, על כל שםך "above all thy name," above all that can be predicated of thee.—(b) Jehovah, as being called on and praised by men, as *קרא בשם* to call on the name of Jehovah, compare under the verb *קרא* No. 1, h. Ps. 5:12, *אֲהַבֵּי שְׁמִי* "those who love thy name," i.e. those who delight in thy praise. Ps. 9:11.—(c) the Deity as being present with mortals, i. q. *הַיְהוָה*. Ex. 23:21, *בְּשִׁמִּי בְּקִרְבִּי* "for my name is in him" (the angel). 1 Ki. 8:29, *יְהוָה שְׁמִי שָׁם* "my name shall be there" (in the temple). 2 Ki. 23:27. 1 Ki. 3:2, "no house had been built to the name of the Lord." 1 Kings 8:17, 20. *שָׁם* to put his name (in any place), i.e. there to fix his abode, see under the verb *שָׁם* and *שָׁבָן*. It is often applied to the aid which God as present vouchsafes to men. Ps. 54:3, "O God! *הוֹשִׁיעֵנוּ בְּשִׁמְךָ* save us by thy name." Psalm 44:6; 124:8; 89:25; 20:2; Isai. 30:27. Also *שֵׁם*, the *שֵׁם* are used absol. of the name of God, Lev. 24:11, 16; Deu. 28:58.

(3) pr. n. *Shem*, the eldest [second] son of Noah, from whom, Gen. 10:22—30, the *Shemitic* nations, i.e. the western nations of Asia, the Persians, Assyrians, Aramæans, and part of the Arabs have sprung. Compare Gesch. der Hebr. Spr. u. Schr. p. 5, 6.

Compound pr. n. are *שְׁמוּרָה*, *שְׁמִיעַד*, *שְׁמוּאֵל*.

שֵׁם m. Ch. name, Daniel 4:5; Ezra 5:1; with suff. *שְׁמִי* (from *שָׁם*) Daniel 2:20, 26; 4:5; 5:12; Ezr. 5:14, *וַיְהִיבּוּ לְשֵׁשׁבַּזָּר שְׁמִי* "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. *שְׁמֵיהֶם* Ezr. 5:4, 10.

שְׁמָה ("desert"), [*Shamma*], pr. n. m. 1 Chr. 7:37.

שְׁמַאֲבָר (for *שְׁמַאֲבָר* "soaring on high," pr. abstr. q. d. *שְׁמַאֲבָר* from *שָׁם* = *שְׁמָה* height, and *אֲבָר*), [*Shemeber*], pr. n. of the king of Zeboim, Gen. 14:2.

שְׁמֵאָה (perhaps i. q. *שְׁמֵעָה* "fame"), [*Shimeah*], pr. n. m. 1 Ch. 8:32; to which answers in 1 Chron. 9:38 *שְׁמֵעָם* [*Shimeam*].

שְׁמַגָר [*Shamgar*], pr. name of a judge of Israel, Jud. 3:31; 5:6. (The etymology is unknown.)

שָׁחַד not used in Kal (kindred to *שָׁחַם*).

HIPHAL *הִשְׁחִיר* TO DESTROY—(a) to lay waste cities, altars, Lev. 26:30; Num. 33:52. More frequently—(b) to destroy persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; Est. 3:6. Inf. *הִשְׁחִיר* *subst* destruction, Isa. 14:23.

NIPHAL, pass.—(1) to be laid waste, as a field, Jer. 48:8; hills, Hos. 10:8.

(2) to be destroyed, cut off, of peoples, Deu. 4:26; 28:20; and of individuals, Gen. 34:30; Psalm 37:38.

שָׁחַד Ch. APHEL, to destroy, Dan. 7:26.

שָׁחַה an unused root. Arab. *سحا* to be high; whence *سَمَاء* heaven.

שָׁחַה see *שָׁחַ*.

שָׁחַה f. (from the root *שָׁחַם*)—(1) wasting, desolation, Isa. 5:9; Jer. 2:15; Ps. 73:19.

(2) astonishment, Jer. 8:21; meton. of its object, Deu. 28:37; Jer. 19:8; 25:9, 18; 51:37.

(3) [*Shammah*], pr. n. m.—(a) a son of Raguel, Gen. 36:13, 17.—(b) a son of Jesse, and brother of David, 1 Sa. 16:9; 17:13; called elsewhere *שְׁמֵעָה* 2 Sa. 13:3, 32; and *שְׁמֵעָה* 1 Chr. 2:13.—(c) 2 Sa. 23:11.—(d) 2 Sa. 23:33.—(e) 2 Sa. 23:25, for which there is *שְׁמוּת* [*Shammoth*], 1 Ch. 11:27; *שְׁמֵהוּת* [*Shamhuth*], 1 Ch. 27:8.

שְׁמֵהוּת see the prec. No. 3, e.

שְׁמֵהוּן Ch. pl. names, see *שָׁם*.

שְׁמוּאֵל pr. n. *Samuel*, [*Shemuel*] (according to 1 Sa. 1:20, i. q. *שְׁמֵעָה* "heard of God," unless it be preferred "name of God," taking *שָׁמוּ* as a sing. const. i. q. *שָׁם*, compare *רָעַו* and *רָעַו* and *מָתוּ* and *פָּנִי* i. q. *פָּנִי* face [the Scripture derivation of a name must always be the true one]).—(1) the name of a very celebrated judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim (1 Sam. 1:1) [this is wholly incorrect; he was a Levite].—(2) Another of the same name, also the son of Elkanah, grandfather of Heman, 1 Chr. 6:13, 18, who is mentioned among the Levites and singers. [But this is the same person as No. 1].—(3) Nu. 34:20.—(4) 1 Ch. 7:2.

שְׁמוּעָה see *שְׁמֵעָה* No. 1.

שְׁמוּעָה & *שְׁמֵעָה* prop. that which is heard; hence—

(1) a message, tidings, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 43:23;

Psa. 112:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—

(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.

(3) *rumour*, 2 Ch. 9:6.

שְׁמוֹר see שְׁמִיר.

שָׁמַט—(1) pr. i. q. שָׁמַץ TO SMITE, TO STRIKE; also, to cast, to throw down, compare Arab. شمس to strike, to thrust, and to urge on a beast violently. (To this answers the Germ. vulg. schmeißen, to strike and to cast; Anglo-Sax. *smitan*; Engl. *to smite*; rejecting the sibilant, *mittere*.) Hence—(a) 2 Sa. 6:6, שָׁמַטוּ הַבָּקָר "for the oxen kicked," were restive (die Rinder schlugen, schmissen aus). Vulg. *calcitrabant*. The other interpretations of this passage are discussed by Bochart, Hieroz. t. i. page 372.—(b) to cast, to throw down (any one from a window into the street), 2 Ki. 9:33.

(2) to fall, to let lie—(a) a field untilled, Exod. 23:11.—(b) to remit a debt, Deut. 15:2.—(c) followed by לֹא to desist from anything, Jer. 17:4.

NIPHAL, pass. of Kal No. 1, to be cast down, precipitated (from a rock), Ps. 141:6.

HIPHAL, i. q. Kal No. 2, b, to remit, Deut. 15:3. Hence—

שְׁמִיטָה fem. *remission, release*, Deut. 15:1, 2. שְׁנַת הַשְּׁמִיטָה the year of remission, i. e. the year of jubilee, in which debts were to be remitted, Deut. 15:9; 31:10.

שָׁמַי ("laid waste"), [Shammai], pr. n. m.—1 Ch. 2:28.—(2) 1 Ch. 2:44.—(3) 1 Ch. 4:17.

שְׁמִידָע ("fame of wisdom"), [Shemida], pr. n. of a son of Gilead, Num. 26:32; Josh. 17:2; 1 Ch. 7:19. Patron. שְׁמִידָע Num. loc. cit.

שְׁמַיִם const. שָׁמַי pl. m. *heaven* (from the unused sing. שָׁמַי, Arab. سماء, Æth. ሰማይ, from the root שָׁמַח i. e. firmament (רָקִיעַ which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood-gates (Psa. 78:23; compare Gen. 28:17, and אֲרָבוֹת) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local. הַשְּׁמַיִם towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. הַשְּׁמַיִם, שְׁמַיִם 1 Sam. 5:12; Psa. 139:8; and הַשְּׁמַיִם על Exodus 9:23; הַשְּׁמַיִם on earth, Eccles. 1:13; 9:3; 3:1; compare (עַל הַשְּׁמַיִם) תַּחַת

in the whole earth) Job 28:24; 37:3; 41:3; שְׁמַיִם וְשָׁמַי heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deut. 10:14; 1 Ki. 8:27; שְׁמַיִם וְהָאָרֶץ heaven and earth, i. e. *mundus universus*, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called אֱלֹהֵי הַשְּׁמַיִם the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps. 136:26; Jon. 1:9; compare אֱלֹהֵי הַשְּׁמַיִם Gen. 24:7.

שְׁמַיִן emphat. שְׁמַיָּא Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the *inhabitants of heaven*, i. e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Fessellii Advers. S. p. 349. Wetstein on Mat. 21:25). שְׁמַיָּא אֱלֹהֵי the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

שְׁמִינִי m. שְׁמִינִית f. ordinal (from שְׁלֹשָׁה) eighth, Ex. 22:29; Lev. 9:1, etc. Fem. שְׁמִינִית octave, in music a word denoting the lowest and gravest note sung by men's voices (*basso*), opp. to עֲלִמֹרֶת (which see); see 1 Ch. 15:21, and Psalm 6:1; 12:1 (where some incorrectly understand an instrument).

שְׁמִיר m.—(1) a sharp point (see שָׁמַר No. II.), hence *thorn*, collect. *thorns*, Isa. 5:6; 7:23, 24, 25; 9:17; 32:13; metaph. used of enemies, Isa. 10:17; 27:4 (Arab. سمر coll. سمرية is the Egyptian thorn, a thorn-tree).

(2) *diamond*, so called from its cutting and perforating (as the point of a stylus was made of diamonds Jer. 17:1), Eze. 3:9; Zec. 7:12. (Arab. سمار id. We may, perhaps, compare Gr. σμῖς, σμῖς, i. e. diamond dust, which was used in polishing. Bohlen considers the word to be of Indian origin, comparing *asmira*, a stone which eats away, used of gems, iron.)

(3) [Shamir] pr. n.—(a) of a town in the tribe of Judah, Josh. 15:48.—(b) of a town in mount Ephraim, Jud. 10:1, 2.—(c) 1 Ch. 24:24; קרי where the שְׁמוֹר has כתיב.

שְׁמִירָמוֹת ("most high name," or "most high heaven," *Semiramis*?) [Shemiramoth], pr. n. m. 1 Ch. 15:18, 20; 16:5; 2 Chr. 17:8.

שְׁמַל [Shamal] pr. n. m. Ezr. 2:46; כתיב.

שָׁמָּה fut. יִשָּׁם pl. יִשְׁמוּ (fut. A יִשָּׁם see under the root יָשָׁם.)

(1) *to be astonished* (the primary idea is that of silence, being put to silence, compare the kindred roots דָּמָם and דָּיַם see p. CCIII, B), 1 Ki. 9:8; Jer. 18:16; followed by עַל (because of any thing) Isaiah 52:14; Jer. 2:12. As to the passage 2 Chr. 7:21, see ? A, No. 2.

(2) *to be laid waste, desolated* (as places laid waste are silent and quiet, whereas in those that are inhabited there is noise) Eze. 33:28; 35:12, 15. Part. שָׁמָּה *laid waste*, Lam. 1:4; 3:11; used of persons *wasted, destroyed*, ibid. 1:13, 16; *solitary*, 2 Sam. 13:20; Isa. 54:1. Plur. f. שְׁמוֹת *places laid waste, ruins*, Isaiah 61:4; Daniel 9:18, 26.

(3) *trans. to lay waste, to make desolate*; Ez. 36:3, שָׁמָּה יִשָּׁם וְיִשָּׁא אַחֲרֶיךָ "because that they made you desolate, and gape after you" (where שָׁמָּה is a noun verbal pl. for infinit.). Part. שֹׁמֵם *the desolator* (i. e. Antiochus Epiphanes [?]), Dan. 9:27. הַפֹּשֵׁעַ הַשִּׁי (פֹּשֵׁעַ הַשִּׁי), ibid. 8:13, the sin of the desolator, and שִׁמְיוֹ אֲבִימִיחַן abomination of the desolator, Dan. 12:11, i. q. βδέλυγμα ἐρημώσεως, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem.) [But see, Matt. 24:15, as to the "abomination of desolation," as something even then unfulfilled].

NIPHAL שָׁמָּה.—(1) i. q. Kal No. 1, *to be astonished*, Jer. 4:9; followed by עַל Job 18:20.

(2) i. q. Kal No. 2, *to be laid waste*, Jer. 12:11; *to be destroyed* (used of persons), Lam. 4:5; *to be desolate, solitary* (as a way), Lev. 26:22; Isaiah 33:8.

POEL.—(1) i. q. Kal No. 1, *to be astonished*, Ezr. 9:3.

(2) part. שֹׁמֵם *a desolator*, Dan. 9:27; 11:31.

HIPIL שָׁמָּה, fut. יִשָּׁם, inf. הִשְׁמִים, part. מִשְׁמִים.—causat. of Kal No. 1, *to astonish*, Ezekiel 32:10, intrans. *to be astonished, stunned*, Eze. 3:15; followed by עַל Mic. 6:13.

(2) i. q. Kal No. 3, *to lay waste*, as a land, Lev. 26:31, 32; Eze. 30:12, 14.

HOPHAL שָׁמָּה (read *hōsham*, for הִשָּׁם, which is found in some copies), plur. הִשְׁמוּ.—(1) *to be astonished*, Job 21:5.

(2) *to be laid waste*, Lev. 26:34, 35, 43.

HITHPOEL הִשְׁתָּוִיחַ but the fut. once יִשְׁמָה Eccl. 7:16.—(1) *to be astonished*, Isa. 59:16; 63:5; *to be confounded*, Dan. 8:27; *to be disheartened*, Ps. 143:4.

(3) *to lay oneself waste, to destroy oneself*. Ecc. 1:1.

Derivatives, שָׁמָּה—שְׁמוֹן, שָׁמָּה, מִשְׁמָה, and the pr. n. שָׁמָּה, שָׁמָּה.

שָׁמָּה Ch. HITHPOEL הִשְׁתָּוִיחַ *to be astonished*, Dan. 4:16.

שָׁמָּה m. adj. *wasted, desolate*, Dan. 9:17.

שָׁמָּה f.—(1) *astonishment*, Eze. 7:2.

(2) *desolation, desert*, Isai. 1:7. מְדִבְרַ שְׁמָמָה a waste desert, Jer. 12:10. שְׁמָמָה וְיִשְׁמָה a waste and desolation, Eze. 33:28, 29; 35:3.

שָׁמָּה f. (for שְׁמָמָה), id. Eze. 35:7, 9.

שְׁמוֹן m. *astonishment, amazement*, Ezekiel 4:16; 12:19.

שָׁמָּה or שָׁמָּה fut. יִשָּׁם. TO BE FAT, TO BE FATTENED, Deu. 32:15; Jer. 5:28. (Arab. سَمِنَ id.)

HIPIL—(1) *to cover, to cover with fat*, metaph. i. e. to cover over the heart as it were with fat, to render it callous so as not to heed the words of the prophet, Isa. 6:10.

(2) *to be fattened*, pr. to make fat, to produce it from oneself, Neh. 9:25.

Derivatives, שָׁמָּה—שְׁמָנִים, מִשְׁמָן, אֲשֶׁמָּנִים, שְׁמָנִים and pr. n. מִשְׁמָנָה.

שָׁמָּה m. שְׁמָנָה f. *fat*, Isa. 30:23; used of a robust man, Jud. 3:29 (see מִשְׁמָן); of a land, Num. 13:20; of bread, Gen. 49:20.

שָׁמָּה m. suff. שְׁמָנִי, plur. שְׁמָנִים.—(1) *fat, fatness*, Ps. 109:24. מִשְׁתָּה שְׁמָנִים a feast of fat things, Isa. 25:6; 10:27, וְהַיֹּכֵל עַל מִכְנֵי יִשְׂרָאֵל "and the yoke (of Israel) is broken because of fatness," a metaphor taken from a fat bull that casts off and breaks the yoke (compare Deu. 32:15; Hos. 4:16); also *fruitfulness* of the earth. אֶרֶץ שְׁמָנִים a very fertile valley, Isa. 28:1.

(2) *oil*, Gen. 28:18. עֵץ שֶׁמֶן an oleaster (differing from זַיִת an olive tree), Neh. 8:15; 1 Ki. 6:23.

(3) *spiced oil*, i. e. ointment, Ps. 133:2; Prov. 21:17; Isa. 1:6.

שְׁמָנִים m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27:28, "God give thee מִשְׁמָנִי fertile meadows," pr. of fertile meadows, (in the other hemistich, הַמָּטָל of the dew of heaven), but Gen. 27:39, מִשְׁמָנִי הָאָרֶץ יְהִי מִשְׁכָּנִי "without [?] the fatness of the earth shall be thy dwelling" (parall. הַמָּטָל). In both these places מִשְׁמָנִים is for מִשְׁמָנִים, there is a play of words in the double use

of the particle מִן, which in verse 28 must be taken in a partitive sense (see מִן No. 1); in verse 39 in a privative sense [?] (see מִן No. 3, b).

שְׁמֹנֶה f. and שְׁמֹנֶת, שְׁמֹנֶת m. *eight*. (Arab. ثمانية id.) Jud. 3:8; Nu. 29:29; 2:24. Pl. שְׁמֹנִים comm. *eighty*, Gen. 5:25, 26, 28, etc. Derivative, שְׁמֹנִי.

שָׁמַע and שָׁמַע — (1) TO HEAR (Syr., Ch. id.,

Arab. سَمِعَ, Aeth. ሰማ), Gen. 18:10; Isa. 6:9; with an acc. of thing, Gen. 3:10; 24:52; Ex. 2:15; and of pers. speaking, Gen. 37:17; 1 Sam. 17:28; followed by וְ and a whole sentence, Gen. 42:2; 2 Sam. 11:26. Specially—(a) *to listen* (anhören, zuhören), *to attend* to any person or thing, followed by an acc. Gen. 23:8, 11, 15; Ecc. 7:5; אֶל 1 Ki. 12:15; Isa. 46:3, 12; Job 31:35; followed by וְ Job 37:2; but שָׁמַע is commonly *to hear any thing*, *testis auritus fuit* (Plaut.), *etwas mit anhören*, Gen. 27:5; Job 15:8; also, *to hear with pleasure*, 2 Sam. 19:36; Ps. 92:12.—(b) *to hear and answer* (used of God), followed by an acc. Gen. 17:20; Psa. 10:17; 54:4; followed by אֶל Gen. 16:11; 30:22; אֶל קוֹל Deu. 33:7; Ps. 5:4; 18:7; 27:7; 28:2; 64:2; Lam. 3:56; אֶל קוֹל Gen. 30:6; Deut. 1:45; אֶל קוֹל Gen. 21:17. Sometimes also with וְ of the object, Gen. 17:20.—(c) *to obey, to give heed*, Ex. 24:7; Isa. 1:19; followed by אֶל Gen. 28:7; 39:10; Deut. 18:19; Josh. 1:17; וְ Num. 14:27; אֶל קוֹל Gen. 27:13; Exod. 18:19; Deut. 26:14; 2 Sam. 12:18; אֶל קוֹל Gen. 3:17; Jud. 2:20; Ps. 58:6.

(2) *to understand things heard*, Gen. 11:7; 42:23. *אִישׁ שָׁמַע* an understanding heart, 1 Ki. 3:9. But *אִישׁ שָׁמַע* Prov. 21:28 is, “a man who (truly) heard,” a faithful witness, as opp. to a false witness.

NIPHAL—(1) *to be heard*, 1 Sa. 1:13; followed by לְ (by any one), Neh. 6:1, 7. *To be heard* is also used for *to be regarded, to be cared for*, Ecc. 9:16; *to be heard and answered*, Dan. 10:12, comp. 2 Ch. 30:27.

(2) *to render obedience, to obey*, Ps. 18:45.

(3) *to be understood*, Ps. 19:4.

PIEL, *to cause to hear*, i.e. *to call*, i. q. Hiphil No. 3; with an acc. of pers. and וְ of thing to which any one is called. 1 Sam. 15:4. “and Saul called all the people to war.” 1 Sa. 23:8.

HIPHAL—(1) *to cause to hear, let hear*, as one's own voice, Jud. 18:25, Cant. 2:14 (to cause to hear acceptably, Isa. 58:4); a cry, Jer. 48:4; with two

acc. of pers. and thing, to cause any one to hear any thing, 2 Ki. 7:6; Ps. 143:8; followed by וְ of pers. Eze. 36:15. Without קוֹל absol. *to utter a voice, a cry*; hence with the addition of וְקוֹלוֹ Ps. 26:7; Eze. 27:30 (compare וְקוֹלוֹ); specially *to sing*, both with the voice, Neh. 12:42, and to play on instruments, 1 Chr. 15:28; 16:5 (especially with a loud sound, 1 Chr. 15:19, compare וְקוֹלוֹ). Arab. مسجدة a female singer, سماع music.

(2) *to announce, to tell* anything, followed by an acc. of the thing, Isa. 45:21; acc. of pers. Isa. 44:8; 48:5; with two acc. of pers. and thing, Isa. 48:6.

(3) *to call, to summon*, i. q. Piel, 1 Ki. 15:22; Jer. 50:29; 51:27.

Derivatives, שָׁמַע—שָׁמַעַר; also, שָׁמַעַר, שָׁמַעַר, שָׁמַעַר, and pr. n. שָׁמַעַל, שָׁמַעַל, שָׁמַעַל. [See also שָׁמַעַל.]

שָׁמַע Chald. *to hear*, followed by וְ of anything, Dan. 5:14, 16.

ITHPEAL, *to shew one's self obedient*, Dan. 7:27.

שָׁמַע (“hearing,” “obedient”), [Shama], pr. n. m. 1 Ch. 11:44.

שָׁמַע m. with suff. שָׁמַעִי—(1) *hearing*, Job 42:6 (opp. to sight). Psa. 18:45, לְשָׁמַעִי אֶזְנוֹ יִשְׁמָעוּ לִי “at the hearing of the ear they shall render obedience,” as soon as they hear my mandate.

(2) *fame, rumour, report* שָׁמַעִי an evil report, Exod. 23:1. Followed by a gen. of that concerning which the report is; שָׁמַעִי שְׁלֹמֹה the fame of Solomon, 1 Ki. 10:1; שָׁמַעִי צֹר the report of Tyre (as destroyed), Isa. 23:5. שָׁמַעִי יַעֲקֹב the report of the coming of Jacob, Gen. 29:13; Isaiah 66:19; Hos. 7:12, שָׁמַעִי יַעֲקֹב “as the report (came) to their congregation.”

(3) *singing, music*, Ps. 150:5, שָׁמַעִי “loud cymbals.”

שָׁמַע (“rumour”), [Shema], pr. n. m.—(1) 1 Ch. 2:43, 44.—(2) 1 Chron. 5:8.—(3) Neh. 8:4.—(4) 1 Chron. 8:13.

שָׁמַע [Shema], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:26.

שָׁמַע m., *fame, rumour*, Josh. 6:27; 9:9.

שָׁמַעִי (“rumour”), [Shimea, Shimei, Shimeah, Shimeah], pr. n. m.—(1) of a son of David, 1 Ch. 3:5; called שָׁמַעִי 2 Sam. 5:14; 1 Ch. 14:4.—

(2) 1 Ch. 6:15.—(3) verse 24.—(4) of a son of Jesse; elsewhere שָׁמַע see No. 2.

שמעה [Shimeah], idem.; see שמח No. 2. Patron. is שמעתי 1 Chron. 2:55.

שמעה [Shemach], with art. pr. n. m., 1 Chron. 12:3.

שמעה see שמעה.

שמעון ("hearing with acceptance"), pr. n. *Simeon* (Gr. Συμεών); borne by—(1) a son of Jacob, by Leah (Gen. 29:33), the ancestor of the tribe of that name, the cities of which are mentioned as situated in the territory of the tribe of Judah, Josh. 19:1—9.—(2) Ezr. 10:31. Patron. is שמעני Num. 25:14.

שמעי ("famous"), [Shimei], pr. n.—(1) Ex. 6:17; Num. 3:18.—(2) 2 Sam. 16:5.—(3) 1 Kings 1:8; 4:18.—(4) Esth. 2:5; and of several other obscure men. Patron. is שמעי for שמעי Num. 3:21.

שמעיה and שמעיהו ("whom Jehovah has heard and answered"), [Shemaiah], pr. n.—(1) of a prophet in the time of Rehoboam, 1 Ki. 12:22.—(2) another in the time of Jeremiah, Jer. 29:31.—(3) of many other obscure men; see Simonis *Onom.*, p. 546.

שמעת (= שמע, שמע), [Shimeath], pr. n. f. a Ki. 12:22; 2 Ch. 24:26.

שמץ an unused root, kindred to שמט which see.—(1) *to thrust, to cast*, spec. *to put an enemy to flight* (den Feind werfen), whence שמץ.

(2) *to hasten* (from the idea of putting to flight), especially in speaking, *to speak hastily*, compare שמץ hastening, שמץ to speak hastily. Hence—

שמץ m. *a sound quickly uttered, a transient sound*, Job 4:12; 26:14. Synym. ψιθυρισμός. Vulg. *susurrus*. In the Talmud שמץ is a *very little*, which is here expressed by Targ. Syr.; but this usage appears to have sprung from the passage in Job.

שמדה f. *overthrow of enemies*, see the root No. 1, Ex. 32:25. The ancient versions and the Jews take it to be, shame, contumely, compare שמע (by change of ש and ע), but the former is alone the true meaning.

1. שמר fut. ישמר.—(1) *TO KEEP, TO WATCH, TO GUARD*—(a) in a narrower sense, as a garden, Genesis 2:15; 3:24; a flock, Gen. 30:31; a house, Ecc. 12:3. Part. שמר subst. a watchman Canticles

3:3; of cattle, i. e. a shepherd, 1 Sa. 17:20; trop used of prophets, Isa. 21:11; 62:6, compare צפיה.—(b) in a wider sense, *to keep safe, to preserve*, followed by acc. Job 2:6; Prov. 13:3; 2 Samuel 18:12; אל 1 Sa. 26:15; על 1 Sa. 26:16; Proverbs 6:22; often used of God as guarding men, followed by an acc. Gen. 28:15, 20; Ps. 12:8; 16:1; 25:20; followed by מן to guard from any thing, Ps. 121:7; 140:5; 141:9.

(2) *to keep, to reserve*, Exod. 22:6; also *to preserve*, as loving-kindness, Dan. 9:4; Neh. 9:32, anger, Am. 1:11, עברתו שמרה נצח "(Edom) kept his anger continually," שמרה with these vowels and the accent on the penultima is masc. with ה parag.), and without the acc. עברה or אף (like נטר No. 2), Jer. 3:5, אם ישמר לנצח "will he continually keep" sc. his anger? Specially to keep in mind and memory (φυλάττεισθαι τι), Gen. 37:11; Psalm 130:3.—Without acc. and with suff. of pers. Job 10:14, ושמרתני "thou wilt keep (punishment) for me," du gebachtest (est) mir.

(3) *to observe, to attend* to any thing, followed by an acc. 1 Sa. 1:12; Ps. 17:4, "I have observed the ways of the violent man," i. e. that I might avoid them (this phrase is used in another sense, Prov. 2:20); without this, Isa. 42:20; followed by על Job 14:16; followed by אל Ps. 59:10. Sometimes used in a bad sense, *to watch narrowly* (εὐσταῶς βεβαιοῦν), *to lie in wait for*, followed by an acc. Job 13:27; 33:11; Ps. 56:7; 71:10. שמר עיר to observe, i. e. to besiege a city, 2 Sam. 11:16, compare נצר No. 5.

(4) *to keep, to observe*, as a covenant, Gen. 17:9, 10; the commandments of God, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; 8:24. Followed by a gerund, *to seek* to do any thing, Nu. 23:12; 2 Ki. 10:31.

(5) *to honour, to worship*, as God, Hos. 4:10, idols, Ps. 31:7; a master, Prov. 27:18. Compare Virg. Georg. iv. 212, "Præterea regem non sic Ægyptus, et ingens Lydia observant."

(6) recipr. i. q. Niph'al and שמר נפשו (Deu. 4:9), *to abstain oneself* from any thing, followed by מן Josh. 6:18.

NIPH'AL—(1) pass. *to be kept, preserved*, Ps. 37:28.

(2) *to abstain oneself* from any thing (compare Kal No. 6), followed by מן Deut. 23:10; Jud. 13:13; 1 Sa. 21:5.

(3) *to beware of* any thing, followed by מן Jer. 9:3; כפני Ex. 23:21; 2 Samuel 20:10; followed by inf. Ex. 19:12, "take heed to yourselves to ascend the mountain," i. e. that ye do not ascend; also מן (lest)

followed by an entire sentence, Gen. 24:6; 31:24, 29; Deu. 4:15; 11:16 (the imperative having sometimes added the pronoun pleon. לך Gen. Ex. locc. citt.). Sometimes, to make the prohibition more forcible, there is added to the verb of warning the expression לנפשך בנפשך by thy life (Germ. bey Leibe nicht), which does not depend on the verb נשמר, Deut. 4:15, 16, נשמרתם מאד לנפשותיכם פן תשחיתו "take heed diligently, as ye love your life, not to act wickedly," etc.; Jer. 17:21, השמרו בנפשותיכם ואל תשא, "take heed as ye value your life, not to carry;" Josh. 23:11. Once followed by a gerund, to care for something, to take heed to do something, Deut. 24:8, ... השמר לך שמר מאד ולעשות and do," etc.

PIEL, i. q. Kal No. 5, to worship (an idol), Jon. 2:9.

HITHPAEL—(1) i. q. Kal No. 4, prop. to observe for oneself, Mic. 6:16.

(2) to take heed to oneself, followed by מן Ps. 18:24.

Derivatives, שמרת, משמר, אשמרה, שמרת—שמר, and pr. n. ישמרי.

II. שמר i. q. סמר, שמר, Ch. Pa. סמר to fasten with nails; whence שמיר a thorn, a point. Perhaps the two significations (No. I., II.) may be reconciled from the sense of guarding, coming from that of shutting up, making fast with nails.

שמר only pl. שמרים m. dregs (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. שמר על שמרו Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; a metaphor taken from wine, Isa. 25:6, שמרים מן זקנים "lees racked off," i. e. old and most excellent wine afterwards purified from the lees.

(2) [Shemer, Shamer], pr. n.—(a) 1 Ki. 16:24. —(b) 1 Ch. 6:31. —(c) 1 Ch. 8:12. —(d) 1 Ch. 7:34, for which there is, verse 32, שמר.

שמר ("watchman"), [Shomer], pr. n.—(1) m. 1 Ch. 7:32, compare שמר No. 3, d.—(2) f. 2 Ki. 12:22, called, 2 Ch. 24:26, שמרת.

שמרה f. pl. —eyebrows, Ps. 77:5.

שמרה f. watch, guard, Ps. 141:3.

שמרים m. observation, celebration, (of a feast) Ex. 12:42; compare the root No. 4.

שמרון (watch) [Shimron] pr. n. of a son of Issachar, Gen. 46:13. Patron. שמרני Num. 26:24.

שמרון f. ("pertaining to a watch," "watch-mountain" [so called, however, from the owner's name]) pr. n.—(1) of a mountain and of a city built on it, which was the metropolis of the kingdom of Israel from the time of Omri, 1 Ki. 16:24, seqq.; Am. 4:1; 6:1; 2 Ki. 3:1; 13:1; 18:9, 10; Isa. 7:9; Eze. 16:46. Chald. שמרון, whence the Gr. Σαμάρεια, Lat. Samaria, called by Herod the Great, Σεβάστη in honour of Augustus (Joseph. Archæol. 15, 7, § 7). There is now there a small village called Sebusteh, see Buckingham's Travels in Palestine, p. 501.

(2) in a wider sense, the kingdom of Samaria, or of the ten tribes, the head of which was the city of Samaria, ערי שמרון cities of the Samaritan kingdom, 2 Ki. 17:26; 23:19; and by prolepsis, 1 Ki. 13:32, שמרון Jer. 31:5; עגל שׁ the calf of Samaria, used of the calf of Bethel, Hos. 8:5, 6. The n. gent. is שמרני 2 Ki. 17:29.

שמרי ("watchful") [Shimri, Simri] pr. n. m.—(1) 1 Chr. 4:37.—(2) 1 Chr. 11:45.—(3) 1 Chr. 26:10.—(4) 2 Chr. 29:13.

שמריה ("whom Jehovah guards") [Shemariah] pr. n. m.—(1) of a son of Rehoboam, 2 Chr. 11:19.—(2) Ezr. 10:32.—(3) Ezr. 10:41.

שמריה (id.) [Shemariah] pr. n. m. 1 Chron. 12:5.

שמרון Chald. Ezr. 4:10, 17, i. q. Hebr. שמרון the city of Samaria.

שמרית ("vigilant") [Shimrith] see שמר No. 2.

שמרת ("watch") [Shimrath] pr. n. m. 1 Chron. 8:21.

שמש Chald. PAEL, שמש TO MINISTER, Dan. 7:10. Syr. idem.

שמש comm. (m. Ps. 104:19; f. Gen. 15:17) with suff. שמש—(1) THE SUN (Arabic شمس, Syr. ܫܡܫܐ, a primitive word, found under the radical letters sm, sr, sn, sl, in very many languages, compare the old Germ. Summi (whence Summer, Sommer), Sanscr. sura, surja, Germ. Sonne, Eng. sun, Lat. sol, and with an aspirate put for a sibilant Pehlev. hūr, Pers. خورشید, Gr. ἥλιος, see Merian, Etude Comparative des Langues, p. 66, 67), נחת השמש under the sun, i. e. on earth, a usual phrase in the book of Ecc. 1:3, 9, 14; 2:11, 18, 19, 22; 4:1, 3, 7, 15; and frequently לפני השמש in the sunshine Job 8:16 (but as to Psalm 72:17, see לפני).

p. DCLXXX, A), הַשֶּׁמֶשׁ לְעֵינֵי הַשֶּׁמֶשׁ before the sun, i. e. in the presence of the sun, with the sun, as it were, looking on, 2 Sam. 12:11. The sun-rise is spoken of with the verbs זָרַח, נָצַח, as to the setting, the verb בָּרָא. Metaph. God is said to be any one's sun, Ps. 84:12.

(2) pl. שְׁמֵשׁוֹת battlements (as if suns, sun-beams), Isaiah 54:12. LXX. ἐπαλλείας.

שְׁמֵשׁ Ch. id. q. Heb. No. 1, Dan. 6:15.]

שְׁמֵשׁוֹן ("solar," "like the sun"), Samson, pr. n. of a judge of Israel, celebrated for his great strength, Jud. 13:24, seqq. LXX. Σαμψών, which Josephus (Antiqu. v. 10) explains ισχυρός, contrary to the etymology (see Gesch. der Heb. Spr. page 81, 82).

שְׁמֵשִׁי ("sunny"), [Shimshai], pr. n. m. Ezra 4:8, 17.

שְׁמֵשֶׁרִי [Shamsherei], pr. n. 1 Ch. 8:26, which has arisen, I suppose, from a double reading, שְׁמֵרִי and שְׁמֵשִׁי.

שְׁמֵתִי patron. from שְׁמֵת (i. e. "garlic"), [Shumathites], 1 Ch. 2:53.

שֵׁן followed by Mukk. שֵׁן, with suffix שְׁנֹו comm. (m. signif. No. 2, 1 Sa. 14:5, f. Pro. 25:19)—(1) A

TOOTH. (Arab. سِنَّ id. There is indeed in Hebrew the root שֵׁן, to which this word might be referred; but I prefer to regard it as a primitive, since a tooth is called in very many languages by the syllable *den* (*dent*), *zen*, as the Sanscr. *danta*, Zend. *dentāno*, Pers. دندān, Gr. *odōús* for *odōús*, Lat. *den-s*, Goth. *tunthus*, Fris. *tan*.) Ex. 21:24, 27. Specially the tooth of an elephant, ivory (more fully שְׁנֵי הַיָּם, which see), 1 Ki. 10:18; Cant. 5:14. שְׁנֵי בָתֵּי שֵׁן palaces of ivory, i. e. with walls covered with ivory, Am. 3:15; Psa. 45:9.—Dual שְׁנֵי טֵיטִים teeth (prop. the double row of teeth), Gen. 49:12; Am. 4:6; also, for the pl. שְׁלֹשׁ טֵיטִים three teeth, 1 Sa. 2:13. Job 13:14, אֶשְׁנֵי בָּשָׂרִי "I carry my flesh (i. e. my life) in my teeth," i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop; comp. a similar proverbial phrase, Jud. 12:3, remarked on above, under שֵׁן No. 1, b.

(2) a sharp rock, from the resemblance to a tooth, 1 Sa. 14:4; Job 39:28. Syr. شَنْت crags. Hence—[Shen], pr. n. of a place, prob. of a rock, 1 Sam. 7:12.

[שֵׁן] Ch. i. q. Heb. No. 1, Dan. 7:5, 7, 19.]

שְׁנֵי see: שְׁנֵי.

שֵׁנָה fut. יִשְׁנָה Ch.—(1) to be changed, Dan. 6. 18; 3:27; especially for the worse (of the colour of the face), Dan. 5:6, 9.

(2) to be other, different, followed by מִן Dan. 7:3, 19, 23, 24.

PAEL—(1) to change, to transform. Dan. 4:13, "they shall change his heart;" impers. for shall be changed. Part. pass. *diverse*, Dan. 7:7.

(2) to transgress (a law, a royal mandate), Dan. 3:28. Syr. id.

ITHPAEL, to be changed, Dan. 2:9; especially for the worse, to be disfigured, Dan. 3:19; 7:28.

APHEL—(1) to change, Dan. 2:21; a royal mandate, Dan. 6:9, 16.

(2) to neglect, to transgress (a mandate), Ezra 6:11, 12.

שְׁנָה (in the Chaldee manner), i. q. שְׁנָה f. sleep, Ps. 127:2, from the root שֵׁן.

שְׁנָה Chald. see שְׁנָה.

שְׁנָאב ("father's tooth"), [Shinab], pr. n. of a Canaanite king, Gen. 14:2.

שְׁנֵי (for שְׁנֵי) m., an iteration, a repeating. Psalm 68:18, "thousands of iteration," i. e. many thousands. Root שְׁנָה.

שְׁנֵאזָר [Shenazar], pr. n. m., 1 Ch. 3:18.

שָׁנַב an unused verb; Arabic شَنَب to be cold (the day); see Schult. on Prov. 7:6. Hence שְׁנָב which see.

I. שְׁנָה fut. יִשְׁנָה (once יִשְׁנָה Lam. 4:1).

(1) TO REPEAT, TO DO THE SECOND TIME; Arab. شَنِى; Syr. شَنِى (comp. שְׁנֵי two; שְׁנֵי second). Neh. 13:21, אִם תִּשְׁנֵי "if ye do (this) again;" 1 Ki. 18:34. Followed by שֵׁן 1 Sam. 26:8, "I will strike him once and I will not repeat to him," sc. the blow, i. e. there shall be no need of another stroke. 2 Sam. 20:10; followed by שֵׁן Prov. 26:11, "a fool who repeats (or goes on acting) in his folly." Prov. 17:9, שְׁנָה בְּדָבָר "he who repeats in a matter," i. e. who revives unpleasant things which should be forgotten.

(2) intrans., to be other, diverse from any thing; followed by מִן Esth. 1:7; 3:8.

(3) to be changed; especially for the worse, Lam. loc. cit.; used of the mind. Mal. 3:6, "I, Jehovah do not change." Part. שְׁנֵי those who change opinion, changeable; used of unfaithful subjects, rebels, who sometimes take one side, sometimes another (compare Jer. 2:36), Prov. 24:21.

NIPHAL, *to be repeated* (a dream), Gen. 41:32.

PIEL, שָׁנָה (once שָׁנָה in the Chaldee form, 2 Kings 25:29; Jer. 52:33; a promise, Psa. 89:35; justice (i. e. to violate), Proverbs 31:5; also *to vary*, i. e. *often to change* (a way), Jer. 2:36; to disfigure (the face), Job 14:20.

(2) *to transfer to another place*, Esth. 2:9.

(3) שָׁנָה אֶת־מַעְמָו *to deform*, i. e. to dissimulate his reason (er verfeignete seinen Verstand), i. e. to feign oneself mad, 1 Sa. 21:14; Ps. 34:1. Syr. مَتَّ حَصَل and ellipt. מַט is, to be mad.

PUAL, *to be changed* (in a good sense), Ecc. 8:1; where שָׁנָה is for שִׁנָּה.

HITHPAEL, *to change oneself*, i. e. to change one's garments, 1 Ki. 14:2.

Derivatives, שָׁנָה, שָׁנָה, שָׁנָה, שָׁנָה.

II. שָׁנָה i. q. Arab. سَنَّ to shine, to be bright, whence שָׁנָה.

שָׁנָה pl. שָׁנִים const. שָׁנִי, poet. שָׁנֹת const. שָׁנֹת f. a year (pr. an iteration, sc. of the course of the sun, or of the changes of seasons, as spring, summer, autumn, winter; compare the Lat. *annus*, which pr. denotes a circle, Gr. *ἐνιαυτός*, Arab. حَوْل a circle, a year). שָׁנָה Deut. 14:22; שָׁנָה בְּשָׁנָה Deut. 15:20; מָדִי שָׁנָה Deut. 15:20; שָׁנָה שְׁנִיתָם the second year, 2 Ki. 14:1; שָׁנָה שְׁנִיתָם the fourth year of Ahab, 1 Ki. 22:41. Sometimes שָׁנָה is repeated, as שָׁנָה בְּשָׁנָה שֵׁשׁ מֵאוֹת שָׁנָה in the six hundredth year, Gen. 7:11, pr. in the (last) year of six hundred years. Plur. שָׁנִים also denotes some years indefinitely, 2 Ch. 18:2, compare יָמִים, some days. Trop. year is used for annual produce, Joel 2:25.

Dual שָׁנָה *two years*, Gen. 11:10; sometimes שָׁנָה שְׁנִיתָם pr. two years of time, see יָמִים No. 2, b, p. cccxlii, A.

שָׁנָה (for שָׁנָה, from the root שָׁנָה) f.—(1) *sleep*, Prov. 6:4; Ecc. 8:16.

(2) *a dream*, Ps. 90:5. [This meaning is rightly rejected in Thes.]

שָׁנָה Ch. f.—(I) i. q. Heb. שָׁנָה *year*, plur. שָׁנִים Dan. 6:1.

(II) i. q. שָׁנָה *sleep*, Dan. 6:19.

שָׁנָה m. pl. *ivory*, 1 Ki. 10:22; 2 Ch. 9:21 (LXX. *ὀδόντες ἐλεφάντινοι*. Targ. שֵׁן דְּפִיל tooth of an elephant), compounded of שֵׁן tooth, and (as was first shewn by Ag. Benary in Annal. Litt. Berol. 1831, No. 96) הָאֵיבִים contr. הָאֵיבִים, from the Sanscr. *ibha-s*

(whence with the Arabic art. Gr. *ἐλ-éphas*), an elephant, which the Hebrews could only pronounce אֵפֶה or אֵפֶה (pl. אֵפֶה). This is more suitable than what I formerly supposed, namely that שָׁנָה was a corruption of שָׁנָה פִּיל, from פִּיל elephant.

שָׁנָה see שָׁנָה.

שָׁנִי m. *coccus, crimson, or deep scarlet*, produced by certain insects (Arab. قَرَمِس, *Coccus ilicis*, Linn.), which adheres, together with its eggs, to the leaves of the ilex (see on Isa. 1:18), Gen. 38:28, 30; Jer. 4:30; fully שָׁנִי תוֹלַעַת (prop. worm of *coccus*), Exod. 25:4, and שָׁנִי תוֹלַעַת (*coccus* of worm), Lev. 14:4. Pl. שָׁנִים *crimson garments*, Isa. 1:18; Pro. 31:21. Prop. it is bright colour (from the root שָׁנָה No. II.), compare Aram. שָׁנִי, *coccus*; likewise from שָׁנָה to be bright; also שָׁנִי No. 2. Others take שָׁנִי to be prop. *δύβαρον, twice dyed* (from שָׁנָה No. I.); but purple garments only were twice dyed, and never crimson. See Braun, *De Vestitu Sacerd.* p. 237, seqq.; Bochart, *Hieroz.* iii. p. 527, seqq. ed. Lips.

שָׁנִי m. שָׁנִית f. ordinal adj., *second* (see the root שָׁנָה No. I., 3), Gen. 1:8; Exod. 1:15, etc. (Arab. ثَانِي, f. ثَانِيَة, Ch. 1, Syr. ثَانِي) Fem. שָׁנִית, also adverb, *a second time, again*. Gen. 22:15; 41:5. Pl. שָׁנִים *the second* (as to place), Num. 2:16; chambers on the second story, Gen. 6:16.

שָׁנִים dual, constr. שָׁנִי, m. *two*. (Arabic اثْنَان, Aram. *lāṭnān*, which latter is very different from the primary form. To this numeral is cognate the verb שָׁנָה No. I. *to repeat*; perhaps, however, the root is rather in the numeral, than in the verb. The primary form of the numeral appears to be שָׁנִי, from which have been softened Sanscr. *dwi*, dual. *dwaḍu*, compare *twa*, other, different, Goth. *twa*, *twā*, *twai*; whence Eng., Germ. *two*, *zwei*. Gr., Lat. *duo*, *duo*. The high Germans, like the Hebrews, have the sibilant (שָׁנִי, *shen*.) שָׁנִים שְׁנִים *two and two, in pairs*, Gen. 7:9, 15; with suff. שָׁנִים שְׁנִים *they two*, Gen. 2:25. *Two* 1 Ki. 17:12, and *two or three*, Isa. 17:6; used for a few.

Fem. שָׁנִים (by syncope for שָׁנִים; Arab. اثْنَان, Dag. len being put in an unusual manner after Sh'va moveable; as though Aleph had been prefixed שָׁנִים) constr. שָׁנִי and with preff. שָׁנִי Genesis 31:41; שָׁנִי Ex. 26:19; but שָׁנִי Jud. 16:28 (on the

other hand קְשִׁים עֲשָׂה Jon. 4:11).—(1) *two* (fem.); plur. with suff. קְשִׁיָּהּ *they two*, Eze. 23:13.

(2) of a two-fold kind (duplicity), Isa. 51:19; compare כל of all kinds (allergy).

(3) a second time, again, Neh. 13:20; קְשִׁים id., Job 33:14.

Twelve, m., and *twelfth*, m., are עֶשֶׂר Exod. 24:4; 1 Ki. 19:19; fem. they are עֲשָׂה Gen. 14:4; Lev. 24:5.

שְׁנִינָה f., a sharp or pointed saying; hence a byword. לְשִׁנָּה to be for a byword, Deut. 28:37; 1 Ki. 9:7; from the root—

שָׁן (Chald. id., Arab. سَنَّ) TO SHARPEN; a sword, Deu. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4; 140:4. Part. pass. שָׁן sharpened (of a weapon), Ps. 45:6; Isa. 5:28.

PIEL, to inculcate any thing on any one (Germ. einfärben); followed by dat. of pers. and acc. of thing, Deut. 6:7.

HITHPOEL, to be wounded, as if pierced through (with grief), Ps. 73:21.

Derivatives, שָׁן (which see, for שָׁן), שְׁנִינָה.

שָׁן not used in Kal; perhaps TO FORCE, TO BIND TOGETHER; kindred to שָׁן (the aspirate and sibilant being interchanged). Chald. שָׁן, שָׁן thongs. More remote is the Arab. شَنَّ to be infolded, to adhere.

PIEL, to gird up (the loins) 1 Ki. 18:46. So all the ancient versions, as required by the context.

שִׁנָּר [Shinar] pr. n. of the region around Babylon, Gen. 11:2; 14:1; Isa. 11:11; Zec. 5:11; Dan. 1:2. As to its extent, see Gen. 10:10. Compare Bochart, Phaleg. i. 5. J. D. Mich. Spicileg. Geogr. i. p. 231. (Syr. ܫܢܪ used of the country round Bagdad, see Barhebr. p. 256). The derivation is unknown.

שָׁן f. i. q. שָׁן (from שָׁן sleep, Ps. 132:4).

שָׁן (kindred to the verbs שָׁן, שָׁן) TO PLUNDER, TO SPOIL, Ps. 44:11; followed by an acc. of pers. 1 Sam. 14:48; and of thing, Hos. 13:15. Part. שָׁן spoilers, Jud. 2:14; 1 Sam. 23:1.

POEL, שָׁן (for שָׁן, which is the reading of some copies) id. with acc. of thing, Isa. 10:13.

שָׁן i. q. שָׁן with acc. of thing, Jud. 2:14; 1 Sam. 17:53; Ps. 89:42. Part. pl. with suff. שָׁן by a Syria-ism for שָׁן Jer. 30:16; compare שָׁן part. שָׁן;

NIPHAL, to be despoiled, Isa. 13:16; Zec. 14:2. Derivative, שָׁן.

שָׁן to cleave (kindred roots are שָׁן, שָׁן, שָׁן to these answer the Sanscr. *tshid*, to cut, Gr. σχιζω, Germ. schreiben), שָׁן שָׁן Lev. 11:7; and שָׁן שָׁן Lev. 11:3; Deu. 14:6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed. Compare שָׁן.

PIEL.—(1) to cleave, Lev. 1:17.

(2) to rend, to tear in pieces a lion, Jud. 14:6.

(3) metaph. to rend with words, i. e. to chide, to upbraid, 1 Sam. 24:8.

שָׁן cleft, see the root in Kal.

שָׁן not used in Kal TO CUT IN PIECES (cogn. שָׁן, שָׁן, compare under שָׁן.)

PIEL, to cut in pieces, 1 Samuel 15:33. LXX. εσφαξε. Vulg. in frustra concidit.

I. שָׁן TO LOOK (kindred to שָׁן No. 1, which see); hence, absol. to look around (for help), 2 Sa. 22:42. Specially—(a) followed by שָׁן to regard any one (his prayers [offerings, rather]), Gen. 4:4, 5.—(b) to look to any one for aid, followed by שָׁן Isa. 17:8; שָׁן Isa. 17:7; 31:1; שָׁן Ex. 5:9.—(c) followed by שָׁן and שָׁן to look away from, to turn the eyes from anything, to let it alone, Job 7:19; 14:6; Isa. 22:4.

HIPHIL, i. q. Kal, letter c, followed by שָׁן Psa. 39:14, הִשַׁע מִפָּנַי “turn thy eyes from me.” The form הִשַׁע is imp. apoc. for הִשַׁע, whence הִשַׁע, and, by lengthening the former syllable (like יִרְבֵּה, יִרְבֵּה; יִרְבֵּה, יִרְבֵּה). There is therefore no need to refer this form to a root עָשׂ, or that the vowels should be changed. Another הִשַׁע see under שָׁן Hiphil.

HITHPAEL הִשַׁע—(1) to look around (for help), Isa. 41:10.

(2) i. q. הִתְרָא letter b, to look upon one another (sc. in fighting, or rather in disputing), Isa. 41:23.—Derivative, Ch. שָׁן.

II. שָׁן i. q. Syr. ܫܥܢ, Heb. שָׁן TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32:3.

שָׁן emphat. שָׁן, שָׁן Ch. f. a moment of time, pr. the twinkling of an eye, Augenblick (Arabie ساعة a moment; also, an hour, compare Dutch *Stondt*, which signifies both). שָׁן at the same moment, i. e. immediately, Dan. 3:6, 15; 4:30; 5:5; but 4:16, שָׁן “for a short time.”

שָׁן an unused verb, which appears to have had

the signification of *pounding, beating, stamping*.

Arab. نط II. to stamp in pieces. Hence—

שעמה const. שממת fem. *crashing noise* (of horses' hoofs), which is done in striking the ground, bas Stampfen der Hufe, Jer. 47:3.

שעמנו a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19:19 (where there is added קלאים), and Deut. 22:11, where the words are, "thou shalt not put on shatnes, woollen and linen together." LXX. κίβδηλον, i. e. something adulterated. The origin is very obscure. Those proposed by Bochart (Hieroz. i. p. 486) and Buxtorf (Lex. Chald. p. 2483), who sought for an etymology in the Phœnicio-Shemetic languages, are very improbable; nor are those quite satisfactory which are given by Jablonski (Opuscul. ed. te Water, i. p. 294) and Forster (De Byssu Antiquorum, p. 92), who regard this word as being taken from the Coptic, and that it should be written *ϣουμνις* (i. e. *byssus fimbriatus*).

שעל an unused verb, which seems, from the derived nouns, to have had the sense of *hollowness*, שעל hollow of the hand, משעל hollow way, שועל fox, as being a burrower and an inhabitant of caverns. Kindred are שאל No. II.; whence שאל Orcus (φθite), and in the Indo-Germanic languages, *caelum*, *caeli*.

שעל with suff. שועלו, pl. שעלים, constr. שעלי, m.

(1) *hollow of the hand*, Isa. 40:12.

(2) *a handful*, 1 Ki. 20:10; Eze. 13:19; Syr.

محلا id.

שעלבים Jud. 1:35; 1 Ki. 4:9, and שעלבים Josh. 19:42 ("place of foxes," for the fuller ש' בית, compare Arab. شعل i. q. شاعل a fox), [*Shaalbim*, *Shaalabbim*], pr. n. of a town of the Danites, see Reland's Palæstina, p. 988. Gent. n. שעלבי (as if from שעלבים), 2 Sa. 23:32; 1 Ch. 11:33.

שעלים ("region of foxes"), [*Shaalim*], pr. n. of a territory, 1 Sa. 9:4, prob. in the territory of the city שעלבים, which see.

שען not used in Kal.

NIPHAL—(1) TO LEAN UPON, TO REST UPON, as a spear, followed by על 2 Sa. 1:6. נשען על יד פ' to lean on any one's hand, spoken of kings, who were accustomed to go in public leaning on their friends and ministers, 2 Ki. 5:18; 7:2, 17. Metaph. to repose confidence in any person or thing, followed

by על Isa. 10:20; 31:1; Job 8:15; 2 Ch. 13:18 14:10; 16:7; Mic. 3:11; followed by אל Pro. 3:5, followed by פ' Isa. 50:10; absol. Job 24:23.

(2) to lean against, followed by על, Jud. 16:26; of a country, followed by ל' Nu. 21:15.

(3) to recline (prop. to rest upon the elbow), Gen 18:4.

Derivatives, משען, משענה, משען, and pr. n. משען.

שעע prop. TO STROKE; also TO OVERSPREAD, TO SMEAR (Chald. and Syr. שוע and שוע compare שעה No. II.). In Kal once intrans., to be smeared over (used of the eye), to be blinded, Isa. 29:9; as to this passage see Hithpaël.

IIIPHAL, imp. השע השע smear, blind (the eyes), Isaiah 6:10.

PILPEL ששעע—(1) to delight (prop. to stroke, to smooth), Ps. 94:19.

(2) intrans. to delight oneself, Isaiah 11:8; followed by an acc. (in any thing), Ps. 119:70.

PULPAL ששעע to be smoothed, to be caressed (געליבט werden), Isa. 66:12.

HITHPALPEL הששעע to delight oneself. Isaiah 29:9, הששעע וְשַׁע "delight yourselves and be blind," i. e. indulge freely in your own delights and pleasures, presently, however you will be blinded, i. e. ye shall be amazed at the sight of those things which will happen. As to this use of two imperatives, one of them concessive, the other asserting and threatening, see Hebr. Gram. § 127, 2 (§ 99, ed. 9) Followed by פ' in anything, Ps. 119:16, 47.

Derivative, ששעע.

שער an unused verb; prob. i. q. פער to divide Hence—

שעה ("division"), [*Shaaph*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Chr. 2:49.

I. שער—(1) TO CLEAVE, TO DIVIDE. Arabin intrans. شعر to be cleft, to open in fissures, شعر aperture, chink, Æth. ὀζ: to dismiss, to set free (from the signification of opening, see Lud. de Dieu on Gen. 23:10). Hence שער No. 1, a gate.

(2) to estimate, to set a price (verbs of cleaving being often transferred to the sense of judging). Pro. 23:7. Arab. سعر to set a price, سعر price of corn Chald. שער id. Hence שער No. II. and pr. n. שער.

II. שער i. q. שער to shudder, not used as a verb. But hence שער, שער, שער.

שַׁעַר αμρα. (fem. Isa. 14:31; compare Neh. 3:6).—(1) *a gate*. (Syr. and Chald. with the letters transposed, גַּת, גַּת), whether of a camp, Ex. 32:26, 27; or of a city, Gen. 23:18; Josh. 2:7; or of a temple, Eze. 8:5; 10:19; or of a palace, Esth. 2:19, 21 (whence שַׁעַר used of the palace itself, Esth. 4:2, 6; compare גַּת). שַׁעַר הָאָרֶץ *the gates of a land* are the entrances of a land, places where enemies might enter, Jer. 15:7; Nah. 3:13; בְּשַׁעְרֶיךָ *within thy gates*, i. e. in thy cities, Deut. 12:12; 14:27; and even בְּאַחַד שַׁעְרֶיךָ *in one of thy cities*, Deut. 17:2; compare 1 Kin. 8:37; 2 Chr. 6:28. At the gates of cities there was the *forum* (רחב), compare amongst other passages, Neh. 8:16), where trials were held, and the citizens assembled, some of them for business, and some to sit at leisure, to look on, and converse (Gen. 19:1; Ruth 4:11; Pro. 31:23; Lam. 1:4); whence בְּשַׁעַר *in the gate*, often for *in the forum, in judgment*, Deu. 25:7; Job 5:4; 31:21; Prov. 22:22; Isa. 29:21; Amos 5:10, 12, 15; יֹשְׁבֵי שַׁעַר *those who sit in the gate*, i. e. persons of leisure, idlers, Fs. 69:13; Ruth 3:11; בְּלִשְׁעָר עָמִי “all the assembly of my people.”

The following were the names of the gates in the walls of Jerusalem—(a) שַׁעַר הַעֵיִן *the gate of the fountain*, so called from the fountain Gihon, on the west side of the city, near the foot of Mount Zion, Neh. 2:14; 3:15; 12:37. Going from this towards the north—(b) שַׁעַר הַדִּגְלִי *the dunghill-gate*, Neh. 2:13; 3:14; 12:31; contr. הַשְּׂפֹת Neh. 3:13; Josephus calls it (Bell. Jud. v. 4, § 2), the gate of the Essenes.—(c) שַׁעַר הַנָּחַל *the gate of the valley*, Neh. 2:13, 15; 3:13; 2 Ch. 33:14. On the north side of the city there followed—(d) שַׁעַר הַבָּנִים *Jerem. 31:38; 2 Ch. 26:9; and שַׁעַר הַבָּנִים the gate of the mural towers*, Zec. 14:10.—(e) שַׁעַר הַבָּרִים *Nehemiah 8:16; also called שַׁעַר הַבָּרִים Jer. 37:13; 38:7; Zech. 14:10* (the way from it leading to both these tribes), with a forum near it (Neh. 8:16).—Next this on the eastern side of the city was—(f) שַׁעַר הַיְשָׁנָה *the old gate*, Neh. 3:6; 12:39; prob. the same as is called שַׁעַר הַרְאִשֹׁן Zech. 14:10. Then—(g) שַׁעַר הַדִּגְלִי *the fish-gate*, prob. so called from the fish which were there offered for sale, Neh. 3:3; 12:39; Zeph. 1:10.—(h) שַׁעַר הַצֹּאֵן *the sheep-gate*, Nehemiah 3:1; 12:39, near the temple, so called from the sheep for sacrifice in the temple, which were offered for sale in the forum of this gate.—(i) שַׁעַר הַמִּשְׁפָּט *Vulg. porta judicialis*, Neh. 3:31 (which others take to be one of the gates of the temple).—(k) *the horse-gate*, Neh. 3:28; Jer. 31:40.—(l) *the water-gate*, so called

from the brook Kedron, Neh. 3:26; 12:37; which some suppose to be the same as—(m) שַׁעַר הַחֲרִסִּית *the pottery-gate*, Jer. 19:2, through which they went to the valley of Hinnom, which is no doubt to be sought on the south-east side of the city. On the south side of the city, the walls were built on the edge of the steep side of Mount Zion, in which therefore there were no gates. *The inner-gate* (שַׁעַר הַפְּתוּחַ), Jer. 39:3, seems to have led from the higher city to the lower. See concerning the whole subject, Bachiene, Descr. Palæstinæ, ii. § 94—107; J. E. Faber, Archæologie der Hebræer, i. p. 336, seqq.; Rosenm. Alterthumskunde, ii. 2, p. 216, seqq. Certain other gates were not in the walls of the city, but in the outer wall of the temple; see שַׁעַר הַמִּזְבֵּחַ.

(2) *a measure, fold*, see the root No. I., 2, Gen. 26:12, מֵאָה שַׁעֲרִים *a hundred measures, a hundred-fold*, i. e. ἑκατονπλασις.

שַׁעַר adj. *bad, disagreeable* (used of figs), Jer. 29:17, from the root שַׁעַר No. II.

שַׁעֲרוֹר adj. *horrible*. Fem. *something horrible*, Jer. 5:30; 23:14.

שַׁעֲרוֹרִי id. Jer. 18:13.

שַׁעֲרִי (“whom Jehovah estimates”), [Sheariah], pr. n. m. 1 Ch. 8:38; 9:44.

שַׁעֲרַיִם (“two gates”), [Shaaraim], pr. n. of a town in the tribe of Judah, Josh. 15:36; 1 Sam. 17:52; 1 Ch. 4:31.

שַׁעֲשֻׁנִי [Shaashgaz], Persic pr. n. of a eunuch and keeper of women in the court of Xerxes, Esth. 2:14. (Pers. ساسگر is, servant of the beautiful.)

שַׁעֲשֻׁעִים pl. *delight, pleasure*, Pro. 8:30; Ps. 119:24; Jer. 31:20. Root שַׁעַע.

שַׁפָּה—(1) prop. *TO SCRATCH, TO SCRAPE*; hence *to scrape off, to pare off*. Aram. מַפְּאָל *to file*, prop. *to make smooth, bald*, מַפְּאָל a file, מַפְּאָל a filing, a paring.

(2) i. q. Syr. Pa. *to purge, to cleanse from dregs*, compare Talmud. שַׁפָּה *to filter*. Hence שַׁפָּה.

NIPHAL, part. *bare, bald, naked* (used of a mountain), Isa. 13:2. LXX. ὑποκαθάρσιν.

PUAL, Job 33:21 שָׁפוּ עֲצָמוֹתָיו “his bones become naked,” naked of flesh.

Derivatives, שַׁפָּה, שַׁפֵּי, and the pr. n. שַׁפּוֹ.

שַׁפָּה or שַׁפָּה only in pl. 2 Sa 17:29, שַׁפּוֹת זָקֵן

according to Targ., Syr., and the Hebrews, *cheeses of kine*, so called from the idea of filtering and straining from dregs, see the root No. 2. Abulwalid explains it to mean, slices of curdled milk.

שָׁפוֹ (‘‘nakedness’’), [*Shepho*], pr. n. m. Gen. 36:23; called שָׁפִי 1 Ch. 1:40.

שָׁפוֹט m. (from שָׁפַט), *judgment, penalty*, 2 Ch. 20:9; pl. שָׁפוֹטִים (i being shortened into י), Eze. 23:10.

שָׁפוֹפָם (i. q. שָׁפִיפֹן ‘‘serpent?’’), [*Shupham*], pr. n. of a son of Benjamin, Nu. 26:39.

שָׁפּוּפָן (id.), [*Shephuphan*], pr. n. m. 1 Ch. 8:5.

שָׁפַח an unused verb, prob. i. q. שָׁפַח, Æthiop. ሰፋሰፋ: *to spread out* (compare also שָׁפַח). Hence מִשְׁפָּחָה family; and as closely connected therewith is—

שָׁפָחָה f. *famula* (as if a noun of unity, one of a family), a *maid-servant*, Gen. 16:1; 29:24. As to its difference from שָׁפָחָה, see 1 Sa. 25:41, הַנְּזִיחָה לְשָׁפָחָה ‘‘behold, thy handmaid is a servant,’’ i. e. I am thy household servant to wait on thee.

שָׁפַט fut. יִשְׁפֹּט.—(1) TO JUDGE. (A root which is not found in the other Phœnicio-Shemitic languages, the primary idea of which appears to be, *to set up, to erect*, like the Germ. *richten*, comp. the cognate roots שָׁפַט, שָׁבַט. Traces of it are found perhaps in the Indo-Germ. languages, as *schaffen*, in Gloss. Mons. to judge; *geschafft*, testament; *Schöppe*, judge.) Const. either absol. Job 22:13; Eze. 44:24; or followed by an acc. of pers. whose cause is judged, Ex. 18:22, 26; Deut. 16:18; Isa. 11:4. שָׁפַט צָדִיק Prov. 31:9, and שִׁי שִׁי Ps. 75:3, to do justice, equity. Ezek. 16:38, מִשְׁפָּטִי לְנָפְוֹת ‘‘I will judge thee (with) the judgments of adulteresses.’’ שִׁי בִּין וְבִין to be judge or umpire between, Gen. 16:5; 31:53; Isaiah 2:4. Part. שֹׁפֵט subst. *judge*, Deu. 16:18.

Specially (see 17 No. 2) *to judge* any one is—(a) i. q. *to condemn, to punish* the guilty (*karaxpiw*), 1 Sa. 3:13; Obad. 21; Psa. 109:31; compare שָׁפַט. —(b) *to defend* any one's cause, especially that of the poor and oppressed. Isa. 1:17, שָׁפְטוּ יְהוֹם ‘‘defend the cause of the orphan.’’ Psa. 10:18; 26:1. Jer. 5:28; Lam. 3:59. Followed by מִן and בִּין pregn. *to defend* (any one's) *cause, and to deliver him from the power* (of his enemies), 1 Sam. 24:16; 2 Sa. 18:19, 31; Ps. 43:1.

(2) *to rule, to govern*, as connected with the idea of judging, since judging was the province of kings

and chief magistrates (1 Sam. 8:20; 1 Chron. 1:1; compare 17 No. 1, 2), Judges 16:31. Hence Part. שֹׁפֵט, שָׁפַט a *prince*, Ps. 2:10; Am. 2:3; especially used of the leaders and magistrates of the Israelites, who delivered their people from the oppression of neighbouring nations between the time of Joshua and Samuel, and who then governed them in peace as supreme magistrates (Jud. 4:5), Jud. 2:16, 18; Ruth 1:1; 2 Kings 23:22; etc. The same name (*suffes*, plur. *suffetes*) was applied to the chief magistrates of the Carthaginians.

NIPHAL—(1) *to be judged*, Ps. 37:33.

(2) recipr., *to litigate* with any one, Prov. 29:9; Isaiah 43:26; followed by מִן of pers., Joel 4:2; Jer. 25:31 (see below); also with an acc. and מִן of the thing (Jer. 2:35) concerning which any one contends, 1 Sam. 12:7; Eze. 17:20. When Jehovah is said *to contend* with men, it has sometimes the notion of punishing, Eze. 38:22; Isa. 66:16; compare 2 Ch. 22:8.

POEL, part. מְשֻׁפָּט i. q. שֹׁפֵט Job 9:15.

Derivatives, שָׁפַט-שָׁפַט, שָׁפַט, שָׁפַט.

שָׁפַט Chald. part. שָׁפַט a *judge* (by a Hebraism, for the verb itself is not found in Chaldee), Ezr. 7:25.

שָׁפַט (‘‘judge’’), [*Shaphat*], pr. n. m.—(1) Nu. 13:5.—(2) 1 Chron. 3:22.—(3) 1 Ki. 19:16.—(4) 1 Ch. 27:29.—(5) 1 Ch. 5:12.

שָׁפַט, only plur. מִשְׁפָּטִים m., *judgments, punishments*. שָׁפַט עָשָׂה Ex. 12:12; Num. 33:4.

שְׁפָטִיָּה (‘‘whom Jehovah defends’’), [*Shephatiah*], pr. n.—(1) of a son of David, 2 Sam. 3:4.—(2) Jer. 38:1.—(3) Neh. 11:4.—(4) Ezra 2:4, 57.—(5) 8:8; Neh. 7:9, 59.

שְׁפָטִיָּה (id.) [*Shephatiah*], pr. n.—(1) of a son of Jehoshaphat, 2 Ch. 21:2.—(2) 1 Ch. 12:5.—(3) 27:16.

שִׁפְטָן (‘‘judicial’’), [*Shiptan*], pr. n. m., Nu. 34:24.

שָׁפִי plur. שָׁפִיִּים masc. (from the root שָׁפַח)—(1) *baldness, nakedness*, Job 33:21 בְּחֵיב, where a substantive is poetically put for a finite verb. קִרִּי has in the same sense שָׁפִי, see the root in Pual.

(2) a *naked hill* (void of trees) (compare הַר לְשָׁפָה Isa. 13:2). Jerem. 12:12, הַרְרֵי שָׁפִי בְּאֶרֶץ הַדֶּשֶׁת ‘‘the hills in the desert;’’ 3:2, 21; 4:11; 7:29; 14:6; Isaiah 41:18; 49:9; Nu. 23:3, הָיָה שָׁפִי ‘‘he went upon a hill.’’

(3) [*Shaphi*], pr. n., see שפּי.

שפים ("serpents?") [*Shuppim*], pr. n. m.—

(1) 1 Ch. 7:12, 15.—(2) 26:16.

שפּיפּוֹ Gen. 49:17, a species of serpent, from

the root שפּ Syriac, to glide. Arab. سَف a kind of serpent, marked with black and white spots. See Bochart, Hieroz. i. p. 416, seqq.

שפּיר ("beautiful"), [*Shaphir*], pr. n. of a town of Judæa, otherwise unknown, Mic. 1:11.

שפּיר Chald. adj. *beautiful*, Dan. 4:9, 18.

שפּך

fut. יִשְׁפֹךְ.—(1) TO POUR, TO POUR OUT (Arabic سَفَكَ id., Æthiop. ሠጠ: to cast metals, kindred to קפח, سَفَح, e. g. a drink-offering, Isaiah 57:6. שפּך דם to pour out blood, i. e. to commit slaughter, Gen. 9:6; 37:22; Eze. 14:19. Metaph. שפּך נַפְשׁוֹ Ps. 42:5; and לְבוֹשׁ Lam. 2:19; to pour out one's soul, i. e. to be poured out in tears and complaints, followed by לִפְנֵי 1 Sa. 1:15; Ps. 62:9; compare Lam. loc. cit., שפּך חֲמָתוֹ לֵאלֹהִים to pour one's anger upon any one, Eze. 14:19; 22:22; Lam. 2:4.

(2) to heap up a mound (aufschütten), Eze. 26:8.

NIPHAL—(1) to be poured out, 1 Kings 13:5. Metaph., Ps. 22:15, "I am poured out like water," a description of a man who cannot arise from weakness [Christ bearing our sins vicariously].

(2) to be poured out, i. e. profusely expended (as money), Eze. 16:36; comp. ἐκχέω, Tob. 4:17.

PUAL, to be poured out, used of one's steps, i. e. to slip, Ps. 73:2 קרי, compare the Lat. *fundi*, for *prostrerni*.

HITHPAEL, to be poured out, Lam. 4:1. The phrase, "my soul is poured out," is—(a) it pours itself out in complaints, Job 30:16.—(b) my blood is poured out, I die, Lam. 2:12. Hence—

שפּך the place where any thing is poured out, Lev. 4:12; and—

שפּכָה fem. *urethra*, through which the urine is poured out, Deu. 23:2. Vulg. *veretrum*. Some incorrectly render *testicle* (see שפּכָה).

שפּל

fut. יִשְׁפַּל inf. יִשְׁפַּל, Arab. سَفَلَ, سَفَلَ TO BE DEPRESSED, TO BE OR BECOME LOW, used of a mountain, Isa. 40:4; of a wood, Isa. 10:33; a city, 32:19. Metaph. to be depressed, is used of—(a) men who are cast down from a high rank Isaiah

2:9, 11, 12, 17; 5:25; 10:33 —(b) of the voice, both when low, Isa. 29:4; and altogether suppressed, Ecc. 12:4. Inf. יִשְׁפַּל רִיחַ to be cast down of spirit, Pro. 16:19. Compare שפּל.

HIPIL—(1) to depress, cast down, make low, (opp. to הָרִים), Psalm 18:28; 75:8. Intrans. to be cast down (pr. to cast (one's self) down), Job 22:29. Followed by another verb it assumes the nature of an adverb, Jer. 13:18, הִשְׁפִּילוּ שְׁבִי "humble yourselves, sit down," i. e. sit down in a low place (fest euch niebrig): Ps. 113:6.

(2) to cast down, as walls, Isa. 25:12.

Derivatives, שפּל — שפּלּוּת.

שפּל Chaldee APHEL, to depress, to cast down (kings, mighty men), Dan. 5:19; 7:24. With לְבָרָה to depress, humble one's heart, to be humbled, ibid., 5:22.

שפּל m. שפּלָה f. adj. low, of a tree, Eze. 17:24: depressed (of a spot on the skin), Lev. 13:20, 21. Metaph.—(a) ignoble, vile, 2 Sa. 6:22; Job 5:11.—(b) שפּל רִיחַ cast down, humble of spirit, Pro. 29:23; Isa. 57:15; and without רִיחַ id.; Isa. loc. cit. הִשְׁפִּילָהּ that which is low, Eze. 21:31 (masc. with הָ parag.).

שפּל Chald. low, Dan. 4:14.

שפּל m. lowliness, i. e. an ignoble and wretched condition, Ecc. 10:6; Ps. 136:23.

שפּלָה f. id., Isa. 32:19.

שפּלָה a low region, Josh. 11:16, fin.; with the art. הַשפּלָה the low region near the Mediterranean sea, extending from Joppa to Gaza, Josh. 11:16; Jer. 32:44; 33:13; ἡ Σίφηλα, 1 Mac. 12:38.

שפּלּוּת f. a letting down, with יָדִים remissness of the hands, sloth, Ecc. 10:18.

שפּם (perhaps, "bald," "shaven," from the root שפּה; there are no certain traces of a root שפּם) [*Shapham*], pr. n. m. 1 Ch. 5:12.

שפּם ("nakedness," "a place naked of trees"), [*Shepham*], pr. n. of a town in the eastern part of the tribe of Judah, Nu. 34:10, 11; prob. the same which is called שפּמֹת [שׁ ?] 1 Sa. 30:28. Gent. n. שפּמי 1 Ch. 27:27.

שפּן

an unused verb, prob. i. q. שפּן, שפּן to cover, to hide, especially under the earth, whence שפּן.

Whence figuratively, שפּן astute.

שפּן

m.—(i) a quadruped (which chews the cud like a hare), Levit. 11:5; Deut. 14:7; which live

graciously on rocks, and is remarked for its cunning, Ps. 104:18; Prov. 30:26. The Rabbins render it *coney*; more correctly the LXX. in three places, χοιρογύλλιος, i. e. *mus jaculus* Linn., Arab. *جربوع*, *Jerboa*, an animal of the size of the coney, with a head resembling that of a hog, with long hind legs fitted for leaping; it inhabits burrows dug in the mud, and is remarkably cunning. It is either so called from its burrows in which it hides itself, or from its cunning. See Bochart, Hieroz. i. p. 1001, seqq. Oedmann, Verm. Sammlungen, iv. p. 48.

(2) [*Shaphan*], pr. n.—(a) a scribe of Josiah, 2 Ki. 22:3, 12; Jer. 36:10, compare Ezek. 8:11.—(b) 2 Ki. 22:12; 25:22; Jer. 26:24; 39:14.

שפע an unused verb, *to overflow*, like the Ch., Syr. Hence—

שָׁפַע m. *abundance*, Deu. 33:19, “abundance of the sea,” i. e. wealth obtained by sea traffic.

שָׁפַע f. *great multitude* (pr. abundance), as of water, Job 22:11; 38:34; of men, 2 Ki. 9:17; of camels, Isa. 60:6; Eze. 26:10.

שָׁפַע (“abundant”), [*Shiphā*], pr. n. m. 1 Ch. 4:37.

שָׁפַע an unused root, prob. i. q. Syr. *ܫܦܥ* to glide. Hence *שָׁפִיפֹן* serpent, and pr. names *שָׁפֹפֶס*, *שָׁפִים*, *שָׁפִים*.

שָׁפַר—(1) i. q. *شفر* TO SCRATCH, TO SCRAPE (cognate to *שָׁפַר*, *שָׁפַר*); hence *to polish*.

(2) *to be bright*, prop. *to be polished* (compare Arab. *شفر* I. IV., *to shine forth as the dawn*, and *شَافِر*, *to be beautiful*, i. q. Ch. and Syr. Followed by *על* *to please* any one, Ps. 16:6, compare Dan. 4:24. The notion of being bright is also applied to brilliancy of sound (compare, on the other hand, *הָלַל*); whence *שָׁפַר* trumpet.

(3) i. q. *Æthiop. safara*, *to measure*; whence *שָׁפַר* a measure; which see. (Cogn. is *שָׁפַר* No. 3, *to number*.) As to the passage, Job 26:13, see *שָׁפַר*.

שָׁפַר fut. *יִשְׁפַּר*. Chald., *to be beautiful*; followed by *על* Dan. 4:24, and *קָדַם* Dan. 3:32; 6:2, *to please* (Syr. id.).

[Derivatives, *שָׁפַר*—*שָׁפַר*, *שָׁפַר*, *שָׁפַר*, *שָׁפַר*.]

שָׁפַר m.—(1) *beauty, elegance* (of words), Gen. 49:21.

(2) [*Shapher*], pr. n. of a mountain in the desert of Arabia, Num. 33:23, 24.

שָׁפַר f.—(1) *brightness, beauty*. Here, apparently, we should refer with Jo. Simonis, who has been followed by Ewald (Gr. page 92), Job 26:13, *בְּרוּחוֹ שָׁמַיִם שָׁפַר* “by his (God’s) Spirit the heavens were made brightness,” i. e. splendid, most splendid. Several interpreters have supposed *שָׁפַר* to be for *שָׁפַר* (to make beautiful, to adorn, sc. with stars and constellations), so put that two constructions (*בְּרוּחוֹ שָׁמַיִם שָׁפַר* and *שִׁי שָׁפַר*) are confused (Vulg. *spiritus ejus ornavit caelos*), but Dag. forte necessarium is scarcely ever found to be omitted in the letters *בנרכב*.

(2) [*Shiphrah*], pr. n. f., Ex. 1:15.

שָׁפַר m., *ornaments of a throne, tapestry* with which a throne is covered, Jer. 43:10 קרי, where the *שָׁפַר* has *כתיב*.

שָׁפַר m., Chald., *dawn*, Dan. 6:20. Syriac *ܫܦܪܐ* id.

שָׁפַת fut. *יִשְׁפַּת*.—(1) TO PLACE, TO PUT (i. q. *שָׁפַת* which I suppose to be itself cognate to this verb, so that *פ* is softened into *ב*, and even into *ו*; compare *שָׁפַר*, *שָׁפַר* and *שָׁפַר* to dig; *שָׁפַר* and *שָׁפַר* to spread out, and to spread over. Also *שָׁפַט* and *שָׁפַט*). 2 Ki. 4:38; Ezek. 24:3; Psalm 22:16, *לְעַפְרֵי מוֹת תִּשְׁפַּתֵּנִי*, “into the dust of death (in the sepulchre) thou wilt put me.”

(2) followed by a dat. of pers., *to give*, Isaiah 26:12.

Derivatives, *שָׁפַת*, *שָׁפַת*.

שָׁפַת m. dual, *stalls, folds*, Psa. 68:14 (compare *שָׁפַת* p. DXX, A), Eze. 40:43 (where places in the court of the temple are signified, in which the sacrificial victims were bound).

שָׁפַח an unused verb, i. q. *שָׁפַח* *to inundate, to overflow*. Hence—

שָׁפַח, once found, Isa. 54:8, *שָׁפַח קֶדֶשׁ* “an inundation (pouring out) of wrath,” i. q. *שָׁפַח* Prov. 27:4. The form *שָׁפַח* appears to have been used for *שָׁפַח* by the writer, for the sake of paronomasia.

שָׁק Chald., i. q. *שָׁק* a leg; pl., Dan. 2:33. Theod., *κνήμιν*.

שָׁקַד fut. *יִשְׁקַד*. TO BE SLEEPLESS (Arab. *شَقَذ*) Ps. 102:8; *to watch*, Psa. 127:1; Ezr. 8:29. Figuratively—(a) followed by *על* *to watch over* any thing, i. e. to attend to it, to fix one’s attention on *any thing*, Jer. 1:12; 31:28; 44:27; Dan. 9:14 Job 21:33.

(but Pro. 8:34, שָׁקַד עַל דְּלָחוֹת is to be taken in its proper sense, to watch at the threshold, to guard the threshold). Isa. 29:20, שָׁקְדֵי אֵן "those who watch for iniquity," who are diligent not to do what is good, but what is evil.—(b) to lie in wait for (used of a leopard); followed by עַל Jer. 5:6.

PUAL, part. שָׁקֵד (denom. from שָׁקַד) as if *amygdalatus*, i. e. made of the form of almond flowers, Ex. 25:33, 34.

שָׁקַד m.—(1) *the almond tree*; so called because of all trees it is the first to arouse and awake from the sleep of winter, Jer. 1:11 (where allusion is made to the signification of haste and ardour, which there is in this root).

(2) *an almond, the nut of the almond*, Gen. 43:11; Numbers 17:23; Eccl. 12:5, יִנְאֹץ שָׁקַד "the almond is rejected" (by the old man who has no teeth), although really a delicate and delicious fruit. Others incorrectly, "the almond flourishes," which they refer to whiteness of hair; but the flower of the almond is not hoary, but rose-coloured. See Cels. Hierob. i. p. 297.

שָׁקַח not used in Kal, i. q. שָׁתַּח TO DRINK (see, as to the interchange of the letters *k* and *t*, p. DCCXX, A). Arab. سَقَى; Æth. ሰቀለ: to drink, to irrigate.

HIPHAL—(1) *to give to drink, to furnish drink*; followed by two acc. of pers. and thing, Gen. 19:32; 24:43; Jud. 4:19; Num. 5:24; Psalm 60:5; Job 12:7; Jer. 9:14; 35:2; followed by 7 of thing, Ps. 80:6; 7 of thing (of any thing), Cant. 8:2. Part. מְשַׁקֵּה subst., a butler, cup-bearer, Genesis 40:1; 41:9; but Genesis 40:21 מְשַׁקֵּה denotes *drink* (see מְשַׁקֵּה p. DXX, B, No. 2); and we should thus understand the words, "he restored the chief butler again עַל מְשַׁקֵּהוּ to his drink," i. e. to his butlership, and he again gave him his office of cup-bearer.

(2) *to water cattle*, Gen. 24:46; 29:2; Ex. 2:16, 17, 19.

(3) *to irrigate, to water land*, Gen. 2:6, 10; Ps. 104:13.

NIPHAL, see שָׁקַע Niphal.

PUAL, *to be watered, moistened*. Job 21:24, "the marrow of his bones is watered," i. e. is fresh, vigorous (compare Prov. 3:8; 15:30; 17:22).

Derivatives, שָׁקַח, מְשַׁקֵּה and the two following words

שָׁקַח (for שָׁקַח of the form קָטַל) *drink*; only in plur. שָׁקִים Ps. 102:10.

שָׁקַח plur. with suff. שָׁקִי Hos. 2:7.—(1) *drink*, Hos. loc. cit. (where we should not understand water.

but some more delicate drink; especially wine. LXX. Ald. ὁ οἶνός μου).

(2) *the moistening*, i. e. refreshing of bones, Pro. 3:8; see the verb in Pual.

שָׁקֵד m., an abomination, something abominable; used of impure things (garments), Nah. 3:6; of flesh of victims, εἰδωλοθύτα, Zec. 9:7; especially of idols. 1 Ki. 11:5, "Milcom עֲזַרְיָה the idol of the Ammonites." 2 Ki. 23:13; Dan. 9:27; comp. Dan. 11:31; 12:11. Plur. idols, 2 Ki. 23:24; Eze. 20:7, 8.

שָׁקַט fut. יִשְׁקֹט. TO REST, TO HAVE QUIET (pr. to lie, to lie down; compare Arab. سَقَطَ to fall; kindred to سَكَنَ, سَكَت). It is used—(a) of one whom no one harasses, Jud. 3:11; 5:31; 8:28; Jer. 30:10; 46:27 (hence שָׁקַט מִמֶּלֶךְ Jos. 11:23; 14:15), and who harasses no one, Jud. 18:7, 27; which sometimes arises from fear, Psalm 76:9.—(b) of a person who does nothing, remains inactive, Isa. 62:1; Jer. 47:6; hence used of God when he does not afford aid, Psa 83:2.

HIPHAL—(1) *to cause to be quiet*, i. e. to allay strife, Pro. 15:18; also, *to make tranquil and secure*, i. e. to give quiet, Job 34:29; followed by 7 of pers. and 7 of thing (from danger), Ps. 94:13.

(2) intrans. *to keep oneself quiet* (pr. to make oneself quiet, Ruhe bey sich hervorbringen, Ruhe halten), Isa. 7:4; 57:20. Inf. שָׁקֵט subst. *rest, quiet*, Isa. 30:15; 32:17. The earth is figuratively said to be quiet, when the air is sultry and unmoved (bey stiller, schwüler Luft), Job 37:17. Hence—

שָׁקַט m. *rest, quiet*, 1 Chr. 22:9.

שָׁקַל fut. יִשְׁקֹל, once שָׁקֵל (as if from שָׁקַל) Jer. 32:9; TO POISE, TO WEIGH (Arab. شَقَلَ, more often

ثَقَلَ, Syr. مَقَّ and مَل id. The primary idea is that of suspending a balance, compare Æthiopic ሰቀለ: to suspend, as on a cross. Compare שָׁקַל, and Lat. *pendo, pendeo*, Ex. 22:16; 2 Sam. 14:26; Isa. 40:12. Followed by 7 to weigh out to any one (metals, money), Gen. 23:16; Jer. 32:9; Ezr. 8:25; followed by 7 על Ezr. 8:26; Esth. 3:9; followed by 7 (to weigh over or into the royal treasuries) Esth. 4:7; 2 Sam. 18:12, "although I might weigh a thousand shekels in my hands," i. e. if they were weighed, counted to me. Figuratively, *to weigh, to examine* any person, Job 31:6; any thing, Job 6:2.

NIPHAL, *to be weighed*, Job 6:2; *to be weighed out*, Job 28:15; Ezr. 8:33.

Derivatives, **משקל**, **משקול**, **משקלת**, pr. n. **משקלון**, and—

שקל pl. **שקלים** const. **שקלי** m. a *shekel*, a certain weight of gold and silver, containing twenty *beans* (**גרגר**), Ex. 30:13; which the Hebrews used, when weighed, for money (compare **לבר** No. 2), Gen. 23:15, 16; Ex. 21:32; Lev. 5:15; 27:3, 6; Josh. 7:21; 1 Sa. 17:5; of this there are two kinds distinguished, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sam. 14:26 (but which was the larger and which the less of these is not stated). In the time of the Maccabees (1 Macc. 15:6) silver coins were struck of the weight of a shekel, bearing the inscription **שקל ישראל** (see F. P. Bayer, De Nummis Hebræo-Samaritanis, Valent. 1781, 4to. p. 171, seqq.), which contained four Attic drachms (i. e. one stater), according to Josephus (Arch. iii. 8, § 2), nor does the weight of those still in being differ much from this, which, though worn with age, contains 215—229 grains troy weight, 60 grains of which are equal to one drachm (see Eckhel, Doctr. Numm. Vett. iii. p. 464. Fröhlich, Annal. Regum Syriæ, Prolegg. p. 84. Rasche, Lex. Rei Nummarie iv. 2, p. 904). The LXX., however, often render **שקל** by **διδραχμον**, which may be thus reconciled with the words of Josephus and the weight of existing coins, by supposing that the shekel before the Babylonian exile, and before the use of coined money, was a smaller weight. Of less value and weight was also the **σίκαλος**, **σίγλος** used by the Persians, and containing $7\frac{1}{2}$ oboli (six oboli being equal to one drachm), Xen. Anab. i. 5, § 6. Golden shekels used at Ephesus are mentioned by Alexander Ætolus, ap. Macrobi. Sat. v. 22.

שקם an unused verb. Arab. **سقم** to be ill, sick. Hence—

שקמה (sing. found sometimes in Mishnah), plur. **שקמים** 1 Ki. 10:27; Isaiah 9:9; Amos 7:14; and **שקמות** f. Ps. 78:47, *sycamore*, Gr. **συκόμορος**, **συκάμινος**, a very frequent tree in the lower districts of Palestine, resembling the mulberry tree in its leaves and appearance, with fruit like that of the fig, but more difficult of digestion (Dioscorid. i. 182, compare the etymology); these grow from the wood itself of the branches, and they are cultivated only by persons of the lowest condition (see **בבלם**). See Cels. Hierob. i. p. 310. Warnekros, Natural Hist. of the Syccmore, in Repert. f. Morgenl. Litt. fasc. 11, 12.

שקע TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:9; to be submerged as a country, Jer. 51:64;

Am. 9:5, "it is overflowed, **בְּיַאֲר מִצְרַיִם** as by the river of Egypt," where it is joined with an acc of plenty.

NIPHAL, to be submerged (of a country), Am. 6:8 קרי. In **נִשְׁקָעָה** for **נִשְׁקָעָה** there is **נִשְׁקָעָה** by elision of ע **HIPHIL**—(1) to cause to sink down, water, Eze 32:14.

(2) to sink, to depress, Job 40:25; **בְּחֶבֶל תִּשְׁקָע** "canst thou sink down his tongue with a cord?" "canst thou tame him (the crocodile) by putting a cord or bridle in his mouth?"

Derivatives, **משקע**.

שקערוות pl. f. *places sunk down in a wall* (LXX. **κοιλάδες**. Vulg. *valliculæ*); formed from **שקע** and **קר** to be deep.

שקף not used in Kal; prob. TO LAY UPON (**überlegen**, **darüberlegen**), TO LAY OVER; specially planks and beams, to cover with planks, i. q. Arab. **سقف**; Gr. **σκεπάω**, **σκεπάζω**. Hence **שקפים**, **שקפים**, **שקפים**.

NIPHAL, to lie out over any thing (sich vorn **überlegen**, **vorbiegen**; Gr. **παράκλπτειν**); especially in order to look out; hence to look out, to look forth (compare under **צפה**) from a window (**בְּעֶד הַחֲלוֹן**) Jud. 5:28; 2 Sam. 6:16; also used of a mountain which *hangs over* a region, Nu. 21:20; 23:28. Metaphorically, Jerem. 6:1, "calamity impends from the north."

(Arab. **استغف** long and at the same time bending, of the neck of the ostrich, used of a tall person who hangs down his head.)

HIPHIL, id., specially **הִשְׁקִיף מִן־שָׁמַיִם** to look forth (God) from heaven, Ps. 14:2; 53:3; 85:12; to look forth from a window, Gen. 26:8.

Derivatives, see under Kal.

שקף m. a layer of beams, a flooring, ceiling 1 Ki. 7:5, "all their doors with the posts **שָׁקֵף** were square with the beams," i. e. covered over with beams and planks (not vaulted), and therefore of a square form.

שקפים m. pl. *beams laid over*. 1 Ki. 7:4; 6:4, **חַלּוֹנֵי שְׁקָפִים** "windows with closed beams," compare the root **שָׁקַף**.

שָׁקַף not used in Kal, TO BE BASE, IMPURE, ABOMINABLE.

PIEL—(1) to contaminate, to pollute, with **נִפְשׁוֹ** oneself, Lev. 11:43; 20:25.

(2) to abominate, to loathe, Psalm 22:25; especially something impure, Lev. 11:11; Deu. 7:26.

Derivatives, **שָׁקַף** and—

שָׁקָן m. *an abomination, something abominable*, used of unclean persons and things, especially those belonging to idolatry, Lev. 11:10, 12, 13, 20, 23, 41, 42; Isa. 66:17.

שָׁקָן see שָׁקָן.

שָׁקָן fut. יִשְׁקֹן (cogn. to שָׁקָן).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, used especially of those who eagerly seek any thing; used of locusts [?], Joel 2:9; Isa. 33:4 (followed by שָׁ of prey); hence—

(2) *to be eager, greedy, thirsty*, used of a bear, Prov. 28:15; of a thirsty man, Isaiah 29:8; Psalm 107:9.

HITHPALPAL שָׁקָן i. q. Kal No. 1; Nah. 2:5.

Derivative שָׁקָן.

שָׁקָן fut. יִשְׁקֹן. TO LIE, followed by a dat. of pers. TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of *colouring*, compare שָׁקָן to be red, שָׁקָן red colour, paint, falsehood; see Tsepregi, in Diss. Lugdd. p. 115; compare the kindred שָׁקָן.)

PIEL, *to lie*, 1 Sam. 15:29; followed by שָׁ of pers. Lev. 19:11; also, שָׁ of thing, *to deceive*; יִשְׁקֹן בְּבְרִית *to deceive in a covenant*, i. e. perfidiously to break a covenant, Ps. 44:18; יִשְׁקֹן בְּאֵמֹנָה *to be false to one's faith*, Ps. 89:34; without an acc. id. Isa. 63:8.

שָׁקָן pl. with suff. שָׁקָן Jer. 23:32, m.
(1) *a lie*. יִשְׁקֹן דְּבָרֵי שָׁקָן lying words, Ex. 5:9. עַד שָׁקָן a lying witness, Dent. 19:18. לִישָׁקֶךָ to be perjured, Levit. 5:24; 19:12. נִבְּאָה בְּשָׁקָן to prophesy false things (not received from God), Jer. 5:31; 20:6; 29:9. Absol. and in the manner of an adverb, (thou hast spoken) *falsely*, (it is) *a lie*, 2 Ki. 9:12; Jer. 37:14. Pl. lies, Ps. 101:7. Once for coner. *a liar* (for יִשְׁקֹן), Pro. 17:4.

(2) *whatever deceives, fraud, vanity*. Psalm 33:17, שָׁקָן הַפִּסִּים לֹחֵשׁוּעָה i. e. they are deceived who hope for victory from cavalry. Hence לִישָׁקֶךָ in vain, 1 Sam. 25:21; Jer. 3:23; and לִישָׁקֶךָ without cause, undeservedly, Ps. 38:20; 69:5; 119:78, 86.

שָׁקָן f. Gen. 24:20; pl. const. שָׁקָן (as if from שָׁקָן) Gen. 30:38, *drinking troughs*, such as were made of wood and stone, and were used for cattle to drink at. Root שָׁקָן.

שָׁרָה or שָׁרָה plur. שָׁרוֹת walls, Jer. 5:10, i. q. שָׁרוֹת. So LXX., Vulg., Chald., the context requiring it.

שָׁרָה m. with suff. שָׁרָה (from the root שָׁרָה)—(1)

nerve, muscle. Collect. Pro. 3:8, רָפְאוֹת תְּהִי לְשָׁרְךָ “health (refreshment) shall it be to thy nerves” (in which is the seat of strength). In the other hemistich there is “to thy bones.”

(2) *the navel* (prop. the navel cord); Arab. سَر. Eze. 16:4. Compare שָׁרָה.

שָׁרָה & שָׁרָה (Dan. 2:22) Chald.—(1) *to loose* (knots, metaph. difficult questions), Dan. 5:16. Part. plur. שָׁרָה *loosed* from bonds, Dan. 3:25. Specially used of those who turn aside at evening to an inn and

loose the burdens of their beasts (Arab. حَلَّ, Greek καταλύω, whence καταλύμα); hence—

(2) *to turn in to lodge*, and generally *to dwell* (Syr. ܡܢܐ to put up, to dwell), Dan. 2:22. Comp. הִשְׁכִּים.

PAEL—(1) i. q. Kal No. 1, *to loose*, Dan. 5:12.

(2) *to begin* (prop. to open, comp. הִתְחַל and הִתְחַל).

ITHPAEL, *to be loosed*, Dan. 5:6.

שָׁרָה (سَر آذر “prince of fire”), [Sharezer], pr. n. Pers.—(1) a son of Sennacherib, a paricide, Isaiah 37:38; 2 Ki. 19:37.—(2) Zec. 7:2. Compare שָׁרָה.

שָׁרָה an unused root. Syr. and Ch. *to be hot*. dry, cognate to צָרָה. Hence—

שָׁרָה m.—(1) *heat of the sun*, Isa. 49:10; hence—
(2) a phenomenon frequent in the desert of Arabia and Egypt, and sometimes also observed in the southern parts of Russia and France (Arabic سَرَاب Kor. xxiv. 39; French, *le mirage*; Germ. Rimmung, Spiegelung); it consists in this, that the desert, either the whole or in part, appears like a sea or a lake, so that even the most skilful travellers are sometimes deceived, see Erdmann and Frähn in Gilbert's Annales Phys. t. xxviii. page 1, and my Comment. on Isa. 35:7. Hence light is thrown upon the words, Isaiah loc. cit. הָיָה הַשָּׁרָה לְאֵמֶן “the desert which assumes the appearance of water shall be changed into a lake” (into real water).

שָׁרָה (“heat of Jehovah”), [Sherebiah], pr. n. masc. Ezra 8:18, 24; Neh. 8:7; 9:4; 10:13; 12:8, 24.

שָׁרָה i. q. שָׁרָה (ר being inserted, as to which see p. DCCXLVIII, A), *a sceptre*, a form used in the later Hebrew, Est. 4:11; 5:2; 8:4.

I. **שָׁרָה** i. q. Ch. שָׁרָה to loose.

PIEL, שָׁרָה TO LOOSE, Jer. 15:11 הָיָה לְטוֹב “I will loose thee for good,” i. e. I will set thee

free. The Hebrews appear to have used this verb also in a bad sense (לָרַע), for to desert, on which account there is added in this place לָטוֹב.

Derivatives, מְשָׁרָה, מְשָׁרָה.

II. שָׁרָה perhaps i. q. Arab. شَرَى to shine, to glitter (as lightning); hence שָׁרִיחַ, שָׁרִיחַ a coat of mail.

שָׁרָה pl. שָׁרוֹת, f. chains; hence bracelets, Isa. 5:19, so called from being wreathed, root שָׁרַר No. 1. (Ch. שָׁרִי id.; also Gr. σείρά, and Hebr. שָׁרִיחַ, which see in its place.)

שָׁרוּחַן (for שָׁרוּת חַן "pleasant lodging-place"), [Sharukhen], pr. n. of a town of the Simeonites, Josh. 19:6.

שָׁרֹן (for שָׁרֹן, "plain," "plain country"), every where with the art. הַשָּׁרֹן Sharon, pr. n. of a plain country near the Mediterranean Sea, between Caesarea and Joppa, remarkable for the fertility of its fields and pastures, Josh. 12:18; Cant. 2:1; Isa. 33:9; 35:2; 65:10; 1 Chr. 27:29. Some understand another plain of the same name to be spoken of, 1 Ch. 5:16, for which, however, there is no occasion; [In Thes. Gesenius favours this supposition], Relandi Palæst. p. 188, 370.—Hence שָׁרוֹנִי a Sharnite, 1 Ch. 27:29.

שָׁרוּקוֹת Jer. 18:16 כְּחִיב, i. q. שָׁרִיקוֹת, which see.

שָׁרוּת f. beginning, Jer. 15:11 כְּחִיב. Ch. שָׁרִי id., from the root שָׁרָה Pael No. 2.

שָׁרִיט [Shitrit], see שָׁרִיט.

שָׁרִי ("beginning"?), [Sharai], pr. n. m. Ezr. 10:40.

שָׁרִיחַ f. a coat of mail, so called apparently from its glittering, see שָׁרִיחַ No. II., Job 41:18.

שָׁרִיחַ —(1) id. 1 Sam. 17:5, 38, pl. שָׁרִיחִים Neh. 4:10, שָׁרִיחֹת 2 Ch. 26:14. (Syr. شَرِيح id.) The same is שָׁרִיחַ, which see.

(2) [Sirion], pr. n. given to Mount Hermon by the Sidonians, Deut. 3:9, compare שָׁרִי. This name appears to have been taken from its resemblance to a breastplate, just like the Gr. Θωπάξ, for the mountain of Magnesia.

שָׁרִיחַ m. id. a coat of mail, 1 Ki. 22:34; Isa. 69:17.

שָׁרִיקוֹת plur. fem.—(1) whistlings, or rather pipings, Jud. 5: 6, שָׁרִיקוֹת עֲדָרִים, which should be

referred to the shepherds, who play on pipes while keeping their sheep.

(2) hissings, derisions, Jer. 18:16 קרי.

שָׁרִיר adj. firm, hard (Ch. שָׁרִיר id.), only in pl. שָׁרִירִים the firm parts of the belly (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40:16. Root שָׁרַר; but compare שָׁר No. 1.—Hence abstr.—

שָׁרִירוֹת f. hardness, with לֵב רַע and לֵב טוֹב —bornness of heart, Deut. 29:18; Ps. 81:13; Jer. 3:17; 7:24; 9:13; 11:8. Aram. מְשִׁיחוֹ in a good sense, firmness, truth.

שָׁרִית see שָׁאֲרִית.

שָׁרְמוֹת Jer. 31:40 כְּחִיב, which appears to me to have sprung by a transcriber's error, from שָׁרְמוֹת fields, which is in the parallel place, 2 Ki. 23:4, and also Jer. loc. cit. in קרי, 6 MSS., and some printed editions. That the common reading (which has been followed by the LXX., who have written Ἀσφαμῶς), in the sense of fields cut up or overflowed, may be defended as belonging to the Hebrew language, Kuypers has endeavoured to shew in Dissert. Lugd. i. p. 537, comparing Arab. شَرَمَ شَرَمَ to cleave, to cut; but this is without any appearance of truth.

שָׁרִץ —(1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7:21; Lev. 11:29, 41, 42, 43. Sometimes a place (earth or sea) is said to creep with creeping things, i. e. to abound in them (von etwas wimmeln), followed by an acc. (compare הָלַךְ No. 4), as the sea with aquatic creatures, Gen. 1:20, 21; Egypt with frogs, Ex. 7:28; Ps. 105:30. Hence—

(2) to multiply selves, to be multiplied, of beasts, Gen. 8:17; 9:7; of persons, Ex. 1:7. Æth. ሠፈረ: to sprout forth. Hence—

שָׁרִץ m., collect.—(1) reptiles, Gen. 7:21; Lev. 5:2; 11:29. Verse 20, "winged reptiles (שָׁרִץ חָפְזָה) that walk on four" (feet), are bats (not crickets which have six legs, though they are said to use only four of them in walking), 11:21, 23; Deu. 14:19.

(2) smaller aquatic animals, Gen. 1:20; more fully שָׁרִץ הַמַּיִם Lev. 11:10.

שָׁרַק fut. יִשָּׁרַק.—(1) TO HISS, TO WHISTLE; ἰσίζην, pfeifen (an onomatopoeic root, like the Greek σφίζω, σφίσσω, σφίρτω, from the theme σφύζω).

compare *σῦσις, σῦσιμα, σῦσις*.—(a) followed by *ל* to bring near to by hissing or whistling, as bees, flies (in the manner of a bee-keeper), Isaiah 5:26; 7:18; figuratively peoples, Isa. locc. citt.; Zech. 10:8. In other places it is—(b) in mockery (*auszifchen, aus-pfeifen*), 1 Ki. 9:8; Lam. 2:15, 16; followed by *על* of pers. or thing, Jer. 19:8; 49:17; pregn., Job 27:23, *יִשְׁרָק עָלָיו מִקְלָמָה* “they shall hiss him out of his place.”

(a) to pipe (to whistle, not with the mouth, but with an instrument). Hence *שְׂרִיקוֹת*, *מְשֻׁרָקִים*.

שְׂרָקָה f. *hissing, mockery*. *הָיָה לְשִׂרָקָה* to become a mocking, Jer. 19:8; 25:9; 29:18.

שָׂרָר—(1) to twist, to twine like a rope (kindred to the roots *שָׂרַר*, *שָׂרַר*, *שָׂרַר*, *שָׂרַר*; all of which have the idea of turning, twisting, going in a circle, variously inflected). Hence *שָׂרָר* and *שָׂרָר* the navel (pr. the umbilical cord; *Nabelstrang*); *שָׂרָרִים* nerves, sinews; *שָׂרָרָה*, *שָׂרָרָה*, *שָׂרָרָה* a chain (as if a rope made of metal). Hence—

(2) to be firm, hard (Syr. Pael, to make firm, stable); especially in a bad sense; whence *שָׂרָרִית* obstinacy (of heart).

(3) to press together; hence to oppress, to treat as an enemy, i. q. *צָרַר* No. 4. Part. *שָׂרָר* an adversary, an enemy, Psal. 27:11; 54:7; 56:3; 59:11.

Derivatives, see Kal No. 1, 2.

שָׂרָר [*Sharar*], pr. n. m., 2 Sam. 23:33, for *שָׂרָר* 1 Ch. 11:35.

שָׂרָר with suff. *שָׂרָרָה* the navel, i. q. *שָׂרָר* Cant. 7:3; used for the part around the navel, or the belly (which is compared to a bowl). Compare on the other hand *טָבַר* high place, summit; and *טָבַר* navel.

שָׂרָשׁ (“root,” i. q. *שָׂרָשׁ*; comp. Syr. *ܫܪܫܐ*) [*Sheshesh*], pr. n. m., 1 Ch. 7:16.

שָׂרָשׁ plur. *שָׂרָשִׁים* with suff. *שָׂרָשִׁי* constr. *שָׂרָשִׁי* m.—(1) A ROOT; Syr. *ܫܪܫܐ*; compare *שָׂרָשׁ* Job 30:4; Jer. 17:8; and frequently. Figuratively it is—(a) the lowest part of a thing, as of the foot (compare Lat. *planta pedis*), Job 13:27; of a mountain (Lat. *radix*), Job 28:9; of the sea, Job 36:30. Hence—(b) a root of controversy is the ground, cause of the controversy, Job 19:28. As nations, when they take up their abode in any country, are said to be planted in it and to take root (see *קָטַע*).

—(c) root is put poet. for the seat, fixed dwelling, Jud. 5:14.

(2) a shoot which springs from a root, Isa. 53:9; hence metaph. *שָׂרָשׁ יֵשׁׁי* the shoot of Jesse, Isaiah 11:10; of the Messiah; compare *βίλα Δαυίδ*, Apoc. 5:5. [There is no need to depart from the usual meaning root.] On the other hand, root (by a metaphor taken from plants and applied to a people) is meant, Isa. 14:30.

Hence denom. *שָׂרָשׁ* and the verb—

שָׂרָשׁ PIEL, to root out, eradicate, extirpate, Ps. 52:7; Job 31:12.

PUAL *שָׂרָשׁ* pass. Job 31:8.

POEL *שָׂרָשׁ* to take root (pr. to make, to produce root), Isa. 40:24.

POAL, id. Jer. 12:2.

HIPHIL, i. q. Poel, Job 5:3; Isa. 27:6 (and there metaph. of a man flourishing in prosperity), with the addition of *שָׂרָשׁ* Ps. 80:10.

שָׂרָשׁ Ch. i. q. Heb. a root, Dan. 4:12.

שָׂרָשׁ for quadril. *שָׂרָשׁ* pl. const. *שָׂרָשׁוֹת* f. small chains, Ex. 28:22.

שָׂרָשׁ (shēroshu) *שָׂרָשׁ* Ch. f. eradication, rooting out, i. e. expulsion, banishment, Ezr. 7:26; compare Ezr. 10:8; and Heb. *שָׂרָשׁ* No. 1, c.

שָׂרָשׁ f. a little chain, Exod. 28:14; 39:15. Root *שָׂרָר* No. 1. Arab. with the letter *r* softened *شَرَر*, Ch. *شَرَر*, *شَرَر*. Hence is abbreviated *شَرَر* which see.

שָׂרָר not used in Kal.

PIEL *שָׂרָר* inf. *שָׂרָר* and with the tone drawn back, *שָׂרָר* Deu. 17:12; fut. convers. *וַיִּשְׂרָר* TO WAIT UPON, TO SERVE, TO MINISTER UNTO, with an acc. of pers. Gen. 39:4; 40:4; Num. 3:6; 1 Ki. 1:15; followed by *ל* Nu. 4:9. There often occurs, *שָׂרָר אֲתָר* concerning the ministering priests, Nu. 18:2; 1 Samuel 2:11; 3:1; and without the acc., Nu. 3:31; 4:12; from which we must distinguish *שָׂרָר בְּשֵׁם* Deut. 18:5, 7, i. e. to worship Jehovah by calling upon him, according to the analogy of the phrases *קָרָא בְּשֵׁם*, *בָּהָר בְּשֵׁם*, *בְּשֵׁם*. A very bold expression, Isaiah 60:7, “the rams of Nebaioth shall minister to thee,” i. e. shall serve for sacred ministry. Part. *מְשָׂרָר* subst. a minister, a servant. Josh. 1:1; specially in holy things, Ezr. 8:17; fem. *מְשָׂרָרָה* (f. *מְשָׂרָרָה*), 1 Ki. 1:15.

שָׂרָר see *שָׂרָר*.

I. שש f. & ששה const. שש m. SIX (often occurring). (A numeral, which is widely extended even beyond the Phœnicio-Shemitic languages ;

Arab. ست, ستة, Aram. שש which see; Æth. ስስ: Sanscr. *shash*, Zend. *qswas*, Slav. *schest*, Gr. ἑξ, Lat. *sex*, to which every one can easily add the forms used in modern languages.)—Plur. ששים *sixty* (often occurring).

Derivatives, ששה, ששי.

II. שש m. SOMETHING WHITE (from the root שש).

(1) *white marble*, Esther 1:6; Cant. 5:15, i. q. שש.

(2) *byssus*, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See שש. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Egyptian שש, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebræerin, iii. p. 34—46.

שש an uncertain root. PIEL שש Eze. 39:2, שש "I will turn thee and will lead thee (LXX. καθοδηγήσω σε, but Compl. καράξω σε. Targ. *I will make thee go astray*. Vulg. *seducam te*) and will lead thee up." The signification of leading is clear enough from the context: as to the origin, compare Æth. ስስ: contr. ስስ: whence ስስ: to walk or go about, to traverse countries, and ስስ: a ladder, from the idea of going up.

ששבצר [Sheshbazzar], pr. n. Pers. (perhaps contr. from حسانذر worshipper of fire); the name which Zerubbabel appears to have borne in Ezra 1:8; 5:14.

שש PIEL (from the numeral שש) pr. to divide into six parts, hence to give a sixth part, Eze. 45:13

שש ("whitish"? from the root שש), [Shashai], pr. n. m. Ezr. 10:40.

שש (id.) [Sheshai], pr. n. of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

שש Eze. 16:13 כחיב, for שש *six*. [Ought not this to be שש No. II. *byssus*?] The writer appears to have used this uncommon form for the sake of paronomasia with the word שש

שש m. שש fem. sixth. Fem. also denotes a sixth part, Eze. 4:11; 45:13.

שש [Sheshach], a name of Babylon, Jerem. 25:26; 51:41. The origin and proper signification are doubtful. The Hebrew interpreters, and also Jerome, suppose that שש is put by שש (i.e. a cabalistic mode of writing, in which ח is put for נ, ש for ב) for שש, and that the prophet used that secret mode of writing for fear of the Chaldeans. Even if it were conceded (which it cannot be) that these Kabbalæ or mysteries, or trifles, were already in use in the time of Jeremiah, how could it be explained, that in 51:41, in the same verse שש is mentioned by its own proper name? not amiss is the supposition of C. B. Michaëlis, that שש is contracted from שש comparing שש to cover a gate with iron or other plate, so that שש would denote Babylon, as χαλκὸ-πυλός. Bohlen renders it *house of the prince*, comparing Persic شاه.

שש (perhaps i. q. שש "lily"), [Sheshan]. pr. n. m. 1 Ch. 2:31, 34, 35.

שש (according to Jo. Simonis, for שש "desire"), [Shashak], pr. n. m. 1 Ch. 8:14, 25.

שש an unused root, which has the signification of redness (cogn. to שש, שש), Arab. أشمر red, rosy. Hence—

שש, in pause שש m. red colour, red ochre, rubrica, Jer. 22:14. Vulg. *sinopis*, i.e. *rubrica Sinopensis*, which was most esteemed, see Plin. H. N., xxxv. 5, s. 13. LXX. μίλτος, in Hom. *rubrica*. The Hebrews render it *cinnabar*, vermilion.

שש plur. שות m. columns (from the root שש), and metaph. *princes*, *nobles*. Psal. 11:3, "when the columns are overturned," i.e. when the noblest, the defenders of what is right and good, have perished. Isa. 19:10, "and the columns thereof (of Egypt) are broken down," i.e. the foremost of the state. Opp. to the hired labourers, i.e. the common people.

I. שש—(1) *buttock*, Isa. 20:4; plur. שות 2 Sa. 10:4. Arab. أسب, Syriac plur. أسب id. The origin should be sought in the root שש (compare the German Gesäß), although שות with the forms in Arab. and Syr. follows the analogy of verbs שש.

(2) [Seth, Sheth], pr. n. of the third [mentioned] son of Adam, Gen. 4:25, 26; 5:3, seqq. In the first of

these passages it is derived from *placing, setting* in the stead of another (as if עֲרַבָה).

II. שֵׁת fem. contr. for שֵׁתָּה (Lam. 3:47) *tumult*, from the root שָׁתָּה. Nu. 24:17, שֵׁת בְּנֵי שֵׁת "the sons of the tumult of war," i. e. the tumultuous enemies of Israel. In Jerem. 48:45 (a passage taken from this in Num.) there is instead, שֵׁתָּה, שֵׁתָּה.

שֵׁת & שֵׁת Chald. i. q. Hebr. שֵׁשׁ *six*, Dan. 3:1; Ezr. 6:15. Plur. שֵׁשִׁים *sixty*, Dan. 3:1.

I. שָׁתָּה fut. יִשְׁתָּה apoc. יִשְׁתָּה —(1) TO DRINK. (Syr., Chald., Æthiop., id. Synonymous is שָׁקָה, in Kal and Niphal not used, whence Hiphil הִשְׁקָה.) Followed by an acc. of the drink, Ex. 34:28; followed by לִּי Job 21:20 (as to which passage, compare בֹּשֶׂם), followed by אֶ of, from any thing, with the addition of the idea of pleasure, Pro. 9:5; also followed by אֶ of the vessel (compare אֶ A, 1, a), Am. 6:6. Metaph. Job 15:16, שָׁתָּה כְּמִים עוֹלָה "drinking iniquity as water," i. e. altogether replete with iniquity, abounding in it, compare 34:7. But Pro. 26:6, the same phrase is used in a passive sense, "the lame drinks in iniquity," i. e. must suffer it, cannot avenge it.

(2) to drink together, to banquet, Esth. 7:1; compare מִשְׁתָּה

NIPHAL, pass. of Kal No. 1, Lev. 11:34.

HIPHAL, see שָׁקָה.

Derivatives, מִשְׁתָּה, שֵׁתִּי No. I, שֵׁתִּיה.

II. שֵׁתָּה an unused verb. Arab. سَتَى IV. i. q.

سَتَى to fix the warp in the loom, Syr. أَمَدَّ to weave. Hence שֵׁתִּי No. II.

שָׁתָּה and שֵׁתָּה Chaldee, to drink, Dan. 5:1, 2, 43; pret. with Aleph prosthet. שֵׁתָּה Dan. 5:3, 4, compare Syr. أَمَدَّ to drink. Followed by אֶ of the vessel, verse 3. Compare Hebr.

Derivative, מִשְׁתָּה.

שֵׁתָּה see שֵׁתָּה.

שֵׁתִּי —(I.) a drinking, a carousing, Ecc. 10:17; from the root שָׁתָּה No. I.

(II.) the warp, in weaving, Levit. 13:48, seqq., from the root שָׁתָּה No. II.

שֵׁתִּיה f. i. q. שֵׁתִּי No. I, Est. 1:8.

שֵׁתִּיה m. a plant, a shoot, Ps. 128:3.

שֵׁתִּים two (fem.), see שֵׁתִּים.

שָׁתָּה fut. יִשְׁתָּה. TO PLANT, a poetic word, Ps. 1:3; 92:14; Hos. 9:13; Jer. 17:8; Ezek. 17:8 19:10, 13. Hence שֵׁתִּיה.

שָׁתָּה prob. TO UNCLOSE (cogn. to שָׁתָּה, שָׁתָּה to shut. Chald. to perforate). It occurs in one phrase, Nu. 24:3, 15, שָׁתָּה הָעֵינַן "with the eye (of the mind) unclosed;" used of a prophet, i. q. שָׁתָּה עֵינָיו verse 4. As to the sense, see Ps. 40:7.

שָׁתָּה only part. HIPHAL מִשְׁתָּה MAKING WATER. (The Talmudists use also inf. הִשְׁתָּה, fut. יִשְׁתָּה; but there exists no trace of a root שָׁתָּה: on the contrary, in the signification of making water there is used שָׁתָּה; whence שָׁתָּה. Jo. Simonis, ed. 2, therefore has not inaptly laid down הִשְׁתָּה to be contracted from מִשְׁתָּה Hithpael, from the root שָׁתָּה.) It occurs in this one phrase, מִשְׁתָּה בְּקִיר "one making water against the wall," which is generally a contemptuous designation for a little boy, especially when mention is made of extirpating a whole race or family, 1 Ki. 16:11, "he slew all the house of Baasha, and left him none. *mingens ad parietem* (not even a boy), relations and friends;" 1 Ki. 14:10; 21:21; 1 Sa. 25:22, 34; 2 Ki. 9:8; compare the same phrase in Syriac, e. g. Assen. Bibl. Orient. ii. p. 260, "an *diocesis sacra Gunæ (me teneat) in qua non remansit qui mingat ad parietem?*" i. e. *quæ tota devastata est*. The phrase seems to be used contemptuously to denote a boy, because adults in the East regard decency in doing this sitting down [covered with their garments], nor would they do it in the sight of others (Herod. ii. 35; Cyrop. i. 2, § 16; Ammian. Marcell. xxiii. 6). Some have understood a slave, and a person of the lowest rank (Jahn, Arch. i. 2, p. 77; Hermeneut. Sacrae, p. 31), and some have understood a dog (Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish MSS., Kimchi Jarchi); but both of these are unsuitable to the context of the passages. See Lud. de Dieu, on 1 Sam. 25:34; Bochart Hieroz. i. p. 675.

שָׁתָּה fut. יִשְׁתָּה. to subside, to settle down; hence to be hushed, silent (kindred to שָׁקָה, שָׁקָה, used of the waves, Ps. 107:30; Jon. 1:11, 12; used of strife, Pro. 26:20.

שֵׁתָּה (ستار Pers. "star"), [Shethar], pr. n. of a Persian prince, Est. 1:14.

שֵׁתָּה בֹּזְנִי (ستار بوزنی "bright star"), [Shethar-bozni], pr. n. of a Persian governor, Ezr. 5:3; 6:6.

שחת i. q. **שח** to set, to place. From this there twice occurs, pret. pl. **שחתי**, Psa. 49:15, **כצאן** לשאל **שחתי** "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare

Ps. 88:5); Ps. 73:9, **שחתי בשמים פיהם** "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

Taw (Tau), the twenty-third [reckoning **ט** and **ש** for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred*. As to the signification of the name see under the word **תו**.

As to pronunciation, **ת** without Dagesh is an aspirated letter, and seems to have a lisping sound, like Gr. *θ*, and *th* English. When it has Dagesh lene (**ת**) it is a slender *t*; as to its difference from **ט**, see page cccxvi, A. To this there answers in Arabic **ت**, rarely **ث**, as in **تقف**, **تقف**. It is sometimes interchanged with Shin (p. dcccxcvii, A) and Tet (p. cccxvi, B), and it has even some relation to the breathings (**א**, **ה**), see Hebr. Gramm. page 101, note; also, **אוב**, **שוב**, **תוב** to return; **אנה** and **תנה** to dwell; also, to mark out, and so often in Arabic.

תא m. a chamber, 1 Ki. 14:28; Eze. 40:7, seq. (Ch. **תוא**, **תון**, Syr. **ܬܘܐ**, **ܬܘܐܠ**.) Plur. **תאים**, once **תאון** Eze. 40:12, from the root **תנה** No. III, to dwell. The form **תא** appears to spring from **תני** (for **תנה**), the letter **י** being changed because of the preceding Kametz into Aleph, as **קנים**, **קאם**, **קם**.

I. **תאב** TO DESIRE, TO LONG FOR, followed by **ל** Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer **אבה**, **אנה**, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, **תאבה**.

II. **תאב** only found in part. Piel **תאבה** i. q. **תאב** ABHORRING, Am. 6:8; the letters **י** and **א** being interchanged in the Aramæan manner, see p. i.

תאבה f. *desire, longing*, Ps. 119:20, from the root **תנה** No. 1.

I. **תאה** i. q. **תנה** No. 1, TO MARK OUT, only in—

PIEL. Fut. **תאיה** Nu. 34:7, 8. LXX. *καταμερήσεται*. Syr. ye shall determine. Compare **אנה** No. III.

II. **תאה** i. q. Arab. **تأى** to outrun. Hence—

תא Deut. 14:5, and contr. **תוא** Isaiah 51:20, a species of gazelle, so called from the swiftness of

its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it *oryx*. Targg. *wild bull*, which is pretty much the same (compare **רמס**). See Boch. Hieroz. t. i. page 973.

תאנה f. (from the root **אנה** No. I)—(1) *desire, longing*, whether good and just, Psa. 10:17; 21:3: or wicked, Ps. 112:10.

(2) in a bad sense, *lust, desire* (*Luft, Gelüft*). Nu. 11:4, **תאנה** **תאנה** "they lusted a lust." Psal. 78:29, 30. **תאנה** **תאנה** the graves of lust, Num. 11:34, 35.

(3) *delight, object of desire*. **תאנה** **תאנה** food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, *honour, ornament*, Gen. 49:26; Prov. 19:22.

תאנים a twin, only plur. **תאנים** Gen. 38:27; by a Syriacism contr. **תאנים** Gen. 25:24; const. **תאנים** Cant. 4:5, from the root **תאם**.

תאלה f. (from the root **אלה**), *curse, execration*, Lam. 3:65.

תאם TO BE TWIN, DOUBLE. Part. **תאמים** double (used of planks or beams), Exod. 26:24; 36:29. (Syr. and Arab. to be a twin.)

Hiphil, *to bear twins*, Cant. 4:2; 6:6.

Derivative, **תאום**, and—

תאם or **תאם**, whence pl. **תאמים** *twins*, Cant. 7:4. A monosyllabic noun, of the form **נָרַל**, **נָרַל**, properly an abstract, put there for a concrete.

תאנה f. *coitus*, from the root **אנה** No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schröder (Observatt. ad Orig. Heb. page 10) derives the signification of lust from the root **אני** to be hot (compare **פחח**).

תאנה plur. **תאנים** f. a fig tree, Gen. 3:7 (where the Indian fig or *Musa paradisiaca*, Germ. *Paradies feigenbaum*, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also a fig, the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root **אנן**, nor

from תָּאָן; Arab. تَلَّى Conj. III). "To sit under one's vine and under one's fig tree" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

תָּאָנָה (for תָּאָנָה) f., *occasion*, Jud. 14:4; from the root אָנָה No. II. See especially Hithpael.

תָּאָנָה f., *sorrow, mourning*, Isa. 29:2; Lam. 2:5; from the root אָנָה No. I.

תָּאָנִים m. plur., *toils, labours*, (from the root אָנָה No. 3). Ezekiel 24:12, תָּאָנִים הָלַאֲת, "(the pot) wears (me) with toils." Vulg. *multo labore sudatum est*.

תִּאֲנַת שִׁלֹּה ("approach to Shiloh"), [Taanath-shiloh], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

תֵּאָר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by כִּן...אֶל (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

PIEL to describe, to delineate, Isa. 44:13.

PUAL תִּתְאָר Josh. 19:13, "Rimmon הַנֶּעֱשָׂה קִתְאָר which pertains to Neuh." Hence—

תֵּאָר with suff. תֵּאָרוֹ (for תֵּאָרִים) m., *form of body*, 1 Sam. 28:14; Lam. 4:8. יָפֶה, יָפֶת תֵּאָר beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially a beautiful form, Isa. 53:2; 1 Sam. 16:18, אִישׁ תֵּאָר "a man of form," i. e. *formosus, beautiful*.

תֵּאָרַע [Tarea], pr. n. m., 1 Chron. 8:35; and תִּתְאָרַע 1 Ch. 9:41.

תֵּאָשֹׁר m., Isa. 41:19; 60:13; pr. *erectness* (see the root אָשַׁר No. 1), *tallness*; hence a tall tree; specially a species of cedar, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbīn*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

תֵּבָה f. pr. a chest, an ark (Chald. תִּיבִיתָא; Arab. تَابُوت an ark, a coffer; also Gr. θηβή, θιβή in LXX. intp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:5. LXX. κιβωτός; Vulg. *arca*; Luther suitably retained the word *Arche*, as denoting both a chest and a vessel like one (see Ailelung, s. v.). The etymology is unknown.

תְּבוּאָה f.—(1) *produce*, as of the earth, Josh. 5:12; of the corn-floor, Num. 18:30; of the wine-press, *ibid.*; of the vineyard, Deut. 22:9.

(2) *gain, profits*. תְּבוּאַת הָרָשָׁע the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאַת הַחָכְמָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. *fruit, result*. שֵׁפְתָיו תְּבוּאֹת the fruit, result of his words, Prov. 18:20. Compare פִּרְיָ No. 1.

תְּבוּנָה m. *intelligence, understanding*, Hosea 13:2, "they made idols בְּתְבוּנָם according to their own understanding," i. e. at their pleasure.

תְּבוּנָה f. id. *intelligence, understanding, insight* (Einsicht), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Gerin. Einsichten, Prov. 11:12; 28:16; Isa. 40:14; also *intelligent words*, Job 32:11. Root בִּין, בָּיִן.

תְּבוּסָה f. (from the root בָּוַס) a treading down, destruction, 2 Ch. 22:7.

תְּבוֹר (either of a "stone-quarry," from the root תָּבַר i. q. שָׁבַר, or a "lofty place," umbilicus, i. q. טְבוֹר which see), [Tabor], pr. n.—(1) of a mountain on the borders of Zebulun and Naphtali, situated in the middle of a plain, called by Josephus Ἰραβύριον, Ἀραβύριον (Relandi Palæstina, p. 331—336), now جبل طور (Burckhardt's Reisen, p. 589, seq.), Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulun, 1 Ch. 6:62.

תְּבֵל (each Tzere impure) a poetic word—(1) *fertile and inhabited earth, the habitable globe*, οἰκουμένη (from the root בָּל, of which see Hiphil No. 3, Syr. لَبَّ, لَبَّ, id.), Isa. 14:17 (opp. to מְדִינָה). There twice occurs poetically קִבְל אֶרְצוֹ the world of his (God's) earth, Prov. 8:31; Job 37:12; compare אֶרֶץ וְתֵבֵל Psal. 90:2. It often denotes—

(2) *the whole earth*, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 96:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare *orbis Romanus*). [Whatever be the meaning of תְּבֵל in these passages, no one who believes in the inspiration of Scripture can admit that they contain real *hyperbole*.]

תְּבֵל m. *pollution, profanation*. Lev. 18:23, after the law against Sodomy, תְּבֵל הוּא "this (is)

profanation." Lev. 20:12. Root בָּלַל No. 3 (like מָסַח from the root מָסַח), compare Ch. בָּלַל to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.;

Arab. بَل to be profane, to commit adultery.

תָּבַל see תָּבַל.

תָּבַל f. *consumption, destruction*, Isaiah 10:25, from the root בָּלַח. Some MS. copies and printed editions have תָּבַלְתִּים, which may also have the sense of *consumption*, from בָּלַח Piel. But this reading appears however to arise from a copyist to whom תָּבַלְתִּים was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

תָּבַל m. *stained, spotted, having spots or stains* (from the root בָּלַל No. 2), only found Levit. 21:20, תָּבַל בְּעֵינוֹ. Vulg. *albuginem habens in oculo*. Vers. anon. in the Hexapla, λεύκωμα, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. λεύκωμα by this word). Targg. snail, here used for *blear-eyed* (see the root בָּלַל No. 1).

תָּבַן m. *straw as broken up by threshing, chaff*.

(Arab. تَبَن id. whence denom. تَبَن to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that תָּבַן is for תָּבְנָה from the root בָּנָה, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare תָּבַן and תָּבְנָה.) Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. מִתְבָּן, and—

תִּבְנִי (prob. for תִּבְנִיָּה "building of Jehovah"), [Tibni], pr. n. in. 1 Ki. 16:21, 22.

תִּבְנִית f. (from the root בָּנָה)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, according to which any thing is made (Modell), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deu. 4:16—18; Eze. 8:10. Hence Ezek. 8:3, וַיִּשְׁלַח תִּבְנִית יָד, "and he put forth (that which had) the appearance of a hand," Germ. etwas wie eine Hand. Eze. 10:8. Compare דְּמוּת No. 3.

תִּבְעָרָה ("burning"), [Taberah], pr. n. of a place in the desert of Arabia, Nu. 11:3; Deu. 9:22.

תִּבְיָ (perhaps "brightness," from the unused root בָּיַ, which see), [Thebez], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

תִּבַּר Ch. i. q. Heb. שָׁבַר to break. Part. pass. תִּבְרִי fragile, Dan. 2:42. Compare תִּבְרִי.

תִּגְלַת פִּלְאֶסֶר pr. n. *Tiglath-pileser*, a king of Assyria, from the year 753 to 734 B.C., 2 Ki. 15:29; 16:10. Also written, תִּגְלַת פִּלְסֶר 2 Ki. 16:7; תִּגְלַת פִּלְסֶר 1 Ch. 5:6; 2 Ch. 28:20, and תִּגְלַת פִּלְסֶר 1 Ch. 5:26. (The former part of the name appears to be the same as *Diglat*, the river Tigris (see חִדְקֶל), pr. swift; the latter, which also appears in the name *Nabo-polassar*, Pers. پالاسر a great king, comp. Sanscr. *pāla*, lord, king, from the root *pāl*, to guard, to rule, unless rather, *Pileser* and *Polassar*, be i. q. Sanscr. *pura sara*, one preceding, a leader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris*.)

תִּגְמוֹל m. (from the root גָּמַל) *benefit*, i. q. גָּמַל Ps. 116:12.

תִּגְרָה f. (from the root גָּרָה), *strife, contention* Ps. 39:11, מִתְגֵּרֶת יָדִי אֵינִי כְלִיתִי "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)

תִּגְרָמָה Gen. 10:3; and תִּוְגְרָמָה 1 Ch. 1:6; Eze. 27:14; 38:6 [Togarmah], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (ἵππόβορος σφόδρα, Strab., xi. 13. § 9); at least a part of it. Such is either the tradition of the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. cit. has the name by transposition of the letters Θοργαμά, Θεργαμά, and so also some Hebrew copies תִּוְרָמָה), as the founder of their nation, and they call themselves *the house of Torgom*. See J. D. Michaëlis Spicileg. Geogr., t. i., p. 67—78.

תִּרְדָּה masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus, elm*. Chald. מִרְנִין i. e. a species of plane, which is called in Arab. ساج. I prefer *the oak, the ilex*, as the word properly denotes *a firm enduring tree* (compare תִּרְדָּה), from the root דָּהַר No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

תִּרְדָּה fem. Chald. *circuit* (from the root דָּהַר), *perpetuity*, i. q. תָּמִיד. Adv. תִּרְדָּה perpetually, continually, Dan. 6:17, 21.

תִּדְמוֹר 1 Ki. 9:18 קרי, and 2 Ch. 8:4 [Tadmor], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing

the name ^{תַּמְרָה} תַּמְרָה or ^{תַּמְרָה} תַּמְרָה (i.e. a place abounding in palms, see Schultens, Ind. ad Vit. Salad.), Gr. *Palmyra* (just as on the other hand the Arabians called Palma, a city in Spain ^{تدمر} تدمر). The same is ^{תַּמְרָה} תַּמְרָה (palm), ^{סוֹ. צִי.} סוֹ. צִי, which seems to have been less used. In the Aramæan and Greek inscriptions which are found in great numbers in the ruins of Palmyra, the name is spelled either ^{תַּמְרָה} תַּמְרָה or ^{תַּמְרָה} תַּמְרָה, see Swinton, Philos. Transactions, vol. xlviii.

תִּדְעַל ("fear," "reverence," from the Samaritan root דעל =  to fear) [*Tidal*], pr.n. of a king, Gen. 14:1.

תָּהָה an unused root, Chald. **תָּהָה** TO BE WASTE, DESERT (cogn. to the root **תָּהָה**), whence **תָּהָה**, **תָּהָה** waste, desert, Arab. **تَهْه** empty. Hence—

תָּהוּ (for תָּהוּ a segolate and penacute form, subst. — (1) *wasteness*, concr. *that which is wasted, laid waste*, Genesis 1:2; Job 26:7; hence — (a) *a desert*, Deut. 32:10; Job 6:18; 12:24. — (b) *destruction*, Isaiah 24:10, תָּהוּ תָּהוּ “a desolated city,” 34:11.

(2) *emptiness, vanity, and concr. something vain* (syn. חֲבֵלָה, Isaiah 41:29; 44:9; 49:4; 59:4; 1 Sam. 12:21; *nothing*, i. q. מֵאֵין Isa. 40:17, 23.

(3) לְתוֹהוּ Isaiiah 49:4; and acc. תוֹהוּ adv. *in vain*, Isa. 45:19.

תָּהוּם pl. **תְּהוֹמוֹת** comm., a poetic word, pr. water making a noise, in commotion (from the root **הוּם**), hence — (1) *wave* (Beller, Böge), Psa. 42:8, **תָּהוּם** **אֶל־תָּהוּם** **קָרָא** “wave calleth unto wave,” i. e. wave follows wave without intermission. Pl. Ex. 15:5, 8; Ps. 33:7; 78:15.

(2) *a great quantity of waters*, i. q. מַיִם Deut. 8:7; Eze. 31:4; יָם הַמָּוֶת *ocean, sea*, Gen. 7:11; Ps. 36:7; Am. 7:4; and simply תְּהוֹם id., Job 28:14; 38:16, 30. Hence—

(3) *gulf, abyss*, even used of the deep hollows of the earth, Ps. 71:20. (Syr. ܠܡܝܬܐ wave, abyss.)

תְּהִלָּה f. (from the root הָלַל Piel).—(1) *praise*, Ps. 22:26; 48:11; 51:17; hence—(a) a song containing praise, a *hymn*, Ps. 22:4; 66:2; 145:1; and pl. תְּהִלִּים, as the title of the whole book of *Psalms*.—(b) *the person praised or celebrated*, Deu. 26:19; Jer. 13:11; 33:9; Zeph. 3:19, 20.

(2) *praise*, in which any one stands with respect to others; *glory*, Psa. 9:15: Isa. 42:8. Hence *the*

person (or thing) wherein any one glories. Jer. 17
14, תָּהָא תְּהִלָּתִי "thou (Jehovah, art) my glory."
Deu. 10:21.

תְּהִלָּה fem. ἀπ. λεγόμεν. Job 4:18, which the LXX. render σκολιὸν τι. Vulg. *pravum quid*. Targ. *iniquity*. As to the etymology, there are various opinions of interpreters; but the Hebrews, and amongst them Kimchi, long ago saw the truth, taking תְּהִלָּה as fem. from תָּהַל or תִּהַל (from the root הָלַל, like תָּמַם, תָּבַל, תָּחַל, תָּנַח, רָנַח, בָּלַל, מָסַם, מָחַל, תָּחַל). Nor is there any necessity for Dagesh in ל, compare מָכַם (from כָּסַם), f. מִכְסָּה; see Lehrs. page 503. Hence prop. it is *folly* (see הָלַל No. 4); hence *sin*, compare נָבַל. Others regard as the root הָלַל, to err, to go astray; whence לָהֵל, error, and hence they derive the noun תְּהִלָּה, תוֹהֵלָה, תִּהְיֶה, as vice versâ הִעָלָה from הָעָלָה Jud. 6:28; זַעֲמָה from זָעַמָּה Nu. 23:7.

תִּהְיֶה לְיוֹכָה fem. (from the root הָלַךְ), *procession*.
Neh. 12:31.

תְּהִפּוּכָה fem. (from the root הִפָּךְ), only in plur.
תִּפְכוּת—(1) *perversity, foolishness*, Deu. 32:30.
(2) *deceit, fraud*, Prov. 2:12, 14; 6:14; לִשָּׁן
תִּפְכוּת a deceitful tongue, Pro. 10:31.

תּוּ m. (for תּוּה, from the root תּוּה No. I)—(1) a sign, Eze. 9:4. (Arab. تَوَاضَ a sign in the form of a cross branded on the thigh or neck of horses and camels, whence the name of the letter ת, which in Phœnician, and on the coins of the Maccabees has the form of a cross. From the Phœnicians the Greeks and Romans took both the name and form of the letter.)

(2) *sign* (cruciform), *mark* subscribed instead of a name to a bill of complaint; hence *subscription*, Job 31:35. It is stated that at the Synod of Chalcedon and other synods principally in the East, some even of the bishops being unable to write, put the sign of the cross instead of their names, which is still often done by common people in legal proceedings; so that in the infancy of the art of writing this could not fail of being the case, so as for the expression to be received into the usage of language.

תוא see **תא** a gazelle.

חָזַב fut. **יָחִיב**, Ch. i. q. Heb. **שׁוּב** TO TURN BACK,
TO RETURN, Dan. 4:31, 33.

APH^{el} הָחִיב *to restore, to return*, Ezr. 6:5. הָחִיב i. q. Heb. הָשִׁיב דָּבָר *to answer*, followed by *acc. of pers.* Ezr. 5:11; Dan. 3:16 (as to the *passage*

Dan. 2:14, see עֲמָא. to return an epistle, to reply by letters, Ezr. 5:5.

חֻבַּל Eze. 27:13; 38:2, 3; Isa. 66:19, and חֻבַּל Gen. 10:2; Ezek. 32:26; 39:1, [Tubal], pr. n. the Tibareni, a nation of Asia Minor, dwelling by the Euxine sea, to the west of the Moschi, see מִשְׁדָּה No. 3.

חֻבַּל קִין (perhaps "smith of scoria," comp. of Arab. ^{sc-}smith, and Pers. ^{scoria} of metal, the genitive being put first, which seems to shew the origin to be Assyrian or Persic [but be it remembered that it is an antediluvian pr. n.], Tubalcain, pr. n. of a son of Lamech, inventor of working in iron, Gen. 4:22.

חֻבְנָה Job 26:12 חֻבְנָה for חֻבְנָה prudence.

חֻבְנָה f. (from the root חֻבְנָה) sadness, sorrow, Prov. 14:13; 17:21; Ps. 119:28.

חֻבְנָה see חֻבְנָה.

חֻדָּה f. (from the root חֻדָּה Hiph.)—(1) confession, Josh. 7:19; Ezr. 10:11.

(2) thanksgiving, Psal. 26:7; 42:5. חֻדָּה to offer praise to God (for a sacrifice) Ps. 50:14, 23; 107:22; 116:17 (where the phrase is not to be taken as though proper sacrifices were spoken of). חֻדָּה Lev. 22:29, חֻדָּה חֻדָּה Lev. 7:13, 15; comp. 12, and ellipt. חֻדָּה a sacrifice of thanksgiving, Ps. 56:13.

(3) a choir of givers of thanks, praising God, Neh. 12:31, 38, 40.

חֻדָּה Chald. (kindred to חֻדָּה), to be amazed, Dan. 3:24.

I. חֻדָּה (compare חֻדָּה No. III.) in Kal not used, i. q. חֻדָּה No. I. TO MARK, TO DELINEATE.

PIEL id. 1 Sam. 21:14, of David when simulating madness: וַיַּעַשׂ חֻדָּה עַל-דְּלָתוֹת הַשַּׁעַר, "and he made marks (scrawls) upon the doors of the gate," like petulant boys.

HIPHI'L id. חֻדָּה to mark, followed by עַל upon any thing, Eze. 9:4.

Derivative, חֻדָּה.

II. חֻדָּה TO REPENT, TO BE GRIEVED. (Syr. id.)

HIPHI'L, causat. to make to grieve, to afflict (as a people, God), Psal. 78:41 [to set marks or limits, gives a good sense in the passage, from חֻדָּה I.].

III. חֻדָּה an unused root, i. q. חֻדָּה No. I., and

Arab. ^{to abide, to dwell}, whence ^{a chamber}; which see, for חֻדָּה.

חֻחַ [Toah], pr. n. m. 1 Ch. 6:10, for which there is, verse 11, חֻחַ, and 1 Sam. 1:1, חֻחַ.

חֻחַל f. (from the root חֻחַל) expectation, hope, Ps. 39:8; Prov. 10:28.

חֻחַ an unused root, perhaps i. q. חֻחַ to cut up, to divide: whence—

חֻחַ constr. חֻחַ, with suff. חֻחַי, m. the middle of a thing, so called from its being divided (compare חֻחַי the middle part of a house, the interior court, 2 Sam. 4:6. Put in the genitive after a noun, Jud. 16:29, חֻחַי הַחֵדָּק "the middle columns."

With prefixes—(1) חֻחַ—(a) in the middle of (any) thing, as, חֻחַ חֻחַי in the midst of a house, 1 Ki. 11:20; חֻחַ חֻחַי Zec. 8:8; and after verbs of motion, חֻחַ חֻחַי into the midst of the sea, Ex. 14:27. Sometimes it does not differ from חֻחַ A, No. 1, in (any place), Gen. 9:21; Am. 3:9; into (any place), Ps. 57:7; חֻחַ חֻחַי to go through the midst of a thing, Ezek. 9:4; Exod. 14:29.—(b) when referring to many, among (prop. inter medios). חֻחַי amongst you, in your midst, Gen. 35:2; Pro. 17:2; Eze. 2:5. Used even for חֻחַי, when distinction is expressed, Gen. 1:6, חֻחַי חֻחַי between the waters (terrestrial and celestial).

(2) חֻחַ from the midst of any thing, and simply out of, Jer. 51:6; Ex. 33:11.

(3) חֻחַ into the middle of a thing, Num. 17:12; 19:6. Compare syn. חֻחַ.

Derivative, חֻחַי.

חֻחַ i. q. חֻחַ, vexation, which see.

חֻחַ f. (from the root חֻחַ) punishment, i. q. חֻחַ No. 4, Ps. 149:7; Hos. 5:9.

חֻחַ f. with suff. חֻחַי, pl. חֻחַי (from the root חֻחַ).

(1) the act of arguing, shewing and maintaining the right, Job 13:6. Pl. arguments, Job 23:4.

(2) arguing down, contradicting, Ps. 38:15; Prov. 29:1, חֻחַי "a man who opposes in speaking," one who likes to speak against, positive in assertions (others take it from signif. 3, who is often corrected).

(3) rebuke, correction by words, Prov. 1:23, 25, 30; 3:11; 5:12; 27:5; 29:15. Plur. חֻחַי rebuke joined with correction. Prov. 6 23

Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 5:15, תוכחות חמה Eze. 25:17.

תוכיים 2 Ch. 9:21; see תכיים.

תולד ("race," "posterity" ["birth"]), [T'olad], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also תולד Josh. 15:30; 19:4.

תולדת f. pl. (from the root ילד)—(1) *generations, families, races*, Nu. 1:20, seqq. לתולדתם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence תולדת ספר genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history*, properly of families. Gen. 6:9, אלה תולדת נח "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare יחש and Syr. مَحَا family, genealogy, history.)

תולל m. (from the root ילל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Piel of the root ילל, of the form תוללני, תוללני, תוללני). Once in pl. Ps. 137:3, תוללנו "our vexers."—LXX. ἀπαγαγόντες ἡμᾶς. Vulg. *abducentes nos*. Targ. "those who have robbed us," taking תולל for שולל (the letters ט and ת being interchanged), but that has a passive signification.

תולע m. (from the root תלע) *a worm* (from the root תלע) [from תלע in Thes.].

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תולעת שני (see שני), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare תלע Pu.).

(3) [Tola] pr. n.—(a) of the eldest son of Issachar, Gen. 46:13; 1 Chr. 7:1.—(b) of an Israelitish judge, Jud. 10:1. Patron. of letter *a*, תולעי Num. 26:23.

תום. Some forms which seem to belong to this root, see under the root תמם.

תומים *twins*, see תאם.

תומן (תומן) Gen. 36:15, כתיב, for תימן

תועבה f. constr. תועבת (from the root תעב), *an abomination, something abominable*. Prov. 21:27; 28:9, תועבת יהוה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Eze. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See תעב, תעב.

תועה f. (from the root תעה)—(1) *error in holy things, impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

תועפות pl. f. (from the root יעף)—(1) *a swift course*, Num. 23:22; 24:8, תועפות ראם "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see יעף No. 2). hence *wealth* derived from labour (comp. יעף No. 3). Ps. 95:4, תועפות הרים "the wealth of the mountains," Job 22:25, כסף תועפות "money of the treasures," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root يَفَع to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root יפע.

תור an unused verb, Ch. to spit out. Arab. تَفَّ (onomatopoeist.) to spit out, especially with contempt.

Derivative, תפת.

תוצאות f. plur. (from the root יצא to go out)—(1) *a going out, metaph. a going forth from danger, deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from which* (any person or thing) *goes forth*, hence a gate, Eze. 48:30; a fountain, Prov. 4:23, תוצאות חיים "the fountain of life," of happiness; also *the place of the exit or termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4.

תור—(1) TO GO OR TRAVEL ABOUT (Arab. تَوَر id.; comp. the kindred roots, under the verb تَوَر), either—(a) for the sake of traffic, 1 Ki. 10:15 (compare סחר, רכל), or—(b) for the sake of exploring, hence to spy out, e.g. a country, followed by an acc., Nu.

13:16, 17, 21; 14:6, seq.; also to search out any thing, Deu. 1:33; Nu. 10:33; Eze. 20:6. Metaph. to investigate, followed by an acc. Ecc. 7:25; and followed by על Ecc. 1:13; followed by a gerund (barauf denken, etwas zu thun, wie man etwas thue). Ecc. 2:3.

(2) followed by אַחֲרַי to follow, go about after. Metaph. Nu. 15:39.

Hiphil, fut. יִתֵּר and in the Rabbin. form יִתֵּר 2 Sa. 22:33—(1) to lead one about, specially to shew him the way in unknown places. (Ch. תֵּר conductor of the way.) Followed by an acc. Proverbs 12:26, יִתֵּר מַרְעֵהוּ צְדִיק "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. וַיִּתֵּר אֱלֹהִים דְּרָכֹו "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) to search, explore, Jud. 1:23.

Derivatives, יִתֵּר, תֵּר No. II.

I. תֹּר m. A TURTLE DOVE (an onomatopoetic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תֹּר "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

II. תֹּר m. —(1) order, row, turn, especially used of what goes round in a circle, Esth. 2:12, 15.

(2) a string of pearls, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the root תָּוַר.

III. תֹּר 1 Ch. 17:17; i. q. תֹּרָה in the parallel place, 2 Sam. 7:19, mode, manner. If the reading be genuine, the form would seem to be from תֹּרָה=תֹּרָה.

תֹּר Chald. an ox, i. q. Hebr. שֹׁר; plur. תָּרִין oxen, Dan. 4:22, 29, 30; 5:21; Ezr. 6:9, 17; 7:17.

תֹּרָה f. (from the root יָדָה Hiph. No. 4. to teach). —(1) instruction, doctrine, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) law.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. the law of sacrifice, Leviticus 6:7; 7:7; or collect. laws; תִּכְתִּיב the book of the law, J. sh. 1:8; 8:34;

2 Ki. 22:8, 11; Neh. 8:3; plur. תֹּרוֹת laws, Exod. 18:20; Lev. 26:46.

תֹּשֵׁב m. (from the root יָשַׁב to dwell), a stranger, an emigrant, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

תֹּשֵׁיָה f. a word altogether poet.; prop. a lifting up, that which is erect (from the root יָשָׁה); hence—

(1) aid (compare Arab. وصى Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תֹּשֵׁיָה נִדְחָה "aid fled from me" (in the other member there is מִפְּנֵי עֲוֹנָה LXX. βούθεια). Prov. 2:7 (LXX. σωτηρία), Micah 6:9 (at least in several MSS. and Verss.), Job 30:22 קרי.

(2) counsel (properly, the raising of any thing, that which any one wishes to raise or set up). Job 5:12, תֹּשֵׁיָה יָדֵיהֶם תֹּשֵׁיָה "and their hands do not perform (their) counsel." Vulg. quod caeperunt.

(3) counsel, i. q. wisdom. Job 11:6, כִּפְלִיִּם "the double of wisdom." Job 12:16, עֹז וְתֹשֵׁיָה "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, תֹּשֵׁיָה הַגָּדִיל "he is wonderful in counsel and of great wisdom."

תֹּחַת (from the root יָחַת) m. a club, Job 41:2 LXX. σφύρα. Vulg. malleus.

תָּוַן see תָּוַן.

תִּזְנוּת f. (from the root זָנָה, whoredom, metaphor the worship of idols, Eze. 16:25, 26, 29; 23:8. Pl תִּזְנוּתִים Eze. 16:15, 22; 23:7, seqq.

תִּחְבֻּלוֹת & תִּחְבֻּלוֹת (from the root חָבַל No. 1, and more immediately derived from the nouns חָבַל a rope, חָבַל a sailor, a pilot) plur. fem.—(1) rule, government, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing, hence prudent counsel, in a good sense, Pro. 1:5; 20:18; 24:6; cunning counsel, in a bad sense, 12:5.

תִּחוּ see תִּחוּ.

תַּחַת Chald. prep. under, i. q. Hebr. תַּחַת Dan. 7:27. It is prop. a plural noun, hence with suff. תַּחַתְּהִי under it, Dan. 4:9, 18.

תַּחְמוֹנִי [Tachmonite], patron. from pr. n. m. otherwise unknown, תַּחְמוֹן ("wisdom") 2 Sa. 23:8 Compare תַּחְמוֹנִי.

תִּתְּלָה fem. (from the root חָלַל Hiphil, to begin) beginning, Hosea 1:2; Prov. 9:10; בְּתִתְּלָה in the

beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

תחלוא, only in plur. **תחלואים** m. (from the root **חלל** = **חלל** to be sick, diseased), diseases, Deut. 29:21. Ps. 103:3; Jer. 16:4. **ימותו תחלואים** "they shall die of diseases." Concr. 14:18, **תחלואי**, **רעב** "those who are sick with famine."

תחמם m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root **חמם**), according to Bochart (Hieroz. p. ii., p. 232), *the male ostrich*; called in Arabic **ظلم** unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word **יענה** loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, *the night owl*, Jonathan, *the swallow*.

תחן (for **תחנה** "a camp"), [Tahan], pr. n. m. —(1) Num. 26:35. —(2) 1 Chr. 7:25. From the former comes patron. **תחני** Num. 26:35. Compare **תחנות**.

תחנה (from the root **חנן**) —(1) *grace, mercy*, Tosh. 11:20; Ezra 9:8.

(2) *prayer, supplication* (properly, the cry for mercy, from the root in Hiphil), Ps. 6:10; 55:2; 119:170.

(3) [Tehinnah], pr. n. m. 1 Ch. 4:12.

תחנן, only in plur. **תחננים** Ps. 28:2, 6; 31:23; 116:1; and **תחנינות** 86:6; i. q. **תחנה** No. 2, *prayer, supplication*.

תחנות m. plur. (from the root **חנה**) ["a camp"], a place where a camp is pitched, 2 Ki. 6:8.

תחפנחם Ezek. 30:18; and **תחפנחם** Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 **קרי** (where the **כחב** has **תחפנחם**), [Tahpanhes, Tehaphnehes, Tahapanes], pr. n. of a city in Egypt, which the LXX. render **Τάφνη**, **Τάφρα**. No doubt that it is *Daphne*, a fortified city near Pelusium. And Jablonski (Opuscc., p. i. 343) thinks that the Egyptian name of this city would be written **TAΦE-CHET**, i. e. *the head*, or *the beginning of the age*; or, as we should say, *the beginning of the world or earth* (as if the Egyptian world). "It would thus correspond to the city of *Syene* (see above **סנה** p. DLXXXI, A), which closes Egypt towards Æthiopia...just as Taphnæ closed Egypt towards Syria and Arabia."

תחפנים ("head of the age," see prec.), [Tahpenses], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

תחרא m. *a breastplate* (**θώραξ**), made of linen, Ex. 28:32; 39:23; properly a military garment, or armour, from the root **תרה**, Syr. **ܬܪܗ** Ethpe. to fight, to wage war, to prepare for battle.

תחרה see **תרה** Tiphel.

תחרע ("cunning," from the root **חש** Ethpael, to be cunning), [Tahrea], pr. n. of a man, 1 Chron. 9:41, called **תחרע** 1 Ch. 8:35.

תחש m. an obscure word, always in this connexion, **עור תחש** Tachash skin, Num. 4:6, seq. Plur. **עורות תחש** Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply **תחש** Nu. 4:25; Eze. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. **ἰακίθινα**. Aqu. Symm. **ἰάθινα**. Chald. and Syr. **rubra**, red), and they have been followed by Bochart (Hieroz. i. p. 989, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take **תחש** to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Eze. loc. cit. with Luther in understanding it to be either *the seal*, or the *badger*, *taxus* or *taxo* (*meles*, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported — (1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the *weasel* (**תלמאיל**), which is very suitable to the badger — (2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic **نخس** and **نخس** are indeed rendered *dolphin* by lexicographers; but this name has a wider extent, and also comprehends *seals*, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig. Caryst. c. 60). The Latin *taxus* and *taxo* (whence in modern languages *taxo*, *taisson*, **ῥάξ**) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin. — (3) The etymology, which the Hebrew language supplies with sufficient probability. For **תחש** may

be for *תַּחַשׁ*, from the root *תַּחַשׁ* to rest, so that *taxus* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

[(2) *Tahash*, pr. n. m. Gen. 22:24.]

תַּחַת—(1) subst. *the lower part, that which is below*. (Arab. *تحت* id., compare Æth. ስታሐተ: to let down, to lower, *ተ-חַת*: to be lowered, depressed, *תַּחַת*: low, *תַּחַת*: under. It may, however, be doubted whether *ת* final be primary and radical, or secondary, which latter opinion is supported by the Arab. *تأخ* to go down and dip (one's finger); whence *תַּחַת* may be derived, like *נֶחֱת*, from *נָחַ*. Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; *תַּחַת* id. (comp. *מִן* No. 3, c), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once *תַּחַת* Cant. 2:6), and with suff., commonly pl. *תַּחְתֵּיכֶם, תַּחְתֵּינוּ, תַּחְתֵּיהֶם, תַּחְתֵּיהֶן*, rarely sing. *תַּחְתֵּי* 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gramm. § 36, note). Prep. *below, beneath, under* (*ὑπό*), Arab.

תַּחַת הַשָּׁמַיִם under heaven, Dan. 9:12; *תַּחַת הַשֶּׁשֶׁשׁ* under the sun (see *שֶׁשֶׁשׁ*) beneath the mountain, at the foot of the mountain, Ex. 24:4; *תַּחַת הַלִּשָּׁן* under the tongue, Ps. 10:7; 66:17, and *תַּחַת שְׁפָתַי* under the lips, Ps. 140:4, i. e. in the mouth; *תַּחַת יַד פֶּה* under the hand, i. e. in the power of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Eze. 23:5, i. e. she commits whoredom who ought to obey the authority of her husband. But Hab. 3:16, may be rendered, *תַּחְתֵּי אֲרָזִי*, "I tremble in my lower parts," i. e. my knees and feet tremble.—With verbs of *motion* it is—(a) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:30.—(b) *kará, down, downwards*, i. q. *מִשָּׁה*, Am. 2:13, *אֲנִי מַצֵּיץ תַּחְתֵּיכֶם*, prop. "I press you downwards;" Job 40:12.

With preff.—

(a) *מִתַּחַת* adv. *below, beneath* (see above), prep. *ἐκ, unter (etwas) hervor, heraus, hinweg, from under,*

from beneath, used of those that were *under* any thing, and come out from thence, Eze. 47:1, "waters came out from under the threshold;" Prov. 22:27, "why should they take away thy bed from under thee?" i. e. on which thou liest Ex. 6:6; Deut. 7:24. Hence *מִתַּחַת*, see *זָנָה מִתַּחַת* below, *under* (any thing), Job 26:5; Eze. 42:9. Another *מִתַּחַת* (out of a place), see No. 2.

(β) *מִתַּחַת* (opp. to *מֵעַל*), *below, under* any thing, as *מִתַּחַת לְרִקְיעַ* below the firmament, Gen. 1:7; Ex. 30:4; *מִתַּחַת לְבֵית אֵל* at the foot of Bethel (situated on a mountain), Gen. 35:8, compare 1 Sam. 7:11.

(γ) *לְמִתַּחַת* i. q. preceding, after a verb of motion, 1 Ki. 7:32.

(δ) *אֶל תַּחַת* *under, sub, subter*, with an acc. Jerem. 3:6; Zec. 3:10, *אֶל תַּחַת* Eze. 10:2; with an abl 1 Sam. 21:4.

(2) *what is under any one, the place in which any one stands, is constituted*. Zech. 6:12, *מִתַּחְתָּי* "from his place he shall grow up," compare Ex. 10:23. Hence—(a) in acc. in a place, Ex. 16:29, *רָחֵב לֹא מוֹצֵץ תַּחְתֶּיהָ*, *a wide space, where* (pr. in which place) *there is no straitness*.—(b) *in the place of, for, instead of* (anstatt), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, *תַּחַת אֲבוֹתָיךְ* "in the stead of thy fathers shall be thy children." Hence used of things which are interchanged, used of price (*for*) Gen. 30:15; 1 Sa. 2:20; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:21. *מָה תַּחַת* for what? why? Jer. 5:19.

With a relat. conj. *אֲשֶׁר תַּחַת*—(1) *instead of that* (anstatt daß), Deu. 28:62.

(2) *because that*, i. e. because, Deu. 21:14; 2 Ki. 22:17. *תַּחַת כִּי* id. Deu. 4:37. Also in the same sense *תַּחַת* followed by an inf. Isa. 60:15, compare Job 34:26, *תַּחַת לְרָשָׁעִים* for the fuller *הֵיחָתֵם לְרָשָׁעִים* "because they are wicked."

(3) [*Thahath*], ("station," "place"), pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:26.—(b) m.—(α) 1 Chr. 6:9, 22.—(β and γ) 1 Ch. 7:20.

תַּחַת Chald. id. Dan. 4:11, *תַּחְתּוּרִי* i. q. Hebr. *תַּחְתִּי*. The more usual form is *תַּחְתּוֹת*.

תַּחְתּוֹן m. *תַּחְתּוֹנָה* f. adj. *lower, lowest*, i. q. *תַּחְתִּי* Josh. 18:13; 1 Ki. 6:6.

תַּחְתִּי m. *תַּחְתִּי* and *תַּחְתִּי* f. adj. *lower, lowest* Ps

86:13; Job 41:16; Gen. 6:16. תַּחְתִּיּוֹת־אֶרֶץ the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother "but it is the formation of the members of Christ's mystical body"), Ps. 139:15; the same is תַּחְתִּיּוֹת Ezek. 26:20; 32:18, 24, compare בֹּר תַּחְתִּיּוֹת the deepest pit, Ps. 88:7; Lam. 3:55.

תִּיז Arab. تيز for تيز (pr. to cut off, cut away), intrans. to die (to be cut away), تيز dwarf (pr. cut off, shortened), whence the Heb.

חִפְחִל הָתָּן (as if from תָּתָן) in pause הָתָּן to cut off the tendrils of a vine, Isa. 18:5. Talmud. הָתָּן and הָתָּן is to cut off the head.

תִּכְנָה m. תִּכְנָה f. adj. (from תָּכַן) middle, Exod. 26:28; Eze. 42:6.

תִּילֹן (according to Simonis, for נְתִילֹן "gift"), [Tilon], pr. n. m. 1 Ch. 4:20 קרי כחיב. תולון כחיב.

תִּמָּה Isaiah 21:14; Jer. 25:23; and תִּמָּה Job 6:19 (i. q. تيماء "a desert," "an untilled district"), [Tema], pr. n. of a country and nation in the northern part of Arabia Deserta, the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs تيماء. The LXX. every where write the word Θαιμάρ, as though it had been the same as תִּמָּן.

תִּמָּן m. (but fem. Isaiah 43:6), pr. whatever is situated on the right (compare יָמִין, יָמִין, hence—(1) the southern quarter (opp. to שְׂמָאל which see), Job 9:9. תִּמָּנָה towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for the south wind (fully תִּמָּן רִיחַ), Psalm 78:26; Cant 4:16. Compare צִפּוֹן.

(2) [Teman], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תִּמָּן the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Eze. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תִּמָּנִי Job loc. cit. Gen. 36:34. But תִּמָּנִי 1 Ch. 4:6, is different, being derived from some unknown town, תִּמָּן.

תִּמְרָה f. a column, a pillar, found twice in this connection, תִּמְרוֹת־עָשָׂן (other copies תִּמְרוֹת) pillars of smoke, Cant. 3:6; Joel 3:3; poet. for the common עמוד עָשָׂן Jud. 20:40. Root תִּמַּר which see. Comp. Talmudic תִּמַּר to go up like a pillar (used of smoke); תִּמְרָה column, beam (of the rising sun or moon).

תִּירֵשׁ & תִּירֵשׁ m. must, new wine (so called because in intoxicating, it takes possession of the brain, from the root יָרַשׁ, compare Syr. تيرس id.), Gen. 27:28. אֶרֶץ דִּנָּן וְתִירֵשׁ a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:8.

תִּירְיָה ("fear;" perhaps from the root יָרַא) [Tiria], pr. n. m. 1 Ch. 4:16.

תִּירָם m. Gen. 10:2 [Tiras], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targum of Jerusalem, Thracia. See Bochart, Phaleg. ii. 2.

תִּישׁ m. plur. תִּישִׁים A HE-GOAT, BUCK, Prov 30:31; Genesis 30:35; 32:15. (Arabic تيس he-goat.)

תִּתֵּךְ m. oppression, violence, Ps. 10:7; 55:12; fully תִּתֵּךְ Ps. 72:14; from the root תָּכַךְ which see.

תָּכַךְ not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, TO LEAN UPON, TO LIE DOWN; compare the Arab. تكأ Conj. VIII.

PUAL. Deu. 33:3, וְהָם הָכְנוּ לְרַגְלֵךְ "and they (the Israelites) lay down at thy feet," i. e. at the foot of mount Sinai. Some prefer reading הָכְנוּ remain (from the root תָּכַךְ Syr. to remain).

I. תִּכְנוּנָה fem. (from the root כָּנַן) a place, Job 23:3.

II. תִּכְנוּנָה f. (from the root כָּנַן)—(1) arrangement, disposition, structure, Ezekiel 43:11, i. q. תִּכְנוּנִית Eze. 43:10.

(2) splendid equipment, Nah. 2:10. Compare תִּכְנוּנִית No. 2.

תִּכְנִיִּים m. pl. 1 Ki. 10:22, and תִּכְנִיִּים 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, peacocks. To this answer the Malabar togei, Sanscr. sikhi. From this domestic name of the bird comes also the Gr. τῶς, τῶς, pr. τῶς, Athen. ix. p. 397 (whence Arab. طاوس, Ch. טיס), also pavo (t and p being interchanged; compare λαῶς, lapis, λιθος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

תִּכְךְ an unused root, Arab. تَكَ to cut, to cut up, hence to tear off, to spoil, i. q. عَصَق, comp

בָּצַע Cogn. תָּוַךְ. (Chald. to injure, to fine. Syriac

יָל i. q. Heb. לָל.)

Derivative, תָּךְ and —

תִּכְכִּים m. pl. vexations, oppressions, especially of the poor. Prov. 29:13, אִישׁ תִּכְכִּים "an oppressor" (of the poor). LXX. δανειστής. Vulg. creditor. In a similar passage, Prov. 22:2, there is עָשִׁיר rich.

תָּכַל an unused verb, prob. i. q. שָׁחַל to peel, to shell off, שָׁחַלֶּת, whence שָׁחַלֶּת a shell-fish, muscle. The same meaning is also properly that of תָּכַלֶּת.

תְּכִלָּה f. (from the root כָּלָה) completion, perfection, Ps. 119:96. According to others [J. D. Michaëlis, etc.] it is hope, confidence, from the root תָּכַל, לָכַז to hope. [This latter meaning and derivation are utterly rejected in Thes.]

תְּכִלִּית f. (from the root כָּלָה) — (1) perfection, completion, Job 11:7. Psal. 139:22, תְּכִלִּית שִׂנְאָה "perfect hatred," "thorough hatred."

(2) extremity, end, conclusion. Neh. 3:21. Job 26:10, עַד-תְּכִלִּית אֹרֶךְ עִדְשָׁךְ "as far as where light ends in darkness." Job 28:3, לְכָל-תְּכִלִּית הוּא חֲקֵר "as far as all the extremity (in the most profound recesses of the earth) search is made."

תְּכִלֶּת a shell fish, specially one so called (*helix ianthina*, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the cerulean purple is made, Rabbin. תְּכִלִּין; hence cerulean purple, and garments (wool, thread), dyed with this purple, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, *ὑάκινθος*, *hyacinthinos*, *hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. *yellow silk*. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

תָּכַן — (1) pr. TO MAKE EVEN, TO LEVEL (kindred to תָּקַן). See Niphal.

(2) to poise, to weigh (from the equilibrium of the balance); metaph. to prove, try, examine, Pro. 16:2, תָּכַן רוּחֹת יְהוָה "Jehovah proves the spirits," Prov. 21:2; 24:12.

NIPHAL, prop. to be levelled, made even, as a way; figuratively, to be right, as a course of acting (compare יָשָׁר), Eze. 18:25, 29; 33:17, 20; 1 Sam. 4:3. Compare תָּכַן.

PIEL תָּכַן — (1) to weigh, e. g. waters, Job 28:25; hence to prove, to examine Isa. 40:13.

(2) to measure, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is מִדָּר, מִדָּר.

(3) to set up, to fix, by a level, Ps. 75:4.

PUAL, part. to be weighed out (money), 2 Kings 12:12.

Derivatives, תָּכַן, תְּכִנִּית, תְּכִנָּת.

תָּכַן masc. — (1) a task, a portion measured or weighed out, Ex. 5:18.

(2) a measure, Eze. 45:11.

(3) [Tochen], pr. n. of a town of the Simeonites, 1 Ch. 4:32.

תְּכִנִּית f. — (1) measure, structure, disposition, Eze. 43:10.

(2) perfect form, Eze. 28:12.

תְּכִרְיָךְ m. a mantle, a long royal robe, Est. 8:15. (Ch. id.) Root כָּרַךְ.

תֵּל m. with suff. תְּלִי (from the root תָּלַל, a hill Josh. 11:13, especially a heap of ruins, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from hills or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. 2, p. 784; Burckhardt's Travels in Syria, i. 253, sqq.).

(1) תֵּל אָזִיב ("hill of ears of corn"), [Tel-abib], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map, L'Euphrate et le Tigre.

(2) תֵּל תְּרִשָּׁא ("hill of the wood" see תְּרִשָּׁא) [Tel-harsa, Tel-haresha], in Babylonia, Ezra 2:59; Neh. 7:61.

(3) תֵּל מֶלַח ("hill of salt") [Tel-mela], ibid. Ezr. 2:59; Neh. 7:61.

תָּלָא i. q. תָּלָה — (1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger.

(2) followed by לְ, to adhere to, to be bent upon any thing (Germ. abhängen, nachhängen). Hos. 11:7, עַמִּי תִלְוִי לְמִשְׁכָּבִי "my people adhere (i. e. indulge) in defection from me."

תִּלְוָה f. (from the root לָוָה, like תִּלְוָה from the root לָוָה, for תִּלְוָה, תִּלְוָה, see Lehrs. p. 502), labour, toil, weariness, Exod. 18:8; Num. 20:14. Neh. 9:32.

תִּלְוָה f. thirst, once Hosea 13:5, אֶרֶץ תִּלְוָה "thirsty ground," i. e. arid.

תִּלְאֲשׁוּר 2 Kings 19:12, and **תִּלְשׁוּר** Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Ta.g. of Jerus. Gen. 14:1, 9, for the Hebr. **תִּלְשׁוּר** and *ibid.* and in Jon. Gen. 10:12, for the Hebr. **תִּלְשׁוּר**. (In the syllable תל there seems to be תל a hill, see that word.)

תִּלְבָּשֶׁת f. (from the root **לָבַשׁ**) a garment, Isa. 59:17.

תִּלְגַּל Chald. *snow*, i. q. Hebr. **שָׁלַג** Dan. 7:9.

תִּלְגַּת פִּלְלָנָסָר see **תִּלְגַּת פִּ**.

תִּלַּח TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. *τάλω* to suspend in a balance, whence *τάλαντον*.) 2 Sa. 18:10; Job 26:7. **תִּלַּח פִּ** to hang any one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 5:14.

NIPHAL, pass. Lam. 5:12.

PIEL, i. q. Kal, Eze. 27:10, 11.

Derivative, **תִּלְי**.

תִּלְוִנָה f. only in plur. (from the root **לָוַן** Niph.), a murmuring, complaining, of people, Exod. 16:7, seq.; Nu. 14:27.

תִּלַּח an unused root, Aram. to break, to tear, Whence—

תִּלַּח ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25.

תִּלִּי m. *ἀπ. λεγόμεν.* Gen. 27:3; according to very many old interpreters, a quiver (so called from its being suspended), but Onkelos and Syr. render it sword.

תִּלִּיתִי Chald. *third*, Dan. 2:39; from **תִּלַּת** three.

תִּלְלִל i. q. **סָלַל**—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. **תִּלְלִיל** heaped up, lofty, Eze. 17:22.

(2) to wave, to vibrate, Arab. **تَلَل** (see **סָלַל** No. 2). Hence **תִּלְלִילִים**. As to the form **תִּלְלִיל** see under **תִּלְלִיל**.

Derivative No. 1, **תִּלְלִי**.

תִּלֵּם an unused root, prob. i. q. **תָּלַם** to break, to cut into. Hence—

תִּלְמָה masc. a furrow, Job 31:38; 29:10; Psalm 55:11. Arab. **تَلَم** id.

תִּלְמִי ("abounding in furrows"), [*Talmi*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

תִּלְמִיד m. (from the root **לָמַד**) a disciple, one taught, 1 Ch. 25:8. (Syr. and Arab. id.)

תִּלְעַל unused in Kal, Arab. **تَلَع** to have a long neck, to be stretched out; whence **תוֹלַעַל** a worm. [From **יָלַע** Thes.]

PUAL, part. **מִתְלַעֵל** (denom. **תוֹלַעַל**) clothed in scarlet, Nah. 2:4.—**מִתְלַעֵלִים** teeth, see under the letter **מ**.

תִּלַּף an unused root, Arab. **تَلَف** to perish, IV. to destroy, **תִּלְף** destruction; whence, perhaps—

תִּלְפִי adj. destructive, and **תִּלְפִּיּוֹת** the deadly, poet. for arms, Cant. 4:4, "like the tower of David constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take **תִּלְפִּיּוֹת** as compounded of **תָּלַח** (from the root **תִּלַּח** to hang up), and **תִּלְפִּיּוֹת** mouths, i. e. edges (of swords, compare Pro. 5:4), arms; hence *arsenal*. We may also refer **תִּלְפִּיּוֹת** to the root **לָפַח**, which, however, does not offer a suitable etymology.

תִּלְשׁוּר see **תִּלְאֲשׁוּר**.

תִּלְתָּה f., **תִּלְתָּה** m. Chald. THREE, i. q. Hebr. **שְׁלֹשׁ יוֹם תִּלְתָּה** the third day, Ezr. 6:15. Pl. **תִּלְתִּין** thirty, Dan. 6:8, 13.

תִּלְתָּה emphat. state **תִּלְתָּה** abstr. the third rank, Dan. 5:29, **שְׁלִישׁ תִּלְתָּה** "a prince of the third rank" (compare **מִשְׁנָה**), and verse 16, by ellipsis **תִּלְתָּה** id.

תִּלְתִּי m. third, Dan. 5:7. More in use is **תִּלְתִּי**.

תִּלְתָּלִים m. pl. the pendulous branches of palms, with which, Cant. 5:11, flowing locks are compared. LXX. *ἐλάται*. Vulg. *elathæ palmarum*. Compare **סָלַל** No. 2. Arab. **تَلَلَة** a wicker basket, pr. (as well remarked by Schultens, Opp. Min p. 246), a pendulous branch.

תָּלַם m. **תָּלַם** f. adj. (from the root **תָּלַם**) whole, upright, always in a moral sense, Job 1:1; 8:20; 9:20, 21, 22. A peculiar use is, Gen. 25:27, **יַעֲקֹב אֵישׁ תָּלַם** "Jacob was an upright man, dwelling in tents," where **תָּלַם** appears to indicate the milder and placid disposition of Jacob, as opposed to

the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37.—Fem. תַּמִּיתִי my perfect one, an endearing term for a beloved female, Cant. 6:9.

תָּם Ch. adv. i. q. Hebr. שָׁם *here*, always with the addition of הַ local, תָּמָּה Ezr. 5:17; 6:6, 12.

תַּמִּים m. pl. contr. for תַּמִּימִים Ex. 26:24; 36:29, *twins* (see תַּמִּים).

תָּם (once תָּוֹם Prov. 10:9) followed by Makk. תָּם, with suffix תַּמִּי (from the root תָּמַם), m. *integrity, wholeness*.

(1) of number and measure, *fulness*, Isa. 47:9, תָּמִינִי "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שלום. Job 21:23, תָּמוֹ בְּעֵצָה "in his very prosperity;" Ps. 41:13.

(3) *integrity* of mind, *innocence*. תָּם-לֵב integrity of heart, Gen. 20:5, 6; תָּלַךְ בָּתָּם Pro. 10:9, and בָּתָּמוֹ Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow לְתָמוֹ in his simplicity," without any evil purpose; 2 Sam. 15:11, תָּלַכְתָּם "going (with him) with a simple mind" (not conscious of an evil design).

(4) pl. תַּמִּים [Thummin], truth (LXX. ἀλήθεια), see אֱמִית No. 1, b.

תָּמָּה see תָּמִינִי.

תָּמָה f. i. q. m. תָּם *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

תָּמָהּ TO MARVEL, TO WONDER. (Ch. תָּמָה id., the labial letters being interchanged. As to the origin, see more, page cccii, B.) Constr. absol. Isa. 29:9; followed by עַל of cause, Ecc. 5:7; pregn. Isa. 13:8, אִישׁ אֶל-רֵעֵהוּ יִתְמָהּ "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

HITHPAEL, id. Hab. 1:5.

Derivative, תַּמְהוּן, and—

תָּמָהּ Ch. m. *something astonishing, a miracle*, pl. תַּמְהוּן Dan. 3:32, 33; 6:28.

תַּמְהוּן m. *astonishment, terror*, Deut. 28:28 (with the addition of לָקַב). Zec. 12:4.

תַּמְמוֹ [Tammuz], pr. n. of a Syrian god, Adonis (אֲדוֹן) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of

every year (called תַּמְמוֹ beginning at the new moon of July), Eze. 8:14. As to the Syrian festival, see Lucian, De Dea Syra, § 7, seqq.; also Selden, De Dis Syris, ii. 31, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תָּמוּ is not found in the Phœnicio-Shemitic languages; it may be that תַּמְמוֹ is for תַּמְמוֹ from the root קָוָה denoting *fear, concern*.)

תָּמָל adv. *yesterday*, i. q. אֶתְמָל (which see). It is often joined with שֶׁלֹּשֶׁם the day before yesterday, which see. Job 8:9, תָּמָל אֶתְמָל "we are of yesterday," for אֶתְמָל תָּמָל. (The etymology is obscure. Many take תָּמָל for the primary form, whence with Aleph prosthetic אֶתְמָל; but the root תָּמַל and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare שָׁמַל, so that time past might be regarded as obscure, hidden; compare עוֹלָם from the root עָלַם. But still I prefer to regard the primary form to be אֶתְמָל 1 Sam. 10:11, for אֶתְמָל *before, formerly*, whence by aphæresis תָּמָל.)

תְּמוּנָה f. (from the root מָנָה)—(1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תְּמוּנָה לְעֵינַי "a (certain) appearance (passed) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16, 23, 25.

תְּמוּנָהּ f. (from the root מָנָה Hiphil, to exchange)—(1) *exchange*, especially in buying and selling, *barter*, Ruth 4:7; Job 15:31. Hence *what is exchanged*. Job 28:17, וְתְמוּנָתָהּ כְּלִי כֶסֶף "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 33.

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, כִּחַל תְּמוּנָתוֹ וְלֹא יַעֲלֶם "as something to be restored, in which one does not rejoice."

תְּמוּתָהּ f. (from the root מוּת death, only in this phrase בֶּן-תְּמוּתָהּ "a son of death," i. e. *demned to death*," Ps. 79:11; 102:21.

תָּמָח (Samarit. "laughter"), [Thamah], pr. n. Ezr. 2:53; Neh. 7:55.

תָּמִיד m.—(1) subst. *perpetuity, continuance* (so called from proceeding, going on, root מָדַד, compare עָרַד from the root עָרָה and רָוָה from רָוָה). In genit. put after other substantives it is used as an adjective (compare קָרֵשׁ No. 1), as אֲנָשֵׁי תָמִיד "men

of continuance," i.e. hired for continuous work, Eze. 39:14; עולת התמיד a continual burnt-offering, i.e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. התמיד the continual bread, i. q. לחם ליום Nu. 4:7.

(2) for עולת התמיד Dan. 8:11, 12, 13; 11:31.

(3) adv. continually, Ps. 16:8; 25:15; 34:2.

תמים m. תמימה f. adj. (from the root תמם)—

(1) perfect, complete, Psalm 19:8; Job 36:4; 37:16.

(2) whole, entire, Lev. 3:9; 25:30; Josh. 10:13.

(3) perfect, whole, sound—(a) free from blemishes, used of victims, Ex. 12:13; Lev. 1:3.—(b) safe, secure, used of men, Prov. 1:12.—(c) whole, upright in conduct, blameless, Gen. 6:9; 17:1. תמימה the upright of life (in the way), Ps. 119:1. תמים עם אל upright towards God, i.e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by ?). Compare שלם No. 3. Neutr. subst. integrity, Josh. 24:14; Jud. 9:16, 19. So too הלך תמים Ps. 84:12, and הלך תמים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, הנה תמים "give the truth!"

תָּמַךְ fut. יתמך.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and תָּמַךְ Prov. 28:17; 5:5.

(2) to obtain, to acquire, e.g. honour, Proverbs 11:16; 29:23.

(3) to hold fast something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) to hold up, to support, followed by תָּ, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by תָּ Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Ps. 16:5; 17:5.

(5) recipr. to take hold of each other, to hold together, to adhere; Job 36:17, יתמכו ותמכו "cause and judgment follow one another;" compare תמז and לקר Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

תָּמַל see תמול.

תָּמַם fut. יתם, rarely יתום Eze. 47:12; תָּמַם Eze. 24:11; 1 pers. once יתם for יתם Ps. 19:14; plur. יתמו Deu. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by תָּ to leave off, Josh. 3:17; 4:1, 11; 5:8; more often intrans. to be completed, finished, 1 Kings 6:22; 7:22; תָּמַם עַד unto their finishing, i.e. wholly, altogether, Deu. 31:24, 30. (Arab. تَمَّ id. The pri-

mary idea, as I judge, is in shutting up, closing. Germ. abschließen, abgeschlossen [תָּמַם], compare the kindred roots תָּמַם, תָּמַם, and the same primary idea in the syn. בָּלָה.)

(2) to be finished, ended, especially used of time, Gen. 47:18 (initio). Ps. 102:28, יתמו לא "thy years shall have no end;" Eze. 47:12, יתום פִּרְיוֹ "whose fruit shall never cease."

(3) to be consumed, spent, i. q. בָּלָה No. 3, Gen. 47:18; to be come to an end, Num. 32:13, עַד-תָּמַם "until all that generation was consumed;" Josh. 5:6; Jer. 27:8; עַד-תָּמַם 1 Ki. 14:10, and תָּמַם עַד Deu. 2:15; Josh. 8:24, until they were destroyed, i. q. עַד-בָּלָה; see בָּלָה No. 3.

(4) to be complete.—(a) in number, 1 Sa. 16:11, הֲתָמּוּ הַבָּנִים "are all the children here?" Nu. 17:28.—(b) in mind, heart, to be upright, Ps. 19:14; compare תָּמַם, תָּמַם.

NIPHAL, only in fut. pl. יתמו to be consumed, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPIL תָּמַם (once inf. תָּמַם for תָּמַם Isa. 33:1), fut. יתם.—(1), i. q. Kal No. 1, but only causat. to complete, to perfect, e.g. flesh (i.e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) to finish, to leave off; Isa. 33:1, תָּמַם שָׁרְדִי "when thou cease to be a spoiler." Causat. to cause to leave off, followed by תָּ to remove from any one, Eze. 22:15.

(3) to make whole, to complete.—(a) a number, Dan. 8:23, בָּרָתָם הַפְּשָׁעִים "when sinners shall have completed," sc. the number of their sins. Dan. 9:24 קרי; hence, to pay out (money), i. q. שָׁלַם 2 Ki. 22:4.—(b) used of a way, manner of life; Job 22:3, כִּי תָמַם דְּרָכֶיךָ "if thou live uprightly."

HITHPAEL, תָּמַם to act uprightly with any one, followed by עִם Ps. 18:26.

Derivatives, תָּמַם, תָּמַם, תָּמַם, תָּמַם.

תָּמַן see תָּמַן.

תָּמַנָּה ("a part assigned"), with ה local תָּמַנָּה [Timnah, Timnath], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given to the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תָּמַנִּי Jud. 15:6.

תָּמַנִּי see תָּמַן.

תָּמַנָּה see תָּמַנָּה.

תָּמַנָּה ("restraint," concr. "restrained," sc. from intercourse with men), [Timna], pr. n. of a

concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

תמנתה see תמנה.

תמנת הרים [Timnath-heres], ("portion of the sun"), Jud. 2:9, or more correctly תמנת-סרה [Timnath-serah] ("abundant portion"), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

תמס m. (from the root תסס, a melting, liquefaction, Ps. 58:9. Compare under תכלול.

תמר an unused root, which seems to have had the power to be or stand erect (perhaps kindred to תמר, for verbs פל and פל are often of the same power, especially in Arabic). Arab. تمر Conj. XI. rigit hasta, membrum virile; تمر palm-tree, and تاوردة a tower. As to the usage of the Talmudists, see תימרה.

Derivatives, תמר, תמורה, תימרה, תמרור No. II., compare תמר.

תמר m. — (1) a palm-tree, Phoenix dactylifera (Arab. تمر id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:27. עיר התמרים the city of palm-trees, see under עיר.

(2) [Tamar], pr. n. — (a) of a town situated in the southern borders of Palestine, Ezekiel 47:19; 48:28. — (b) i. q. תמר Palmryra (which see), 1 Ki. 9:18 כתיב. — (c) f. — (a) the daughter-in-law of Judah, Genesis 38:6. — (β) a daughter of David, 2 Sam. 13:1. — (γ) a daughter of Absalom, 2 Sam. 14:27.

תמר m. a palm-tree, hence a column (compare תימרה). Jer. 10:5.

תמורה pl. תמרים Eze. 41:18, and תמורות 1 Kings 6:29, 32, 35; Eze. 41:18, 19, an artificial palm-tree, as an architectural ornament.

תמרים m. pl. תמרים (from the root תמר) — (1) purifications, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. precious ointments used by them, Esth. 2:3, 9.

(2) metaph. remedy, cleansing, by which any man is corrected and amended. Prov. 20:30 קרי.

I. תמרים m. plur. (from the root תמר) bitterness, e. g. תמרים בכי bitter weeping, Jer. 31:15, 6:26 Adv. bitterly, Hos. 12:15.

II. תמרים masc. plur. upright columns, as way-marks, Jerem. 31:21; from the root תמר which see.

תמריק i. q. תמריק Pro. 20:30 כתיב.

תן or תין only in plur. תנים and תינים m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence תנים Ps. 44:20; and תנים Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be great serpents, as if it were the same as תנין, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word jackal, wild dog, so called from its cry (elsewhere Hebr. תנין plur. תנים), compare Arab. تنان wolf, both from the root תנן No. 2.

תנה see under תנה.

תנה TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are תנן which see, תנן, תנן). Hosea 8:10, תננו בנות, "although they distribute gifts (or hire) among the peoples," where others read תננו from the root תנן. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, תנו לה "praise her;" to which, in the other hemistich, there answers ויהלילה).

PIEL, to praise, to celebrate, followed by an acc., Jud. 5:11; followed by ל 11:40. (Aram. תני, תני, i. q. תני to narrate. Arab. تنى IV. to celebrate with praise, prop. to utter voice.)

HIPHI'L, i. q. Kal. Hos. 8:9, תני אהבים, "Ephraim has hired loves."

Derivatives, תנה, תנה, and pr. n. תנה, תנה.

תנה Chald. i. q. Heb. תנה to repeat, whence תנה, תנה.

תנה only plur. תנות fem. Mal. 1:3; according to LXX., Syr., habitations. The same is the meaning of Arab. تنا, from the root تنا to remain, to inhabit, the third radical of which, is sometimes lost, whence تني inhabitant, for تني. Thus תנות may be for תנות (Dag. forte euphon.) תנות compar

מקלח for מקלח and מקשה for מקשה, unless it be deemed better to assign to the root תנן the power of the verb תנא. Others take it i. q. תנא jackals.

תנואה f. (from the root נוא) *alienation* (of God from men), see the root No. 2, Num. 14:34; hence *enmity*. Job 33:10, יִמְצֵא תִּנְאוֹתַי עָלַי יִמְצֵא "behold! he seeketh enmities against me." Compare Arab. *waḥḥa* Med. Waw, to rise up hostilely against any one.

תנובה fem. (from the root נב) *produce, fruit*, Deu. 32:13; Jud. 9:11; Lam. 4:9.

תנוף m. *extremity* (from the root תנף), with the addition of תֵּן *tip of the ear, lobe of the ear*, Ex. 29:20; Lev. 8:23, 24; 14:14.

תנומה fem. (from the root נמ) *a being asleep, sleep*, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

תנופה f. (from the root נפ) *waving, shaking* —(a) of the hand, as a gesture of threatening, Isaiah 19:16.—(b) of sacrifices before Jehovah, a particular rite in offering, as to which, see תניף No. 1, d. תנופה the breast of waving, i. e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. תנופה Ex. 38:24.—(c) i. q. *tumult*, Isaiah 30:32, מלחמות תנופה "wars of shaking," tumultuous wars.

תנור m. (fem. perhaps, Hos. 7:4) *an oven, a furnace*. Arab. *tanūr* (compounded of the unused תן a furnace (from the root תנן No. II) and נור fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's *Bibl. Archæol.* vol. i. 1, p. 213, and 2, page 182. Beckmann's *Beiträge zur Geschichte der Erfindungen*, vol. ii. p. 419; compare Schneider and Passow. *Lex.*, v. *κλίβανος*.

תנחומות fem. plur. (from the root תחם) *consolations*, Job 15:11; 21:2.

תנחומים m. pl.—(1) *consolations*, Isa. 66:11; Jer. 16:7.

(2) *pity, mercy*, Ps. 94:19.

תנחומת ("consolation"), [*Tanhumeth*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

תנין sing. Ezek. 29:3, *a great serpent, a sea monster*, i. q. תנין (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar

with the plur. תנינים, but in this neglected the etymology.

תנין pl. תנינים m. Arab. *ṭanīn* (from the root תנן No. 1).—(1) *a sea monster, a vast fish*, Gr. *κῆτος*, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is תנין, which see, for תנין), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare תנין.

תנין Ch. *second*, Dan. 7:5, from the root תנה to repeat. Compare תנין. Hence—

תנינית adv. *again*, Dan. 2:7.

תנך an unused verb. Syr. *Ethpeal, to fail, to leave off*. Hence תנך.

I. תנן an unused verb, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is—

(1) prop. to *EXTEND*; compare in the Phœnicio-Shemitic languages, *Æth.* *ṭān*: length, תנן and תנה to give, prop. to stretch out the hand (compare תנן, יתן, to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanscr. *tan*, Gr. *τείνω*, *ταύω*, *τίταινω*, Lat. *tendo* (compare Dissert. Lugdd. ii. 852); whence *tenuis* (Sanscr. *tanu*), Goth. *thanjan*, Germ. *beñnen*, with many words which have affinity with these, as the old High Germ. *zanna*, fir tree. Hence תנין vast fish (*κῆτος*), so called from the length to which it extends, compare *ταύια* (from *τείνω*) a long fish, *tænia*.

(2) It is applied to *contention in running*, as being done with outstretched neck, like the Gr. *τάρυσμι*; hence תנין jackal, so called from its swiftness in running.

II. תנן Syr. and Ch. *to smoke*. Hence תנן for תנן furnace, and תנן from תנן and נור. [Compare the Welsh, *tan*, *fire*.]

תנשמת f.—(1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochart (*Hieroz.* t. 1, p. 1083), *the chameleon* (from the root תנשם to breathe), from its having been supposed by the ancients to live wholly by inhaling air (Plin. viii. 32). LXX., Vulg. *talpa Saad. lizard*.

(2) Lev. 11:18; Deut. 14:16, an unclean, aquatic bird, LXX. *πορφύρεον*, i.e. *ardea purpurea*. Vulg. *cynus*.

תַּעֲב not used in Kal (compare **תָּאֵב** No. II).

PIEL תַּעֲב—(1) TO ABHOR, TO ABOMINATE, Deut. 7:26; Job 9:31; 19:19; Ps. 5:7; Isa. 49:7.

(2) causat. *to cause to be abhorred, to occasion horror* to any one, Isaiah 49:7, **תַּעֲבֵנוּ** "who causeth abhorrence to the people," who is held in abomination by the people.

(3) *to make abominable*, Eze. 16:25, see Hiphil.

HIPHIL תַּעֲב, *to make abominable, shameful*, Ps. 14:1. **תַּעֲבֵנוּ** עליהם "they have basely done their deed," they acted shamefully; hence without עליהם id. 1 Kings 21:26; Ezekiel 16:52. Compare השחית, הרע.

NIPHAL תַּעֲב, pass. *to be held in abomination, to be detestable*, 1 Ch. 21:6; Job 15:16.

Derivative, **תַּעֲבָה**.

תַּעֲוָה fut. **יִתְעַו** apoc. **יִתְעַו**—(1) TO ERR, TO WANDER, TO GO ASTRAY. (Aram. **ܬܥܐ** Arabic

طغى id., of very rare occurrence are, **תָּעַי** to pass away, and **תָּעַי** to perish). Ex. 23:4; Job 38:41; followed by **בְּ** of place, Gen. 21:14; 37:15. Followed by an acc. *to wander through or over*, metaph. used of palm branches, Isa. 16:8. It is used also—(a) of drunken men who go astray through drink. Isa. 28:7, **תַּעֲוֵי כֹהֵן הַשֹּׁכֵר** "they go astray through strong drink;" and by a figure taken from drunken men, Isa. 21:4, **תַּעֲוֵי לִבִּי** "my heart reeleth."—(b) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Eze. 48:11; compare **תַּעֲוֵי לִבִּי** Ps. 95:10; **תַּעֲוֵי רִיחַ** Isa. 29:24; followed by **בְּ** e.g. from the precepts of God, Ps. 119:110; compare Prov. 21:16; followed by **יְהוָה** Ezekiel 44:10, 15; followed by **מֵאֲחֵרֵי יְהוָה** from worshipping God, Eze. 14:11. Compare Chald. **תַּעֲוָה** which is specially: to be addicted to the worship of idols, to be a heretic.

(2) i. q. **אָבַר** "to perish," Prov. 14:22; compare above, Arab. **تَغى**.

NIPHAL תַּעֲוָה, *to wander* (pr. to be made to wander), Isa. 19:14. Metaph. *to be deceived, to err* in a moral sense, Job 15:31.

HIPHIL תַּעֲוָה, fut. apoc. **יִתְעַו**—(1) *to cause to err*, Job 12:24; Ps. 107:40; Jerem. 50:6, a drunken man, Job 12:25. Metaph. *to cause a people to wander* from virtue and piety to impiety, Isa. 3:12; 9:15;

and the worship of idols, 2 Ki. 21:9; followed by **וְ** Isa. 63:17.

(2) intrans. *to err* (pr. to cherish error), Jerem. 42:20 קרי Prov. 10:17.

Derivative, **תַּעֲוָה** and—

תַּעֲוָה ("error") [*Tou*], pr. n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called **תַּעֲוִי** [*Toi*], 2 Sa. 8:9, 10.

תַּעֲוָה f. (from the root **עָוָה** Hiphil, No. 1, c), *law*, Isa. 3:16, 20 (where it is joined with **תִּלְוָה**), also for *custom*, like a law which must be kept, Ruth 4:7. Compare **חָק** letter d.

תַּעֲוִי see **תַּעֲוָה**.

תַּעֲלָה f. constr. **תַּעֲלָת** (from the root **עָלָה**, like **לָאָה** which see, from the root **לָאָה**).

(1) *a channel*, 1 Kings 18:32, *a water-course*, Isa. 7:3; 36:2; Ezekiel 31:4. Poet. Job 38:25, **מִי־פָלַג לְשִׁטְףָה תַּעֲלָה** "who hath divided channels for the rain?" i. e. who has caused the rain to flow down from all parts of heaven?

(2) *a plaister, bandage, put on a wound*. Jer. 30:13; 46:11 (compare **תַּעֲלָה** **אַרְבָּה**).

תַּעֲלָלִים m. pl.—(1) *petulances* ["childishness"], and poet. for concr. *one petulant, a boy, a child*, i. q. **עָלָל** Isaiah 3:4. Root **עָלָל** No. 2.

(2) *vexation, adversity*, Isaiah 66:4. See the root Poel, No. 3.

תַּעֲלָמָה f. (from the root **עָלַם**), *something hidden*, Job 28:11. Plur. Job 11:6; Ps. 44:22.

תַּעֲנוּג Prov. 19:10, plur. **יָם** Cant. 7:7, and **וְ** Eccl. 2:8 (from the root **עָנַג**), *delight, delicate life*, Mic. 2:9; Prov. 19:10; Mic. 1:16, **בְּנֵי תַעֲנוּג** "the sons in whom thou delightest:" specially *pleasure, sexual desire*, Cant. 7:7; Eccl. 2:8.

תַּעֲנִית f. affliction of one's self, *fasting*, Exr. 9:5. See **עָנָה** No. 3.

תַּעֲנִיד and —

תַּעֲנִיד ("sandy soil," from the root **עָנַד**) [*Taanach, Tanach*], pr. n. of a royal city of the Canaanites, Josh. 12:21, situated in the tribe of Issachar, but allotted to Manasseh, Jud. 1:27; 5:19; 1 Ki. 4:12.

תַּעַע not used in Kal.

PIEL תַּעַע TO MOCK, TO SCOFF, Gen. 27:12, pr. *to stammer* (compare **לָעַע**), compare Arab. **تَعَع**

I. II. to stammer, to slip with the tongue in speaking, *تَفْطُ* a stammering.

HITHPALEL, to scoff at, followed by פ 2 Chron. 33:16.

Derivative, תַּעֲצוּמִים.

תַּעֲצוּמִים f. pl. *strength*, Psalm 68:36, from the root עָצַם.

תַּעַר m. (f. Isa. 7:20?) with suff. תַּעֲרִי pr. *making naked, emptying* (for תַּעֲרָה from the root עָרָה)—(1) a razor (pr. a naked thin plate, for making the skin bare), Nu. 6:5; 8:7; Isaiah 7:20. תַּעֲרֵי הַפֶּסֶק a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) the sheath of a sword (perhaps so called from emptiness, see the root Piel, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

תַּעֲרִיבָה f. *surety, security*, from the root עָרַב No. I, 3. 2 Ki. 14:14, תַּעֲרִיבָה בְּנֵי תַּעֲרִיבָה hostages given as sureties.

תַּעֲרִיעִים m. pl. *mockings* (root תַּעַע), Jerem. 10:15; 51:18; where idols are called תַּעֲרִיעִים תַּעֲרִיעִים Jerome *opus risu dignum*; more correctly, work of mockery.

תֶּמֶל m. plur. תַּמִּים (from the root תַּמַּם)—(1) a drum, timbrel (Arab. *دَف*, whence the Spanish *adduffa*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's Travels, vol. i. p. 181.

(2) Eze. 28:13, the bezel or hollow in which a gem is set; compare נֶקֶב.

תַּפְאֲרָה f. often absol. and const. תַּפְאֲרָתָא with suff. תַּפְאֲרָתוֹ (from the root תַּפַּאֵר)—(1) ornament, splendour, Exod. 28:2, 40; Isa. 3:18; 52:1, תַּפְאֲרָתָא "thy splendid vessels," Ezekiel 16:17. Proverbs 28:12, תַּפְאֲרָתָא רַבָּה תַּפְאֲרָתָא "when the righteous exult there is great splendour," i. e. the citizens walk in splendid array.

(2) glory, Judges 4:9, שֵׁם תַּפְאֲרָתָא "glorious name," Isa. 63:14; also *glorying*, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the ark of the covenant, as the seat of the divine majesty, Ps. 78:61. Compare עֶז No. 3.

תַּפּוּחַ m.—(1) an apple (so called from its scent; root תַּפַּח compare Canticles 7:9), Proverbs

25:11; also an apple tree, Cant. 2:3; 8:5. (Arab. *تَفْاح* an apple, not only a common one, but also the lemon, citron, etc.)

(2) [Tappuah], pr. n. ("a place fruitful in apples").—(a) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(b) on the confines of Ephraim and Manasseh, Josh. 16:8.—(c) m. 1 Ch. 2:43.

תַּפּוּצָה (from the root פוּץ) *dispersion*, Jerem. 25:34 (but some copies read תַּפּוּצוֹתֵיכֶם), see פוּץ Tiphel, p. DCLIX, B.

תַּפְּנִיִּים m. pl. *cookings, pieces cooked*, from the root פָּנָה, to cook, of the form תַּפְּנִיָּה, with נ formative, like קִצְוִן from קָצָה. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried פְּתִיחַ פְּתִיחַ as cookings of meat offerings in pieces," i. e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see Lehrs. p. 810.

תַּפֵּל an unused root—(1) Arah. *تَفَّل* to spit, to spit out, Med. E., to be insipid, unseasoned (compare תַּפְלִיּוֹת Job 6:6), Ch. to be unsalted. Hence תַּפֵּל, תַּפְלָה.

(2) to glue or stick on (pr. with spittle?), like the Ch. *تَفَّل* (comp. Heb. *תַּפֵּל*). Hence תַּפֵּל No. 2, lime, cement.

תַּפֵּל m.—(1) unsalted, unseasoned, Job 6:6; metaph. insipid, foolish, false, Lam. 2:14. See תַּפְלָה.

(2) lime, with which a wall is covered, cement, Ezekiel 13:10, seq.; Eze. 22:28, in both places contemptuously; see the etymology (Arab. *طِفَال* and *طِفَال*, Ch. *טפיל* id.).

תַּפֵּל ("lime," "cement"), [Tophel], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called *Tūfīleh* الطفيلة Rob. ii. 570.]

תַּפְלָה f. unsavouriness; hence something silly, foolish, and even impious (compare נָבֵל), Job 1:22; 24:12; Jer. 23:13.

תַּפְלָה f. (from the root פָּלַל Hithp.).—(1) intercession, deprecation for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) entreaty, supplication, prayer, Psal. 4:2;

3:10; 109:4, וְאֵי תִפְלֶה poet. for "but I pray;" verse 7, תִּפְלֶה נְהַל Neh. 1:6, to pour out prayers. In the sense of prayer תִּפְלֶה stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called תִּפְלוֹת דָּוִד [?]. There is a similar use of the verb תִּפְלֶה 1 Sa. 2:1.

תִּפְלֶה fem. (from the root תִּפְלַץ Hithp.), *terror, fear*, Jer. 49:16.

תִּפְסַח ("passage," "crossing," from the root תִּפְסַח, [Tiphсах], pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4; Arrian, Exped. Alex. ii. 13; iii. 7; Strabo, xvi. p. 1082); 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

תִּפֵּץ TO STRIKE, specially a timbrel, Ps. 68:26. (Arab. ذف. Of the same stock is τύπτω (τύπ-ω); Sanscr. *tup*, to smite, to kill; whence *τύμπανον*, i. q. *ῥα*.)

POEL, to beat (the breast), followed by עַל Nah. 2:8.

Derivative, תִּפֵּץ.

תִּפַּר TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

PIEL, id. Eze. 13:18.

תִּפֹּשׁ fut. יִתְפֹּשׁ.—(1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with בְּבִגְדֵי by the garment). 1 Ki. 18:40, אִי יִתְפֹּשׁ Isa. 3:6; any thing, followed by אִי Deu. 9:17. Hence to take men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used יִתְפֹּשׁ Pro. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. *fid* an dem Namen Gottes vergreifen (compare בָּשָׁח in the former hemistich).

(2) to hold, as a city, Jerem. 40:10; hence, to handle, to wield, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Eze. 27:29; the harp, Genesis 4:21. Figuratively, to handle the law (as a priest), Jer. 2:8.

(3) to inclose in gold (in Gold fassen), to overlay. Part. pass. מְפֹשֵׁת overlaid with gold, Hab. 2:19; compare מְפֹשֵׁת No. 5, 6.

NIPHAL, pass. of Kal No. 1, to be taken hold of,

Num. 5:13; to be taken, used of men, Psalm 10:2 Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, to take hold on, Proverbs 30:28.

תִּפֹּחַ f.—(I) prop. *spittle* (from the root תִּפֹּחַ); hence *that which is spit upon*; Job 17:6, תִּפֹּחַ לְפָנַי "I am become as one in whose face they spit," i. e. the most base and despised of mortals; comp. *ῥακῦ*, Matt. 5:22, i. e. *ῥακῦ* from the root תִּפֹּחַ to spit out.

(II) With the art. תִּפֹּחַ pr. n. of a place in the valley of the sons of Hinnom (see page CLXVIII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; תִּפֹּחַ Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, תִּפֹּחַ is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolaters themselves. I prefer therefore (with Noldius in Vind. p. 948, Lorschach, and others), to take תִּפֹּחַ as i. q. תִּפְתֹּחַ (which see), and as signifying *place of burning* (the dead), and even *place of graves*.

תִּפְתֹּחַ Isa. 30:33, *place of burning, place of burning and burying dead bodies*, a word of Assyrio-Persic origin, comp. *تفتن* (read *toften*), *تفتن* to burn, Gr. *θάπτειν*, fully, *πυρὶ θάπτειν*, to burn (a dead body,) hence to burn. Even the form of the Hebrew word indicates a foreign origin.

תִּפְתִּי Chald. plur. emphat. *lawyers, persons learned in the law*, Dan. 3:2, 3. (Arab. Conj. IV.

افتی to give an answer concerning the law, whence

المتفتي Mufti, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 828) explains it, governors of provinces, from *مفتي*, level region. Theod. *οἱ ἐπ' ἐξουσιῶν*. Vulg. *praefecti*.

תִּקַּח an unused root, Arab. *تقى* to fear, *take heed*, see pr. n. *تقاه*.

["תִּקְוָה [Tikvath], pr. n. m. 2 Ch. 34:22 קרי "from the root קָוָה.]

תִּקְוָה fem.—(1) i. q. קו a rope, Josh. 2:18, 21; from the root קָוָה No. I.

(2) *expectation, hope* (from קָוָה to expect. Ru. 1:12; Job 5:16; 7:6; Zec. 9:12, תִּקְוָה "the

captives cherishing hope." As to the words, Job 6:8, see ! note, p. CCXXXV, B.

(3) [Tikvah], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תִּקְוָה; תִּקְוָה (obedience, from the root יָקַח).

תִּקְוָה f. the ability of standing and resisting, Lev. 26:37; from the root קָם No. 2, a.

תִּקְוָה m. i. q. מִתְקַדֵּם one who rises up, an adversary, Ps. 139:21.

תִּקְוָה ("pitching," sc. of tents), [Tekoa, Te-koah], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (מִדְבָּר) 2 Chr. 20:20; compare 1 Macc. 9:33, 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεκωέ, 1 Macc. 9:33. Relandi Palæstina, p. 1028. Ruins are still found there, bearing the ancient name (Legh, in Macmichael's Journey, p. 196.) [Gent. noun תִּקְוָה 2 Sam. 14:4; 1 Chr. 11:28; Neh. 3:5.]

תִּקְוָה f. (from קָם i. q. נָקַח No. 3) circuit, as of the sun, Psalm 19:7; hence the course of time, of season, 1 Sa. 1:20. לְתִקְוַת הַשָּׁנָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where ? is not found.

תִּקְוָה m. adj. strong, mighty, Ecc. 6:10.

תִּקְוָה m. Chald. — (1) hard, Dan. 2:40, 42.

(2) strong, mighty, Dan. 3:33; from the root יָקַח.

תִּקְלָה Chald. to weigh, i. q. Hekr. שָׁקַל Part. pass. תִּקְלָה for תִּקְלָה weighed, Dan. 5:25.

PEIL, pret. weighed, Dan. 5:27.

תִּקֵּן TO BE, OR BECOME STRAIGHT (kindred to תָּקַן), a word of the later Hebrew, used in Chaldee and Talmudic. Ecc. 1:15.

PIEL, to make straight, Ecc. 7:13; to dispose rightly (proverbs), Ecc. 12:9.

תִּקֵּן Chald. id. HOPHAL (inflected in the Hebrew manner), to be set up, restored, Dan. 4:33.

תִּקֵּן—(1) TO STRIKE, TO SMITE, especially with כַּף to clap the hands, as done—(a) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by עַל Nah. 3:19.—(b) in becoming surety, Pro. 17:18; 22:26; followed by לְ for any one, Pro. 6:1. Without כַּף id., Pro. 11:15.

(2) to fix, by smiting, to drive in (einförlagen), as a nail, Jud. 4:21; Isaiah 22:23, 25; to fix anything

with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תִּקַּע אֶהָל to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); to thrust, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even to cast (into the sea), Ex. 10:19.

(3) תִּקַּע בְּשׁוֹפָר Nu. 10:3, 4, 8; and שׁוֹפָר Ps. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:6, 7, to blow, a trumpet (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. ضرب البوق); as to the difference of this from הִרְעִיעַ and הִרְעִיעַ to sound an alarm, see הִרְעִיעַ p. DCCCLXII, B.

NIPHAL—(1) reflex. of Kal No. 1, b, Job 17:3, יִתְקַע מִיְּהוּא לְיָדִי "who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. תִּקְוָה, and—

תִּקַּע m. Ps. 150:3, sound of a trumpet.

תִּתְקַן TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; to assail, Ecc. 4:12 (compare Ch., Arab. تَغَف to conquer, to overcome).

Derivatives, תִּתְקַן, תִּתְקַן.

תִּתְקַן Ch. to be, or become strong, mighty, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, to make strong, to confirm, Dan. 6:8.

Derivative, תִּתְקַן.

תִּתְקַן m. strength, power, Est. 9:29; 10:2; Dan. 11:17.

תִּתְקַן m. Chald. emphat. state תִּתְקַן id. Dan. 2:37; 4:27.

תִּתְקַן turtle dove, see תִּתְקַן No. I.

תִּתְקַן (perhaps i. q. תִּתְקַן "reeling"), [Tar-alah], pr. n. of a town of the Benjamites, Josh. 18:27.

תִּתְקַן f. offspring, progeny, used contemptuously of base persons, Num. 32:14.

תִּתְקַן f. (from the root רָבָה), interest, usury, i. q. מִתְקַן, which see, Lev. 25:36; Pro. 28:8; Eze. 18:8, seq.

תִּתְקַן Tiphel denom. from רָבָה, רָבָה, which see.

תִּתְקַן Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Eth. id.

As to the origin of this quadrilateral, see נָגַם No. 3. Part. pass. קִתְרָגִים *translated*, Ezr. 4:7.

תִּרְדָּמָה f. (Tzere impure, from the root דָּרַם), *deep sleep*, Genesis 2:21; 15:12; 1 Sam. 26:12; אַסֵּד of very great inertness, Isa. 29:10; Proverbs 10:15.

תִּרְהָקָה *Tirhakah*, pr. n. of a king of Æthiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; Τεράκων of Strabo (xv. 1, § 6), Τάρκος or Ταράκος of Manethon (ap. Syncellum, v. Routhii Rell. Sacrae, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Alienstein, Graphische Darstellungen aus der alten Geschichte, i. 98.

תְּרוּמָה (from the root רָוַם) f.—(1) *an oblation, offering, gift*, Pro. 29:4; אִישׁ תְּרוּמֹת “(a judge) who loves gifts;” especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence שְׂדֵי תְרוּמֹת 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully תְּרוּמַת־דָּד Deut. 12:11, 17, and תְּרוּמַת־הֶהָרָה Ex. 30:14, 15. See הָרִים No. 3.

(2) *a heave-offering*, compare תְּנוּפָה Ex. 29:27; תְּנוּפָה שׁוֹק the heave-shoulder; Lev. 7:34, etc. [But see Thes. p. 1276.]

תְּרוּמָה i. q. תְּרוּמָה No. 2, Eze. 48:12.

תְּרוּעָה f. (from the root רָוַע)—(1) prop. *tumult, loud noise*, specially—(a) *joyful noise, rejoicing*, Job 8:21. הֲרִיעַ תְּרוּעָה 1 Sa. 4:5; Ezr. 3:11, 13, תְּרוּעַת, joyful acclamations with which the people receive the king, Num. 23:21.—(b) *a warlike cry, cry for battle*, Am. 1:14; Jer. 4:19; 49:2, הֲרִיעַ תְּרוּעָה to raise a war-cry, Josh. 6:5, 20.

(2) *the sound of a trumpet*, Lev. 25:9. יוֹם תְּרוּעָה the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. זִבְחֵי תְרוּעָה sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

תְּרוּפָה f. *medicine*, Vulg. *medicina*, LXX. ὑγίεια, compare Apoc. 22:2, ὑγιαίνω. Prop., as I suppose, *medical powder*, from the root רָפָה to make small. Others attribute to this root the signification of healing, taken from רָפָא Eze. 47:12.

תִּרְזָה an unused verb, to be hard, dry, תִּרְזָה hard-ness, and firmness. Hence—

תִּרְזָה f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. ἀγροβάλανος. Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

תִּרְחָה an unused root, Ch. *to delay*; whence—

תִּרְחָה [Terah, Tara], pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:27.—(b) of the father of Abraham, Gen. 11:24; Josh. 24:2.

תִּרְחָנָה [Tirhanah], pr. n. m. (of doubtful signification), 1 Ch. 2:48.

תִּרְיָן Ch. constr. תִּרְיָי *two*. Fem. תִּרְיָיִן Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. שָׁנִים.

תִּרְזָה f. *fraud, deceit*, Jud. 9:31; from the root רָמָה Piel, to deceive.

תִּרְמִית f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in כְּחִיב there is תִּרְמִית).

תִּרְןָ m. *a mast*, Isa. 33:23; Eze. 27:5; also i. q. נִסָּ a banner set as a signal upon mountains, Isa. 30:17. The origin was long doubtful: as תִּרְןָ was a root unknown in the Phœnicio-Shemetic languages. I have no doubt that תִּרְןָ is from the root רָנַן (like תִּרְדָּמָה, from the root דָּרַם, תִּרְחָה, from the root רָחַל), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. אִרְןָ, which see.

תִּרְעָה Ch. i. q. שַׁעַר.—(1) *a gate, mouth*, as of a furnace, Dan. 3:26.

(2) *the gate of the king*, i. e. *the royal court*, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. שַׁעַר Est. 2:19. Arab. باب, Turk. Kapu, used of the court of the Chalifs and Turkish emperors, αἱ θύραι, used of the Persian court, Xenoph. Cyrop., i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. دُور, Arab. دُور entrance, door. To this answers Sanscr. dvāra, whence both the Gr. θύρα, and Lat. fores. Pers. در).

תִּרְעָה Chald. (both Kametz impure, for תִּרְעָה, of the form מִלְכָּה, מִלְכָּת) *a porter, door-keeper*, Ezr. 7:24.

תִּרְעָלָה f. (from the root רָעַל) *reeling, drunkenness*, whence תִּרְעָלָה wine of reeling (prop. wine, which is a reeling, i. e. causes it), Ps. 60:5; and כּוֹס תִּרְעָלָה cup of reeling, Isa. 51:17, 22. See on this metaphor, כּוֹס.

תִּרְאִיתִים [*Tirathites*], Gent. n. from the name of a town otherwise unknown, תִּרְעָה (gate), 1 Chr. 2:55.

תִּרְרָ an unused root, to which, in Syriac, the signification to *inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. **تَرَفَّ**. It is more probable, that in Hebrew it had the same power as the Arab. **تَرَفَّ** to live comfortably, whence **תִּרְרָה** life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, *τέρεσμαι*. Hence—

תִּרְרָם m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Haririi Cons. iii. p. 155, i. q. **תִּרְרָ** **בְּעָלֵי** guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19:13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Eze. 21:26; Zec. 10:2), Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellentiæ?) one statue only appears to be understood.

תִּרְצָה ("pleasantness"), [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 2 Ki. 15:14.

תִּרְשָׁה [*Teresh*], pr. n. Pers. (تَرش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

תִּרְשִׁישׁ (perhaps, "breaking," "subjection," i. e. region subjected, from the root **רָשַׁשׁ**) [*Tarshish*, *Tharshish*], pr. n.—(1) *Tartessus*, *Ταρτησσός* (more rarely, *Ταρτηνον*, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps. 72:10; Isaiah 23:1, 6, 10; 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Eze. 27:12, 25. See Bochart, in Geogr. Sacra, lit. iii. cap. 7, p. 165 seqq.; J. D. Michaëlis,

Spicileg. Geogr. Hebr. Exteræ, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—303. Compare my Comment. on Isaiah 23:1, **אֳנִיּוֹת תִּרְשִׁישׁ**, *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, or returning thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the *topaz* of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by Braur. (De Vestitu Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ex. 28:20; 39:13.

(3) [*Tarshish*], pr. n.—(a) of a Persian prince, Esth. 1:14.—(b) 1 Ch. 7:10.

תִּרְשָׁתָא always with the art. **הַתִּרְשָׁתָא** (comp. Pers. **تَرش** *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*, *gestrenger Herr*, *Gew. Gestrungen*, a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubbabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is **הַפְּחָה**).

תִּרְתָּן *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

תִּרְתָּק [*Tartak*], pr. n. of an idol of the Avites (עֲוִיִּים), 2 Ki. 17:31. (In the Pehlvi language *tarthakh* would be *profound darkness*, or *hero of darkness*.)

תִּשְׁמָת f. (from the root **שָׁם**) with gen. **אֶדְ** a *deposit*, Lev. 5:21.

תִּשְׁמָה f. pl. (from the root **שָׁם** = **שָׁמָה**) *noise*, *tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

תִּשְׁבִּי m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphthali **תִּשְׁבֵּה** or **תִּשְׁבָּה** Gr. **Θισβή**, Tob. 1:2. See Bo-landi Palestina, p. 1035

תִּשְׁבֵּץ m. (from the root שָׁבַץ) *tessellated stuff*; whence כְּתוֹנֶת תִּשְׁבֵּץ *tessellated tunic, made of chequer work*, Ex. 28:4.

תְּשׁוּבָה f. (from the root שׁוּב) — (1) *return*, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) *a reply, an answer*, Job 21:34; 34:36. Compare תָּשִׁיב No. 2, b.

תְּשׁוּעָה f. (from the root שׁוּעַ No. 3). — (1) *deliverance, help, welfare*, Psa. 37:39; 40:11; 71:15.

(2) *victory*, 2 Sa. 19:3; 2 Ki. 5:1. Comp. תְּשׁוּעָה.

תִּשְׁוָקָה f. (from the root שׁוּקַ No. 2), *desire, longing*, Gen. 3:16; 4:7; Cant. 7:7.

תְּשׁוּבָה *gift, present*, 1 Samuel 9:7 (and in the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. נְכִינָה). Root שׁוּב No. I; compare especially Isa. 57:9.

תִּשְׁעִי masc. תִּי fem. *ninth* (from תִּשְׁעַ), Num. 7:60.

תִּשְׁעָ constr. תִּשְׁעָ f. and תִּשְׁעָ constr. תִּשְׁעָ m. *NINE*; also *ninth*, when used of days, as תִּשְׁעָ לַחֹדֶשׁ on the ninth (day) of the month, Lev. 23:32. Pl. תִּשְׁעִים comm. ninety, Gen. 5:9, 17, 30.

תַּתַּנִּי [Tatnai], pr. n. of a Persian governor Est. 5:3; 6:6 (perhaps = دادنی *gift*)

GRAMMATICAL AND ANALYTICAL INDEX.

The numbers of the paragraphs in this Index refer to the tenth edition of Gesenius's Hebrew Grammar (Halle, 1834). [These have been compared and verified in this Translation with the edition, 1842.] In the verbs and nouns here given, prefixes which have no vowel but Sh'va, Vav conversive (וּ), and the article are omitted.

אברך

אָבְרַךְ Eze. 28:16, for אָבְרַךְ 1 fut. Piel, from the root אָבַר the first rad. א being cast away in the Syr. manner, Lehrs. p. 378.

אָבְרָהִי Chald., *fathers*; plur. of the noun אָב.

אָבֹנָא Isa. 28:12, for אָבֹנָא *they will*; in the Arabic manner (see § 44, note 4, Lehrs. 265); Root אָבָה.

אָבֹשׁ see אָבֹשׁ.

אָבִי for אָבִי 1 fut. Hiphil, from the root בָּוֵא 1 Ki. 21:29; Mic. 1:15; Lehrs. 436.

אָבִידָה 1 fut. Hiphil, from the root אָבַד, for אָבִידָה, אָבִידָה § 67, note 1, Lehrs. 377.

אָבִידָה 1 pret. Hiphil, from the root אָבַד No. II. § 52, note 6, Lehrs. 319.

אָבִידָה 1 fut. Hithpaal, from the root אָבַד, with suff. אָבִידָה.

אָבִידָה 2 Sa. 22:43, for אָבִידָה 1 fut. Hiphil, with suff. אָבִידָה, from the root אָבַד, the shortened syllable made long, Lehrs. 145, 369.

אָבִידָה 1 fut. Hithpaal, from the root אָבַד No. 1.

אָבִידָה 1 fut. Hiphil, with suff. אָבִידָה for אָבִידָה, an uncontracted form from אָבִידָה Hiphil, *to praise*, Psalm 28:7; compare אָבִידָה § 52, note 7.

אָבִידָה 1 fut. apoc. from אָבִידָה to be, for אָבִידָה.

אָבִידָה 1 fut. with ה parag. for אָבִידָה from אָבִידָה *to groan*, *to mourn*, Ps. 77:4, § 74, note 4.

אָבִידָה Jerem. 4:19 כְּרִיב; where the קרי, with many copies, has אָבִידָה; some copies have אָבִידָה *I am in pain*; a signification which is required by the context. Those who read אָבִידָה render, with a signification taken from חוּל, *I make (my bowels) to be in pain*. From אָבִידָה and אָבִידָה apparently has arisen the כְּרִיב אָבִידָה, which is scarcely Hebrew.

אָבִידָה Hos. 11:4; 1 fut. Hiphil, for אָבִידָה, אָבִידָה from אָבִידָה, § 67, note 1.

אָבִידָה 1 fut. Hiphil, with ה parag. in the Chald. manner, for אָבִידָה, אָבִידָה, from the root אָבַד § 67, note 1.

אָבִידָה 1 fut. Hiphil, for אָבִידָה from the root אָבַד, § 67, note 1, Lehrs. 378.

אָבִידָה Chald. Ezr. 5:15, imp. Peal, from the root אָבַד a Syriacism אָבִידָה; followed by Makk. אָבִידָה.

אנרע

אָנִי in pause, for אָנִי 1 fut. Kal apoc., for אָנִי from the root אָנָה, Job 23:9.

אָנִי 1 fut. Piel, with suff. for אָנִי from the root אָנָה Gen. 31:39.

אָנִי f., plur. *sisters*; see the sing. אָנִי p. xxix.

אָנִי 1 fut. Hiphil, from אָנִי *I will profane*, Eze. 39:7, a form which should take Dagesh (see § 22, 1); different from אָנִי *I will begin*, Deut. 2:25; Josh. 3:7. Just as אָנִי Nu. 30:3, *to violate* (faith), differs from אָנִי *to begin*, Jud. 10:18; 13:5; Lehrs. 370, 371.

אָנִי 3 pret. plur. Piel, from the root אָנָה Jud. 5:28; compare אָנִי and Lehrs. 170.

אָנִי imp. Aphel Chald., from the root אָנָה to descend.

אָנִי 1 fut. Hiphil, from אָנָה, with ה parag., Jer. 17:18.

אָנִי 1 fut. Hiphil, apoc. for אָנִי from the root אָנָה Hos. 11:4; Job 23:11; compare אָנִי, אָנִי imp. אָנִי.

אָנִי where (art) *thou?* from אָנִי and suff. אָנִי.

אָנִי Ps. 19:14; i. q. אָנִי, which is the reading of many copies, 1 fut. (A) Kal, from the root אָנָה *to be upright*, Lehrs. 52, 366.

אָנִי 1 fut. Kal, from אָנָה, § 66, note 3, Lehrs. 370, 371.

אָנִי 1 fut. apoc. Piel, from the root אָנָה Eze. 43:8.

אָנִי Ex. 33:3; for אָנִי id. with suff., Pathach by omission of Dagesh changed into Segol (compare § 27, 3, 2 a). LXX. *ἐξαναλώσω* σ. Vulg. *disperdam* te. Lehrs. 164, 433.

אָנִי for אָנִי 1 fut. Niphal, from אָנָה. Micah 6:6.

אָנִי for אָנִי 1 fut. Kal, with suff. from אָנָה with Dag. forte euphon. Hos. 3:2; Lehrs. 87.

אָנִי Hos. 4:6; 1 fut. Kal (from אָנָה), with ה parag. and suff. אָנִי; perhaps it would be more correctly pronounced אָנִי. ה paragogic seems on the addition of the suffix to have become אָנִי, just as elsewhere it is changed into אָנִי; see אָנִי. The Arabs also in a fut. antithetic before

suffixes retain the letter A. *أَنْتَ*.

אָנִי pl. from אָנִי *a handmaid*, which see.

אָנִי Chald. for אָנִי *its fruit*, with Dag. resolved, from the noun אָנִי.

אָנִי see אָנִי.

אסערם a Syriac form for אסערם 1 fut. Piel, from קשר, § 23, 2, note 2, Lehrs. 152.

אספם 1 Sam. 15:6; 1 fut. Kal, from אסף; but in 2 Ki. 22:20 the same form is part. Kal.

אספם fut. Kal, from the root יסר § 70, Lehrs. 390.

אפאיהם 1 fut. Hiphil, from פאה with suff. הם.

אפו imp. Kal, for אפו bake ye, Ex. 16:23; from the root אפה, a Syriac form, § 23, 2, note 2.

אפתה, with 1 conversive אפתה 1 fut. Niphal apoc. for אפתה from the root פתה.

אציעה 1 fut. Hiphil, from יצע § 70.

אצק 1 fut. Kal, from יצק -ibid.

אציר 1 fut. Kal, from יצר -ibid.

אקח 1 fut. Kal, from לקח.

אקחה Isaiah 56:12; in some copies, i. q. אקחה 1 fut. Kal, from the root קח; see the following form.

אקראה 1 Samuel 28:15, for אקראה with אה (for אה) parag., Lehrs. 286.

ארה Num. 22:6, imp. Kal, from the root ארר.

ארוםם 1 fut. Hithpael, for אטרומם from the root רום.

ארנוך transposed, for ארנוך 1 fut. Piel, from רנה. Others take רנה to be for רנה; but because of the third rad. נ, I prefer regarding it to be transposed.

אשכם inf. absol. Hiphil, from שכם.

אשר Eze. 3:15; in ואשר כתיב; read ואשר and I beheld, from the root שר.

אשתיו Chald. 3 pret. plur. Kal, for שתי; see שתה.

אתנדע 1 fut. Hithpael, from the root נדע.

אתני imp. Kal, from the root אתה to come, for אתני by a Syriacism, § 23, 2, note 2, Lehrs. 152.

אתנו 1 plur. pret. for the common אתנו we came, from אתה. It imitates the form of verbs לא.

אתקנך 1 fut. Kal, from יתק to tear away, with Nun Epenthet., and suffix.

ב

בהקין 2 Ch. 1:4, for בהקין from הקין (Hiphil of the root הן), ה art. (for relat.) and ב; comp. בהקין 2 Ch. 29:36.

בהרגן Eze. 26:15, for בהרגן inf. Niph. from הרג (Dag. forte implic.) for בהרגן Lehrs. 331.

בהשמה Lev. 26:43, for בהשמה inf. Hophal, from שם to lay waste.

בושםם inf. Poel, from בושם, which see. Others take it as inf. Kal, for בושםם (compare בושםם); but in such forms Cholem is always defective.

בו Zech. 4:10, i. q. בו from בו.

בירוחיך Psalm 45:10, contr. from בירוחיך, with Dag. i. euphon. (Lehrs. 86), for בירוחיך, amongst thy beloved ones, from adj. יקר, fem. יקרה.

במתי plur. constr. from במת or rather במת; see במת p. cxxv, B.

בואו we came, from בוא. 1 Sam. 25:8.

בנותך thy building, for בנותך Ezek. 16:31, an incorrect form, which seems to have sprung from the termination ות, having been taken for plural fem., although this is not really the case here, Lehrs. 463.

בצותיו for בצותיו, see בציה.

ברם Ecc. 3:18, inf. Kal from ברר, with suff. הם.

ברשלי see under ברשלי.

ג

גל imp. גל to roll, Psal. 119:22 (compare Josh. 5:9); but verse 18, the same form is גלה imp. Piel, from גלה.

געט inf. const. Kal, from געט to touch.

גש imp. from גש; but Josh. 3:9 in plur. is found גשו (goshu).

גשת inf. Kal, from גש to approach.

ד

דלל from the root דלל, see page cc, B.

דע imp. for דע.

דעה Prov. 24:14, the same with ה parag. Hence, דעה לנפשך "such (as is honey) know thou wisdom in thy soul." LXX. αίσθησθαι. Lehrs. 286.

ה

הגה regular form, Isaiah 19:6, for הגה, see הגה; Hiphil.

הב imp. from הב.

הבאיש an incorrect form, Isa. 30:5, where the context requires הוביש, which is the reading of 12 MSS. I suspect however that the reading was originally הוביש for הוביש (compare הוביש for הוביש; whence הוביש (from the root הוביש), which afterwards was, as it were, amended by the grammarians, who supplied the vowels of the form הוביש.

הבו Hosea 4:18. If the reading be genuine, it may be for הבו they give (compare הבו for הבו, and הבו they love, they give, for, they love to give. Comp. 1 Sa. 2:3. So Jerome, dilexerunt afferre. But thus the sentence is weak. Perhaps the author wrote הוביהו Conj. Ketaltal (his princes love disgrace), which afterwards written separately is הבו אהב (like הוביהו Isa. 2:20, הוביהו and others); whence may have arisen הבו הוביהו.

הבוק inf. Niphal, from בקק.

הבר inf. Hiphil, from בר.

הגו inf. Poel, from the root הגה.

הגלת for הגלתה 3 f. pret. Hophal, from גלה, in the Aram. manner.

הגלה Hothpael, from the root הגל to be fat.

ההרה inf. Aphel, Ch. from the root ההרה, to periah.

ההרה Ch. Hophal, from the root ההרה.

ההרה Hiphil, from the root ההרה.

ההרה inf. Hophal, from ההרה, for ההרה.

ההרה Ps. 78:63, see ההרה.

הושבותים Zec. 10:6, Hiphil, from **יָשַׁב** for **יָשַׁבְתִּים**, which is also the reading of some copies. This form imitates

the analogy of verbs **עָלָה**, and it seems as if the poet [inspired writer] or copyist had before him the similar word **הַשִּׁיבוּתִים**. Lehg. 464.

הִתַּל from the root **הָתַל**, which see.

הִנְדָּה inf. Aphel, Ch. from **יָדָה** Dan. 5:20.

הִנְדַּמְתִּי pret. Ithpaal, Ch. from **יָדָה**, which see.

הִנְדָּה pret. Hiphil, from **יָדָה**, with a Rabb. flexion.

הִנְדָּה for **הִנְדַּמְתִּי** imp. Hithpaal, from **יָדָה**.

הִנְדָּה Eze. 6:8, inf. Niphal, from **יָדָה**, with a plural suffix ungrammatically put; see **הִנְדָּה**.

הִנְדָּה found three times, Jud. 9:9, 11, 13 (should 1 cease from), incorrectly, as it appears, for **הִנְדָּה** (in Kal) or

הִנְדָּה (by omission of **ה** interrogative), which is the reading of some copies (see J. D. Michaelis), although there are no other traces extant of the conj. Hiphil of this verb.

A similar example apparently is **הִנְדָּה** (wastes, deserts), Eze. 36:35, 38; where we should expect **הִנְדָּה**, and Segol before (**ה**) in **הִנְדָּה** (months, by months); as to which, see Ewald's smaller Gramm. § 127, 2; and a learned writer in Lit. Zeit. Jen. 1830; but neither of them satisfies me in explaining the vowel **o** in **הִנְדָּה**.

הִנְדָּה for **הִנְדָּה** 3 f. pret. Hiphil, *she hid*, Josh. 6:17, with **ה** parag., Lehg. 266.

הִנְדָּה and **הִנְדָּה** pret. and inf. Hiphil, from **הִנְדָּה** Jer. 32:35.

הִנְדָּה inf. Niphal, from **הִנְדָּה** to be profaned, Eze. 20:9.

הִנְדָּה imp. Hiphil, apoc. from **הִנְדָּה** for **הִנְדָּה**, Psalm 17:6; 119:36.

הִנְדָּה Pro. 7:21; 3 fem. pret. Hiphil, from **הִנְדָּה**, with suff. 3 pers.

הִנְדָּה Hothpaal, from **הִנְדָּה**.

הִנְדָּה Chald. pret. Aphel from **הִנְדָּה**.

הִנְדָּה Chald. pret. Aphel, from **הִנְדָּה** Dan. 5:3. Pass. is **הִנְדָּה**.

הִנְדָּה imp. Hiphil apoc. from **הִנְדָּה** to strike.

הִנְדָּה Eze. 21:33, inf. Hiphil, for **הִנְדָּה**. Another is Hiphil, from **הִנְדָּה** Jer. 6:11.

הִנְדָּה pret. Hiphil, from **הִנְדָּה**, with suff. **הִנְדָּה**.

הִנְדָּה pret. Hiphil, from **הִנְדָּה**, with suff. **הִנְדָּה** them.

הִנְדָּה 1 plur. pret. Hiphil, from the root **הִנְדָּה**.

הִנְדָּה pret. Hiphil, from **הִנְדָּה**, with suff. **הִנְדָּה**.

הִנְדָּה 3 fem. pret. Hiphil, from **הִנְדָּה**, of an Aram. form, for **הִנְדָּה**.

הִנְדָּה Job 29:3; see **הִנְדָּה** Hiphil.

הִנְדָּה i. q. **הִנְדָּה** see **הִנְדָּה**.

הִנְדָּה see **הִנְדָּה** or **הִנְדָּה**.

הִנְדָּה for **הִנְדָּה** Job 24:24, Hophal, from **הִנְדָּה**, § 66, 8, Lehg. 371.

הִנְדָּה inf. Niphal, from **הִנְדָּה**, for **הִנְדָּה**.

הִנְדָּה by a Chaldaism, for **הִנְדָּה**, Hiphil, from **הִנְדָּה**, Josh. 14:8, Lehg. 433.

הִנְדָּה Job 17:2, inf. Hiphil, from **הִנְדָּה**, with Dag. forte euphon.

הִנְדָּה imp. Hiphil (of the form B), from the root **הִנְדָּה**.

הִנְדָּה pret. Hiphil (of the form B), from the root **הִנְדָּה**.

הִנְדָּה Hophal, see *ibid*.

הִנְדָּה pret. Aphel, Chald. from the root **הִנְדָּה** to enter which see.

הִנְדָּה inf. Hiphil, by a Chaldaism for **הִנְדָּה**, from **הִנְדָּה**, Isaiah 30:28.

הִנְדָּה Hiphil, from **הִנְדָּה**, Chald. form.

הִנְדָּה imp. apoc. for **הִנְדָּה**, Hiphil, from **הִנְדָּה** to go up.

הִנְדָּה for **הִנְדָּה** Hiphil, for **הִנְדָּה**, § 57, note 4 [§ 62, note 4], Lehg. 170.

הִנְדָּה for **הִנְדָּה** Hophal, from **הִנְדָּה** *ibid*.

הִנְדָּה Lev. 26:15, for **הִנְדָּה** inf. Hiphil. from **הִנְדָּה**.

הִנְדָּה Hithpaal, denom. from **הִנְדָּה**, which see.

הִנְדָּה inf. Hiphil, for **הִנְדָּה**. Lehg. 320.

הִנְדָּה for **הִנְדָּה** with Dagesh forte euphonic (Lehg. 88), from the root **הִנְדָּה**.

הִנְדָּה imp. apoc. Hiph. for **הִנְדָּה**, from **הִנְדָּה** to be much, many.

הִנְדָּה inf. forms, from **הִנְדָּה**.

הִנְדָּה imp. Niphal, from **הִנְדָּה** to be high.

הִנְדָּה imp. Hiphil apoc. from **הִנְדָּה** to hang down.

הִנְדָּה a Chaldee form for **הִנְדָּה**, 3 fem. pret. Hiphil, from **הִנְדָּה**. Lev. 26:34.

הִנְדָּה imp. Hiphil in pause, for **הִנְדָּה**, from **הִנְדָּה**. Isa. 42:22.

הִנְדָּה (hōsham) Hophal, from **הִנְדָּה**, which see. But wherever it occurs, some MSS. and editions have **הִנְדָּה** or **הִנְדָּה**, the latter according to the analogy of **הִנְדָּה** for **הִנְדָּה**.

הִנְדָּה Ps. 39:14, imp. apoc. Hiphil, from the root **הִנְדָּה**, which see; but the same form, Isa. 6:10, is imp. Hiphil, see **הִנְדָּה** to besmear.

הִנְדָּה Hithpaal, from the root **הִנְדָּה**.

הִנְדָּה Hithpaal, from the root **הִנְדָּה**, which see.

הִנְדָּה inf. Aphel, with suff. Ch. from **הִנְדָּה** to return.

הִנְדָּה Hithpaal, from **הִנְדָּה** to confess, to celebrate.

הִנְדָּה imp. Hithpaal apoc. from **הִנְדָּה** to be sick.

הִנְדָּה imp. Hiph. from **הִנְדָּה** to come, for **הִנְדָּה**.

הִנְדָּה Isaiah 33:1, for **הִנְדָּה** inf. Hiphil, from **הִנְדָּה**, with suffix.

הִנְדָּה see **הִנְדָּה**.

הִנְדָּה inf. Hithpaal, for **הִנְדָּה**, from **הִנְדָּה**, in the manner of verbs **הִנְדָּה**.

י

יָנָה for **יָנָה** Pual, from **יָנָה** to commit fornication.

יָנָה for **יָנָה**, see **יָנָה** [see also **יָנָה**].

ח

יָנָה Jud. 5:7 (in many MSS. and editions), for **יָנָה** cease, with Dag. forte euphon. Lehg. 85

החדלתי see above החדלתי.

חוקו Prov. 8:29 (with the accent Tiphcha), for חקו from the root חקק.

חטו and חטאת inf. Kal, from חטא to sin.

חיה Ex. 1:16 (she lives), in pause for חיה, 3 pret. fem. from חי, Dagesh being rejected from the syllable, which is lengthened because of the pause; compare יחיו and יחיו 1 Sam. 2:9 (from יחיו) (from יחיו) (from יחיו), Job 19:23, תענה Ruth 1:13, for תענה. No attention is to be paid to the opinion of those who refer חיה to a

new root חוי = (חי?) חי.

חיות constr. form with ח from חיה animal, for חית, § 88, 3 b, Lehrs. 548, 549.

חפי inf. Piel, with חפה to expect, for חפה.

חלות Ps. 77:11, inf. Piel, from חלה No. I.

חלקי with Dag. euphon. for חלקי plur. constr. from חלק.

ט

טעת inf. Kal, from טע to plant.

י

יאותו fut. Niphal, from יאות to assent; which see.

יאל fut. Hiphil, apoc. from the root יאל to swear.

יאתו fut. apoc. Kal, from יאתה to come, for יאת, יאתה.

יבו 1 Ki. 12:12, for יבוא, fut. Kal, from בוא. Also found 2 Kings 3:24 כתיב, and there, if the reading be genuine, for the plur. יבואו. But the קרי has יבואו they smote.

יבול fut. Kal from בולש, a form peculiar to this verb, Lehrs. 403.

יבשו ויבששו Nah. 1:4, fut. Piel from יבש to be dry, § 68, note 6.

ינה fut. Piel, from ינה No. I., see ibid.

יגל fut. Hiphil, apoc. from the root יגל.

יגר fut. Niph. from the root יגר.

יגא fut. apoc. from the root יגא to fly.

ידי fut. Piel, from ידה to cast, § 68, note 6.

ידכם and ידכן for ידכם, Gen. 9:2.

ידיה fut. Niph. in pause, for ידיה (root ידח), see the form ידיה.

ידם pl. ידיה by a Chaldaism, fut. Kal from the root ידח, § 66, 5.

יהבד fut. Aphel, Ch. from the root יהבד.

יהיר fut. Hiphil, from ירה by a Chaldaism for ירה, § 52, 7.

יהוא Eccl. 11:3, fut. apoc. from the root יהה to be, for the common יהה from יהה.

יהי fut. apoc. from the root יהה to be.

יהליל Isaiah 52:5, Hiphil, from ילל, for the common contracted יהליל.

יהק fut. A Peal, Ch. from the root יהק to go.

יהל Isa. 13:20, contr. fut. יהל fut. Piel, from the root יהל.

יהתל see the root יהתל.

יהל Ezek. 42:5, for יהל fut. Hophal, from the root יהל, which see.

יהל fut. apoc. Hiphil, from the root יהה.

יהל part. fem. for the common יהל Gen. 16:11. Lehrs. 591.

יהל Prov. 11:25 (otherwise יהל), he shall be watered probably Hophal, from יהה for יהה, compare יהל Lev. 4:23, 28, for יהל.

יהל Jer. 22:23 כתיב, for יהל sitting, with Yod parag יהל and יהל, with ו convers. יהל fut. apoc. Kal, from יהה.

יהל fut. apoc. Hiphil, from יהה.

יהל fut. Kal for יהל, from the root יהל.

יהל fut. apoc. Kal, from יהה to rejoice.

יהל fut. Hiphil, in the Chald. manner, from יהל to sharpen, for יהל, יהל.

יהל fut. apoc. Kal, from יהה to live.

יהל Hab. 2:17, for יהל fut. Hiphil, from יהל, with suff יהל in pause, for יהל. Lehrs. 145, 177.

יהל see יהל.

יהל in pause, for יהל with Dag. forte euphon. Lehrs. 19.

יהל fut. Piel, from יהל. Lehrs. 170.

יהל Ps. 51:7, for יהל pret. Piel, from יהל. Compare יהל.

יהל 3 fem. for the common יהל, from the root יהל. Gen. 30:38; § 47, note 3, Lehrs. 276.

יהל fut. Kal apoc. from יהל to encamp.

יהל fut. Kal, from יהל Lehrs. 171, 306.

יהל in pause, for יהל, fut. Hophal, from the root יהל; see the form יהל.

יהל fut. apoc. Kal, from יהה to burn.

יהל fut. Kal, from יהה, and fut. Niphal, from יהל.

יהל fut. Hiph. apoc. from יהל.

יהל fut. apoc. Kal, from the root יהל, for יהל, יהל.

יהל Ps. 138:6, for יהל fut. Kal, from יהל. Comp. as to these and the following forms, Lehrs. page 388, 389; Ewald's Gram. p. 396.

יהל fut. Hiphil, from יהל.

יהל fut. Hiphil, from יהל to lament.

יהל fut. apoc. Kal, from יהה to be fair.

יהל fut. apoc. Hiphil, from יהה to strike.

יהל Ps. 50:23, will glorify me; fut. Piel, from יהל with suff. and Nun epenthetic.

יהל he will fashion us, Job 31:15, for יהל fut. Piel, from the root יהל, with suff. 1 pl. Both Nuns coalesce into one doubled; ו is shortened into ו.

יהל fut. Peal, Ch. from יהל to be able.

יהל Ex. 15:5, fut. Piel, from the root יהל, יהל is written for יהל, on account of the preceding vowel u.

יהל and this is for יהל fut. Hiphil, from יהל to crush, § 66, 5.

יִבְתּוּ fut. Hophal, of a Chald. form, from פָּתַת, for יִבְתּוּ, § 66, 5.

יִלְיוּ fut. Hiphil, from לָלוּ in the Rabbinic form.

יִלְיִנוּ fut. Hiphil, from לָלוּ, which see.

יִמַּח Gen. 7:23, fut. apoc. Kal, from —
יָמַח, but other good copies, both MSS. and printed (as that of V. D. Hought), read יִמַּח fut. Niphal of the same verb.

יִמְלֵא fut. Piel, from מָלַא to be full, for יִמְלֵא.

יִמַּר fut. A, from מָרַר to be bitter, for יִמְרַר. § 66, note 3. Lehg. 366.

יִמְרוּ for יִמְרוּהוּ fut. Kal, from the root מָרַר Ps. 139:20.

יִנְאֵץ fut. Hiphil, in the Syr. form for יִנְאֵץ from נָאֵץ. Lehg. 411.

יִנְדַע fut. Peal Ch. from יָדַע to know, for יִנְדַע; Dagesh forte resolved into Nun. Compare מִנְדַע.

יִנִּי fut. Hiphil, from the root נָוַא, for יִנְיָ. Ps. 141:5.

יִנִּיחַ fut. Hiphil, B. from the root נָוַח.

יִסַּב fut. Kal, in the Ch. manner for יִסַּב, from סָבַב.

יִסַּב fut. Hiphil, from סָבַב, in the Ch. manner for יִסַּב.

יִעַר fut. Hiphil, from the root עָוַר.

יִעֲט, and (with Dagesh forte occult), יִעֲט, § 1 Sa. 25:14, and 14:32; קִי, fut. apoc. Kal, from the root עָטַ.

יִעֲמִדָּה 3 fut. fem. pl. for יִעֲמִדָּה. § 47, note 3. Lehg. 276.

יִעֲרֹו Isai. 15:5, for יִעֲרֹו they arouse (a clamour); the letter *r* being softened into a vowel (see Ewald's Crit. Gr. page 479), unless we should read יִעֲרֹו; whence יִעֲרֹו, defectively יִעֲרֹו.

יִעֲרֹו fut. Hiphil, from the root עָוַר.

יִפְרָה fut. Hiphil apoc. from פָּרָה, for יִפְרָה.

יִפְתָּה fut. apoc. from פָּתַח.

יִצְטַבַּע fut. Ithpael, Chald. from the root צָבַע.

יִצְטִירֹו see יִצִּיר Hithpael.

יִצֹק fut. Kal, from יָצַק to pour, which see.

יִצֹר and יִצֹר he shall form; fut. Kal, from יָצַר to form.

יִצֹר fut. apoc. from יָצַר.

יִצֹר fut. Kal, from יָצַר No. II.

יִצְתֹה fut. Kal, from יָצַת to kindle, in pause with Dagesh euphon.

יִלְקַח fut. Kal, and יִלְקַח fut. Hophal, from לָקַח, for יִלְקַח.

יִלְחֹץ 1 Ki. 3:15, in some copies and editions for יִלְחֹץ, from יָלַח.

יִלְחֹץ 1 Sa. 28:10, for יִלְחֹץ (with Dag. euphon.) fut. Kal from יָלַח, with suffix יָלַח.

יִקְשֶׁה fut. apoc. Kal, from the root קָשָׁה.

יִקְשֶׁה fut. apoc. Hiphil, of the same verb.

יִרְאָה fut. apoc. Kal, from רָאָה to see.

יִרְאוּ for the common יִרְאוּ imp. from יָרָא (to fear), Ps. 34:10,

in the manner of verbs לָה, so inflected that *N* is otiose; compare נִרְפָּאוּ Eze. 47:8; Lehg. 417.

יִרְאוּ (they fear), for יִרְאוּ; it differs from יִרְאוּ (with short Chirek), they see.

יִרְבּוּ fut. Hiphil, from יָרַב to lay wait.

יִרְדֵּה Ps. 7:6, a form which is perhaps compounded of two readings, namely, יִרְדֵּה (which is that now found in copies) and יִרְדֵּה (according to the analogy of הִתְלַחַּה Ps. 73:9). Lehg. 462.

יִרְוּ (to cast), 2 Ch. 26:15, with the addition of Aleph.

יִרְוּ fut. Kal, from יָרָו, for יִרְוּ he will exult. Lehg. 369.

יִרְוִי fut. Kal, from יָרָץ, for יִרְוִי, but with an intrans. notion. Lehg. 369.

יִרְפּוּ fut. Niphal, from רָפָה.

יִרְעַע fut. Kal, from יָרַע, or (as I now prefer) from יָרַע No. 2, to be evil; but יִרְעַע Job 20:26, is fut. apoc. from יָרַע to feed off; as herbage, etc.

יִשְׁוּר fut. Kal, from שָׁוַר to lay waste, for יִשְׁוּר. Lehg. 369.

יִשְׁחֹח fut. Niphal, from the root שָׁחַח.

יִשְׁיָא fut. Hiphil, from יָשָׁא to deceive.

יִשְׁיִים fut. Hiphil, from the root שָׁמַם, in the Chaldee form.

יִשְׁלָא fut. apoc. from שָׁלַח No. III, where see farther.

יִשְׁמָא fut. Kal (in the Chaldee form), from the root שָׁמַם.

יִשְׁמָא for יִתְשָׁמָא fut. Hithpael, from the same root.

יִשְׁנֹא comp. of יָשָׁ (there is) and suff. 3 sing. masc.

יִשְׁשַׁע fut. apoc. Kal, from שָׁשַׁע.

יִשְׁרָנָה 1 Sam. 6:12, 3 fem. plur. Kal, from שָׁרַנָה, for יִשְׁרָנָה, § 47, note 3.

יִשְׁתַּחֲוּהוּ fut. apoc. sing. Hithpal., from יִשְׁתַּחֲוּהוּ, from the root שָׁחָה.

יִשְׁתַּקְשַׁק fut. Hithpael, from שָׁקַק.

יִתָּה fut. Kal, from יָתָה to come, for יִתָּה and יִתָּה.

יִתְנַפַּח fut. Hithpael, from יָנַח.

יִתְנוּ fut. Ithpael Ch. from יָנוּ to nourish, Dan. 4:9.

יִתְפַּס fut. apoc. Hithpael, from the root תָּפַס.

יִתְמוּ pl. יִתְמוּ, in pause יִתְמוּ fut. Kal, from תָּמַם but—

יִתְמוּ fut. Niphal, of the same verb.

יִתְשַׁם fut. Ithpael Ch. from שָׁשַׁם.

ב

בִּאֲרִי Ps. 22:17, see under בִּאֲרִי.

בִּיתְרוֹן for בִּיתְרוֹן with the vowels put in Aramaean manner Ecc. 2:13. Lehg. 151.

בִּלְהֵם all they, from בָּל with a more rare form of suff. בָּלֵם for בָּלֵם.

בִּלְהֵם id., but fem.

בִּלְהֵם Isa. 33:1; see under the root בָּלָה.

בִּנְעִיָּה Isa. 23:8, her merchants; plur. with light suff., from בָּנָע No. 3, inflected according to the form בִּנְעִיָּה.

ל

לִאֲרִיב inf. Hiphil, contr. from לָרָאִיב, from the root אָרַב.

לִאֲרִיב, for לִאֲרִיב inf. Niphal, from אָרַב.

לִהְיוֹן fut. Peal, Chald., from the root הָיָא to be, with Lamed prefixed, and rejecting the preformative, for לִהְיוֹן.

See הָיָה p. ccxix, B.

להשות 2 Kings 19:25, contr. for להשאות Isaiah 37:26, inf. Hiphil, from שָׁאַה.
 לחם Isa. 47:14, inf. in pause, from the root חָמַם, of the form קָטַל; compare לַחֲנֹכְכֶם Isa. 30:18.
 ליסוד 2 Ch. 31:7, inf. Kal, from יָסַד, for the common לִישׁוֹר (Isa. 51:16), from the root יָסַד.
 ליקחה for לִיקְחָהּ by a Syriacism, from the noun יָקָהָ. Prov. 30:17.
 לך imp. from יָלַךְ to go; see הָלַךְ.
 לכה see in its place, p. CCCXXXIX, A.
 לכה inf. f. Kal, from יָלַךְ; see הָלַךְ.
 לנה she passed the night; 3 fem. pret. from לָנָה Zec. 5:4
 לצבות contr. for להצבות inf. Hiphil, from the root צָבָה.
 לרא for לִירָא inf. Kal, from יָרָא to fear.
 לח with prep. ל, לָלַח, inf. Kal, contracted from לָלַחַת, from יָלַךְ to bring forth, Lehrs. 133.

מ

מבי part. Hiphil, for מְבִיא from the root בִּיאַ.
 מבעתה for מְבַעֲתָהּ part. Piel, fem., from בָּעַת Piel, to frighten, 1 Sam. 16:15.
 מבראשנה i Ch. 15:13; comp. of מָה, בָּ, מָה that which (is) of old. See מָה note, let. c.
 מדין Jud. 5:10, plur. from מָדַן; Chald. form.
 מהימן part. pass. Aphel, Chald. from the root מָהַן.
 מהתהיין part. Aphel, Chald. from נָהַת to go down.
 מהך inf. Peal, Chald. from the root הוֹךְ to go.
 מוערת part. Kal, for מוֹעֵרַת from מוֹעַד to nod; which see.
 מוהיח part. Hophal, from מוֹהַת to die.
 מוסב part. Hophal, from סָבַב to surround.
 מוצא part. Hophal, from יָצָא to go out.
 מורגים pl. from מוֹרֵג מורגים a threshing wain, for מוֹרְגִים Lehrs. 145.
 מוא with suff מוֹיָה inf. Peal, Chald. from the root מוֹאָה to kindle.
 מהה what is this? for מַה־הָהּ, see מה note.
 מנין for מְנַיִן part. Hiphil, from מָנָה No. I.
 מתא part. Aphel Ch. from מָתָא to live.
 מתן inf. Peal Ch. from מָתַן.
 מתצצרים see מְתַצְצֵרִים.
 מתטהר part. Hithpaal, from טָהַר, for מְטַהֵר.
 מלכים 2 Sa. 11:1, i. q. מְלָכִים (which is also the reading of 31 MSS. and 7 early editions) kings; with a redundant mater lectionis.
 מלא for מְלֵא pret. Kal, from the root מָלַא.
 מלינים part. Hiphil, from לָוַן note 2, with a Rabbinic inflexion. Lehrs. 467.
 מלה for מְלַח part. Piel; from מָלַח to teach; Syriac form.
 מלתי for מְלַתִּי pret. Kal from מָלַא.

ממך m. ממך f. from thee, from מָן, which see.
 מנורים Nah. 3:17, from מָנָה.
 מנה part. Hophal, letter B, from מָנָה.
 מניח part. Hiphil, letter B, of the same verb.
 מעניה for מְעַנְיָה Isa. 23:11. This form (which many critics have been inclined, without any need, to alter) follows the same analogy as has been above explained (page CC, B), under מָלַל, which is also more widely extended. The following examples may be added to those above given.
 פלנאס for פְּלִנְאָס, σμύρα, σμύρα; φύλλον, folium (folium); ἀλλος, alius; and perhaps also עֲנִיָּה (a species of eagle), for עֲנִיָּה i. e. strong, robust; and even עֲנִיָּה an. עֲנִיָּה (pr. n. Uzziyah).
 מעל comp. of מָן and עָל, see עָל.
 מעם comp. of מָן and עָם, pr. von bey, de chez, see עָם.
 מצאכם Gen. 32:20, for מְצַאְכֶם, inf. Kal, from מָצָא. Compare הָעֵלָה for הוֹעֵלָה.
 מקללני Jer. 15:10, a form apparently compounded of two readings (מְקַלְלִי, מְקַלְלִי), which must rather be ascribed to the copyists than to the writer.
 מקנתי Jer. 22:23 כתיב, part. Pual, fem. from קָנָה to make a nest, with Yod paragogic, which in קָרִי is omitted.
 מקרר part. Piel, from קָרָר.
 משתחיתם Ezek. 8:16, probably an error of the author [but he was inspired] or copyist for מְשַׁחֲתִים those worshipping. Some thought the termination תִּם to be shortened from אַתָּם you, so that that form was contracted from this word and from the part. (in the Syriac form); but it could hardly be the second person, because of the preceding הָיָה. It is, however, so laid down by Ewald, Crit. Gram. page 489.
 מתה thou hast died, pret. Kal, from מָתָה.
 מתה inf. Peal Ch. from מָתָה to come.

נ

נאות see נִאוֹתֵי.
 נאשאר Eze. 9:8, a form compounded of two readings, which are actually found in MSS. and printed editions (נִשְׁאָר and נִשְׁאָר).
 נבהה Sa. 14:36, for נְבָהָה fut. Kal, from נָבַהּ, with Dageah rejected.
 נבתי for נְבַתִּי pret. Niphal, from נָבַהּ to prophesy.
 נבל we fade, Isaiah 64:5, for נִבְּלָה, from the root נָבַל.
 נבלה for נְבָלָה fut. Kal, from נָבַל. § 66, 5, and note 11. Lehrs. 372.
 נבקה for נְבִקָה pret. Niphal, from נָבַק ibid.
 ננאל Isa. 59:3; Lam. 4:14; see נִנְאָל No. II.
 נדמה Jer. 8:14, for נְדַמָה fut. Niphal, from נָדַם No. II. Compare § 66, 5, and note 11.
 נהי i pl. fut. apoc. Kal, from נָהַי to be.

נוגים, const. נוגי fem. נוגות, part. Niphal, from נגה for נוגים, etc.

נוגדי pret. Niphal, from נגד, for נולדי with Dag. euphon. נוסרי Eze. 23:48, prob. for נוסרי Nithpael (in the Rabbinic form), Lehrs. 249.

נחל pret. Niphal, from חלל; also, pret. Piel, from חלל.

נחם pret. Niphal and Piel, from נחם.

נחמים part. Niphal pl. from נחם, for נחמים.

נחנה 2 pret. Niphal, from נחן.

נחר pret. Niphal, from חרר to burn up.

נחת pret. Niphal, from חתת to tear asunder.

נינם 1 fut. Kal, from ניה, with suff. ם.

נירים 1 plur. fut. Kal, from ניה, with suff. ם.

נך 1 plur. fut. Hiphil, apoc. from נכה to strike.

נכחת pret. Niphal, f., from נכה to rebuke.

נפח Deut. 21:8, Nithpael, from פח, Lehrs. 249.

נמר pret. Niphal, from מור (a form taken from מר).

נסכה for נסכה pret. Niphal, from סכב, § 66, 5, and note 11, Lehrs. 372.

נסה Ps. 4:7, for נשא imp. from נשא, the orthography not being regarded.

נעור pret. Niphal, from the root עור No. II.

נפלאתה for נפלאה with ה parag., 2 Sam. 1:26, Lehrs. 266.

נפל Pilel, from נפל.

נצמדק 1 pl. fut. Hithpael, from צדק for צדק.

נצרה imp. Kal, with ה parag. from צרה, with dag. euphon., Ps. 141:3.

נפל pret. Niphal, from נפל.

נשא Eze. 39:26, and נשא (Aleph being added; compare Arab. نسا) Ps. 139:20, for נשא they bear.

נשי Ps. 32:1, for נשיא part. pass. Kal, from נשא, inflected like verbs נה so as to be similar in sound to נשי, which stands near it.

נשים 1 plur. fut. Hiphil, from נשם in the Chald. form.

נשתה Nithpael, from שתה No. II., which see.

נתקנהו dag. euphon.

נתתי pret. Kal, from נתן to give.

ס

סביב 2 Ki. 8:21, for סבב, the last syllable being irregularly written fully.

סבכו for סבכו from סבך with suff.

סבל from סבל (which see) with suff.

ע

עזה for עזה imp. Kal, from the root עז, to be strong.

עני עני with dag. forte euphon., from עניב a cluster of עני.

עשת she made, 3 fem. pret., from the root עשה Lev. 25:21.

פ

פחת inf. Kal, from the root פח to breathe.

פעלו for פעלו his work, from פעל, Lehrs. 170, 571.

צ

צא imp., from צא to go out.

צאת inf., of the same verb.

צדק Eze. 16:52, inf. Piel, fem., from צדק.

צמחתי an augmented form for צמחתי, from צמח, when see more.

צק imp., from צק to pour.

צקת inf. of the same verb.

ק

קא pret. Kal, for קם, from קום, in the Arabic form, § 71, note 1, Lehrs. 401.

קא part. Peal, Chald. from קום.

קבה Num. 22:11 (read kobah), imp., from קב, with ה parag. Hence also—

קבנו (curse him!) with נ epenth. and suff. ו.

קח imp., from לקח to take.

קח Eze. 17:5, for לקח to take. ל at the beginning is rejected (according to the boldness of Ezekiel in respect to grammar); compare קחה for קחה, for קחה.

קח Hos. 11:3, inf. masc., from the root לקח, with suff., in taking, or holding them.

קחת, once קחת 2 Kings 12:9, inf., from לקח to take

ר

רא inf. fem., from רא Eze. 28:17.

רד inf., from רד to subdue; which see. But, Jud. 19:11, the same form is put for רד to go down, the first radical being rejected; compare רתה, רתה, Lehrs. 139.

רד imp. (the latter once inf., Gen. 46:3), from רד to go down.

רד part. Kal, from רד with suff. ם.

רש and רש imp., from the root רש to possess.

רשת inf. of the same verb.

ש

שא imp., from שא.

שאת, לשאת inf. and gerund., from שא.

שא also inf., from שא.

שים imp. and inf., from שים to place.

שנאחיד a full manner of writing for שנאחיד Eze. 35:1 Lehrs. 527.

ש

שׂאט part. from שׂאט No. II., to reject.

שְׁבִיתִי (Miltā) Ps. 23:6, commonly, *my dwelling*, for שְׁבִיתִי inf. with suff. from יִשֵּׁב. But it seems to have been rather regarded by the authors of the points as by aphæresis for יִשְׁבִּיתִי. Compare יִשְׁבִּיתִי.

שָׁנָה see under שָׁנָה.

שׁוּב for יָשׁוּב inf. pleonast. from יִשֵּׁב Jer. 42:10. Compare יִשְׁבִּיתִי.

שׁוּשִׁי pret. Poel, from שִׁשָּׁה = שִׁשָּׁה, which see.

שָׁמַת inf. pl. from שָׁמַת to lay waste, Eze. 36:3; Lehg. 365.

שְׁנָתִים Dual, from שָׁנָה a year.

שָׁתָה pret. from שָׁתָה to place.

ת

תִּתְּנוּ Proverbs 1:22, fut. Kal for תִּתְּנוּ, the vowels being contracted in the Aramean manner, compare תִּתְּנוּ.

תִּתְּנוּ Job 20:26; fut. Piel for תִּתְּנוּ from תִּתְּנוּ.

תִּתְּנוּ for תִּתְּנוּ, from תִּתְּנוּ. Compare תִּתְּנוּ.

תִּתְּנוּ Pro. 1:10; a Chald. form for תִּתְּנוּ, fut. Kal from תִּתְּנוּ to will.

תִּתְּנוּ 3 plur. fut. fem. Kal, from תִּתְּנוּ to come, Ps. 45:16.

תִּתְּנוּ Deut. 33:16; for תִּתְּנוּ; a parag. is apparently put twice, and in like manner—

תִּתְּנוּ Job 22:21, for תִּתְּנוּ and תִּתְּנוּ; תִּתְּנוּ 1 Sam. 25:34. Others (as Ewald, Crit. Gr., p. 488) suppose the affirmatives of the preterite to be added to the future; so that תִּתְּנוּ would be from תִּתְּנוּ and תִּתְּנוּ (but the sense demands תִּתְּנוּ, from תִּתְּנוּ and תִּתְּנוּ from תִּתְּנוּ and תִּתְּנוּ. Compare Lehg. 464.

תִּתְּנוּ fut. apoc. from תִּתְּנוּ to weep.

תִּתְּנוּ Eze. 16:50; the syllable תִּתְּנוּ being inserted in the manner of verbs לִי and עָלַי, on account of the similar sound of the word תִּתְּנוּ.

תִּתְּנוּ fut. Hiphil, from תִּתְּנוּ.

תִּתְּנוּ 2 fut. Niphal apoc. from תִּתְּנוּ.

תִּתְּנוּ fut. Piel from תִּתְּנוּ, the third radical being preserved.

תִּתְּנוּ in pause וְתִתְּנוּ, fut. Kal apoc. from תִּתְּנוּ to be.

תִּתְּנוּ Mic. 2:12. Lehg. 405.

תִּתְּנוּ thy praise, redundant mater lectionis. See תִּתְּנוּ.

תִּתְּנוּ see the root תִּתְּנוּ.

תִּתְּנוּ Ps. 16:5; partic. form of a rare kind, for תִּתְּנוּ hold. ing. Lehg. 308.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ to depart, Lehg. 377.

תִּתְּנוּ 2 Sam. 22:40; i. q. תִּתְּנוּ (Ps. 18:40) fut. Piel, from תִּתְּנוּ to gird.

תִּתְּנוּ 2 fut. Kal from תִּתְּנוּ to hold.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ to live.

תִּתְּנוּ fut. Niphal, from תִּתְּנוּ profane, to pollute, Lev. 21:9.

תִּתְּנוּ (it will hasten) from the root תִּתְּנוּ as to which analogy, see under the verb עָלַי p. 621, Job 31:5.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ to wipe away, Jer. 18:23.

תִּתְּנוּ Exodus 25:31; in very many editions for תִּתְּנוּ (although irregular, and almost a corruption), Lehg. 52, 331.

תִּתְּנוּ fut. Kal apoc., for תִּתְּנוּ, from the root תִּתְּנוּ.

תִּתְּנוּ fut. apoc. Piel for תִּתְּנוּ from תִּתְּנוּ to cover.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ = תִּתְּנוּ. See this root.

תִּתְּנוּ fut. Kal, shortened from תִּתְּנוּ, from לִי or לִי.

תִּתְּנוּ for תִּתְּנוּ 2 masc. (the letter ' belongs to the root) fut. Hiph. from תִּתְּנוּ to wipe away, Jer. 18:23.

תִּתְּנוּ fut. apoc. Hiphil, from תִּתְּנוּ to flow down.

תִּתְּנוּ Exod. 23:21; fut. Hiphil, Chaldean form for תִּתְּנוּ, from תִּתְּנוּ, with a signification taken from תִּתְּנוּ to be stultum.

תִּתְּנוּ for תִּתְּנוּ fut. Kal, from תִּתְּנוּ to speak.

תִּתְּנוּ imp. from תִּתְּנוּ to give.

תִּתְּנוּ see תִּתְּנוּ.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ to collect.

תִּתְּנוּ 2 plur. fut. Niphal, from תִּתְּנוּ, dagesh left out, see under תִּתְּנוּ.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ to cook, for תִּתְּנוּ.

תִּתְּנוּ Jer. 25:34; see the root תִּתְּנוּ.

תִּתְּנוּ Jerem. 19:3; fut. Kal, from תִּתְּנוּ, for the common תִּתְּנוּ.

תִּתְּנוּ 1 Sa. 14:27 (not without an error), for תִּתְּנוּ. The copyist appears to have had in his mind the word תִּתְּנוּ.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ to be many, much.

תִּתְּנוּ fut. Niphal, from תִּתְּנוּ to break, with the assumed form of a verb רָצַץ.

תִּתְּנוּ Jer. 9:17; for תִּתְּנוּ fut. Kal, from תִּתְּנוּ.

תִּתְּנוּ Deut. 32:18; see תִּתְּנוּ.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ to drink.

תִּתְּנוּ fut. apoc. sing. Hithpa., from תִּתְּנוּ to bow down.

תִּתְּנוּ Isa. 41:10; fut. apoc. Hithpa., from תִּתְּנוּ.

תִּתְּנוּ inf. from תִּתְּנוּ to give, contr. for תִּתְּנוּ. With suff. תִּתְּנוּ 2 Sam. 22:27; for תִּתְּנוּ fut. Hithpa., from תִּתְּנוּ.

תִּתְּנוּ by aphæresis for תִּתְּנוּ, which is the reading, Ps. 18:41. Compare תִּתְּנוּ for תִּתְּנוּ.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ, which see.

תִּתְּנוּ 1 Ki. 17:14 (כִּי); commonly taken for תִּתְּנוּ (to give) with 1 parag., like 6:19, where תִּתְּנוּ is really future. 1 Ki.

loc. cit. תִּתְּנוּ seems preferable.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ.

תִּתְּנוּ 2 Sam. 22:27; i. q. תִּתְּנוּ, which is the reading, Ps. 18:27. Lehg. 374.

תִּתְּנוּ Hithpa., from תִּתְּנוּ. Lehg. 396.

תִּתְּנוּ Ex. 2:4; for תִּתְּנוּ Hithpa., from תִּתְּנוּ.

ENGLISH INDEX.

AARON

Aaron, 17 *b*
Abagtha, 3 *a*
abandoned, 307 *b*, 529 *a*
Abarim, 604 *b*
abbreviate, 739 *a*
Abdi, Abdiel, 600 *b*
abdomen, 20 *a*, 296 *b*
Abdon, 600 *a*
Abed-nego, 600 *a*
Abel, 214 *b*
Abel-meholah, 7 *b*
Abel-mizraim, 7 *b*
Abel-shittim, 7 *b*
Abez, 9 *a*
abhor, 10 *b*, 525 *b*, 870 *a*
abhorred, 206 *b*
abhorring, 206 *b*, 854 *a*
Abi, 5 *a*
Abia, Abiah, Abijah, 5*b*
Abi-albon, 5 *a*
Abiasaph, 5 *a*
Abiathar, 6 *b*
Abida, Abidah, 5 *b*
Abidan, 5 *b*
abide, 372 *a*, 823 *a*, 858 *b*
Abiel, 5 *a*
Abiezer, Abiezrite, 6 *b*
Abigail, 5 *b*
Abihail, 5 *b*, 6 *a*
Abihu, Abihud, 5 *b*
Abijah, 5 *b*
Abijam, 6 *a*
ability, 21 *a*, 21 *b*, 275 *a*, 390 *a*
Abimael, 6 *a*
Abimelech, 6 *a*
Abinadab, Abiner, 6 *a*
Abinoam, 6 *a*
Abiram, 6 *b*
Abishag, Abishai, 6 *b*
Abishalom, 6 *b*
Abishua, Abishur, 6 *b*
Abital, Abitub, 6 *a*
abject, 246 *a*
able, 348 *a*, 348 *a*, 385 *a*
Abner, 6 *a*, 9 *a*
abode, 116 *a*, 448 *a*, 496 *b*, 734 *b*
abominable, 665 *b*
 to be, 249 *b*, 848 *b*
 to make, 870 *a*
abominate, 534 *b*, 848 *b*, 870 *a*
abomination, 206*b*, 534*b*, 548 *a*, 847 *b*, 849 *a*, 859 *b*
abortion, 558 *a*
 to cause, 823 *a*

abound, 377 *a*, 698 *b*, 793 *b*, 812 *a*
about, 98 *b*, 423 *b*, 488 *b*
above, 494*a*, 626*b*, 630*a*, 682 *a*
Abraham, 9 *b*
abroad, 266 *b*
abrogated, 607 *b*
Absalom, 10 *a*
absolve, 565 *a*, 702 *b*
absorb, 174 *a*, 795 *b*
abstain, 542 *a*, 837 *b*
abundance, 210 *b*, 243 *a*, 295 *a*, 377 *b*, 377 *b*, 382 *a*, 383 *a*, 461 *a*, 475 *a*, 534 *a*, 593 *b*, 664 *b*, 683 *a*, 753 *b*, 761 *b*, 783 *b*, 846 *a*
abundant, 381 *b*, 381 *b*, 609 *a*, 663 *b*
 drink, 761 *b*
abundantly, 376 *b*, 377 *b*
abyss, 3*b*, 4*a*, 705*b*, 857*a*
acacia, 816 *b*
accelerate, 268 *a*
accept, 568 *b*
acceptable, 293 *a*
access, 518 *b*, 582 *b*
Accho, 625 *b*
accident, 742 *b*
acclivity, 157 *a*, 494 *b*, 645 *b*, 649 *b*
accomplish, 633 *a*, 710 *a*
accomplished, 398 *b*
according as, 196 *a*, 380*a*
 to, 47 *a*, 196 *a*, 379 *a*, 380 *a*, 424 *a*, 668 *a*
account of, on, 681*a*, 824*a*
accounted, 311 *a*
accumulate, 593 *a*, 664 *a*
accumulation, 173 *b*
accurately, 347 *a*, 693 *a*
accusation, 788 *b*
 letter of, 788 *b*
accused, to be, 271 *b*
accustom, to, 439 *b*
accustomed, 54 *a*, 439 *b*, 587 *a*
accustom oneself, to, 54*a*
Achan, 626 *a*
Achar, 626 *b*
Achbon, 625 *b*
Achish, 42 *b*
Achmetha, 32 *a*
Achor, 625 *b*
Achsah, 626 *a*
Achshaph, 44 *a*
acknowledge, to, 551 *a*

acquaintance, 455 *b*, 472 *b*, 580 *b*
 to form, 587 *a*
acquainted, 333 *b*
 with, 114 *a*, 551 *a*
acquire, to, 107 *b*, 499 *a*, 543 *a*, 735 *a*, 769 *b*, 821 *b*, 867 *a*
 honour, 381 *b*
 knowledge, 333 *b*
acquisition, 504 *a*, 735 *b*
acquit, to, 702 *b*
acid, 505 *a*
acrimony, 289 *b*
act, 684 *b*
 to, 536 *a*
 as master, 640 *b*
 graciously, 145 *b*
 perversely, 611 *a*
 truly, 145 *b*
 vainly, 214 *b*
 violently, 352 *a*
acting, gentle, 34 *b*
action, 174 *b*, 497 *b*
active, 60 *a*, 283 *a*
 to make, 283 *a*
acute, 26 *a*
Adadah, 609 *a*
Adah, 607 *b*
Adaiah, 608 *b*
Adalia, 13 *a*
Adam, 13 *b*
Adamah, Adami, 14 *a*
Adbeel, 12 *a*
add, 354 *a*, 593 *a*
Addan, 14 *b*
Addar, 14 *b*
added, to be, 593 *a*
addition, 69 *a*, 173 *b*
address kindly, 404 *a*
Ader, 609 *b*
adhere, 30*b*, 195*a*, 258*b*, 270 *a*, 313 *b*, 432 *b*, 864 *b*, 867 *a*
 firmly, 185 *b*, 715 *a*
 together, 439 *a*
adhering, 185 *b*
Adiel, 608 *b*
Adin, Adina, 608 *b*
Adithaim, 608 *b*
adjacent, to, 154 *b*
adjure, 802 *b*
adjust, 347 *a*
Adlai, 608 *b*
Admah, Admatha, 14 *a*
admirable, 364 *b*, 674 *b*
admission, 518 *b*

admit, 107 *a*, 741 *b*
admonish, 240 *a*, 354 *b*
admonished, 240*a*, 240*a*
admonition, 457 *a*, 491 *a*
Adna, Adnah, 609 *a*
adolescence, 554 *a*
Adoni-bezek, 14 *b*
Adoni-zedek, 14 *b*
Adonijah, 14 *b*
Adonikam, 14 *b*
Adoniram, 14 *b*
adopted daughter, 148 *a*
Adoraim, 12 *b*
adore, 142 *b*
adorn, 217*b*, 358*a*, 538*b*, 664 *b*, 780 *b*
 oneself, 607 *b*, 644 *b*
adorning, 217 *b*
Adrammelech, 15 *b*
Adriel, 609 *b*
Adullam, 608 *b*
adulterate, 454 *a*
adulterers, 242 *b*
adulteress, 242 *b*
adulteries, 525 *a*
adultery, to commit, 525*a*
adversaries, 731 *a*
adversary, 36 *b*, 368 *a*, 718 *a*, 719 *b*, 788 *a*, 851 *a*, 873 *a*
adverse, to be, 701 *b*
adverse circumstances, 21 *b*
adversity, 312 *b*, 870 *b*
adviser, 357 *a*
Æthiopia, 389 *a*
Æthiopian, 389 *a*
afar, 765 *a*
affair, 187*b*, 296*b*, 518*a*, 643 *b*, 799 *a*
affairs, 18 *b*, 78 *b*
affected, to be, 766 *a*
affirm, 610 *b*
afflict, 102*a*, 121*a*, 121*b*, 279 *b*, 328 *b*, 380 *b*, 416 *a*, 437 *a*, 626 *a*, 720 *a*, 858 *a*
afflicted, 192 *a*, 198 *a*, 549 *a*, 642 *b*, 643 *a*
affliction, 280 *b*, 496 *b*, 643 *a*, 718 *a*
afraid, 184 *a*, 243 *a*, 303 *a*, 329 *b*, 364 *a*, 757 *a*
 to make, 195 *a*, 303 *a*
after, 33 *a*, 101 *a*, 129 *a*, 149 *b*, 379 *a*
after that, 25 *a*, 33 *a*

AI

afterbirth, 828 *a*
aftermowth, 442 *b*
afterwards, 13 *a*, 33 *a*, 401 *b*, 466 *a*
Agag, Agagite, 10 *a*
again, 610 *b*, 840 *b*, 869 *b*
against, 46 *a*, 98 *a*, 638 *a*
 over, 550 *b*
agate, 800 *a*
age, 169 *a*, 194 *a*, 206 *b*, 608 *a*
Agee, 10 *a*
agile, 670 *b*
agitate, 241 *b*, 465 *b*, 538 *a*, 540 *b*
agitated, 182 *a*, 455 *b*, 538 *a*, 592 *b*, 685 *a*
agitation, 241 *b*, 250 *a*
agree together, to, 248 *a*
agreeable, 286 *a*, 319 *b*, 554 *b*
Agur, 10 *b*
ah! 16 *a*, 28 *a*
aha! 214 *a*
Ahab, 28 *a*
Aharah, Aharkel, 33 *b*
Ahasai, 31 *a*
Ahasbai, 32 *b*
Ahasuerus, 34 *b*
Ahava, 16 *b*
Ahaz, 30 *b*
Ahaziah, 31 *a*
Ahan, 28 *a*
Aher, 33 *a*
Ahi, 31 *a*
Ahiah, Ahiam, 31 *a*
Ahian, Ahiezer, 31 *b*
Ahihud, 31 *a*, 31 *b*
Ahijah, 31 *a*
Ahikam, Ahilud, 31 *b*
Ahimaaz, 31 *b*
Ahimelech, 31 *b*
Ahimoth, 31 *b*
Ahinadab, 31 *b*
Ahinam, Ahinoam, 31 *b*
Ahio, 31 *a*
Ahira, Ahiram, 32 *a*
Ahisamach, 31 *b*
Ahishahar, Ahishar, 32*a*
Ahithophel, 32 *a*
Ahitub, 31 *b*
Ahlab, Ahlai, 32 *a*
Aheali, 29 *b*
Aholah, Aholibah, 17 *a*
Ahumai, 29 *f*
Ahuzam, 31 *b*
Ahuzzath, 31 *a*
ai, Hai, 621 *b*

- aid, 253 *b*, 374 *b*, 619 *b*, 860 *b*
 to, 270 *b*, 356 *a*, 374 *b*, 590 *b*, 592 *a*, 616 *a*, 619 *b*
 to ask for, 811 *a*
 aim, to, 387 *a*
 Ain, 623 *b*
 air, 760 *a*
 airy, 759 *b*, 759 *b*
 Akan, 650 *a*
 Akkub, 649 *b*
 Alammelech, 53 *a*
 alarm, 314 *a*, 466 *b*
 alas! 16 *a*, 19 *b*, 28 *a*, 219 *b*
 Alemeth, 634 *b*
 alert, 59 *b*, 60 *a*, 267 *b*
 alien, 242 *a*, 652 *a*
 alienate, to, 551 *a*
 alienated, 363 *a*, 566 *a*
 alienation, 869 *a*
 alive, 273 *a*
 alkali, 575 *a*
 all, 396 *b*, 397 *a*
 at once, 345 *a*
 Allon, 50 *b*
 allot, 485 *b*
 to, 487 *b*
 allow, to, 573 *a*
 alloy, 103 *a*
 ally, 27 *b*, 30 *a*
 Almighty, 806 *b*
 Almodad, 53 *a*
 Almon, 634 *b*
 almond tree 433 *a*, 847 *a*
 almost, 39 *b*, 493 *a*
 Aloah, Aliah, 631 *b*
 Aloan, 632 *a*
 aloes, 17 *a*
 alone, 102 *b*, 428 *b*, 779 *b*
 already, 239 *b*, 383 *a*, 409 *a*, 662 *a*
 also, 69 *a*, 173 *b*
 altar, 449 *a*, 459 *a*, 461 *a*
 alter, 282 *b*
 altercation, 348 *a*
 altercation, 738 *b*
 although, 56 *b*
 altogether, 29 *a*, 42 *a*, 69 *a*, 345 *a*, 397 *a*, 399 *a*, 400 *a*
 Alush, 50 *b*
 Amad, 640 *a*
 Amak, 638 *b*
 Amal, 639 *a*
 Amalek, 639 *a*
 Amam, 58 *b*
 Amana, Abana, 59 *b*
 Am-ariah, 62 *a*
 Amasa, 641 *a*
 Amasai, 641 *a*
 Amashai, 641 *a*
 Amasiah, 640 *a*
 amatory, 191 *b*
 amazed, 302 *a*, 858 *a*
 amazement, 835 *b*
 Amaziah, 60 *a*
 ambassador, 599 *b*
 ambush, 75 *b*, 445 *b*
 Amen, 59 *b*
 amerce, to, 644 *b*
 amercement, 645 *a*
 Ami, 58 *a*
 amiable, 16 *a*
 Amittai, 63 *a*
 Ammah, 57 *b*
 Ammiel, 638 *b*
 Ammihud, 638 *b*
 Ammishaddai, 639 *a*
 Ammizabad, 638 *b*
 Ammon, 638 *b*
 Amnon, 59 *b*
 Amon, 58 *a*
 among, 47 *b*, 97 *a*, 129 *e*, 858 *b*
 amongst, 114 *b*
 Amorite, 62 *a*
 Amos, 638 *b*
 amount, 751 *b*
 amours, 16 *a*
 Amoz, 58 *a*
 ample, 15 *b*, 374 *a*, 716 *a*, 759 *b*, 811 *a*
 amplitude, 15 *a*, 506 *b*
 amputate, to, 738 *b*
 Amram, 289 *b*, 641 *a*
 Amraphel, 62 *b*
 amulets, 437 *b*
 Amzi, 60 *a*
 Anab, 641 *a*
 Anah, 643 *a*
 Anaharath, 64 *a*
 Anaiah, 643 *b*
 Ananiam, 643 *b*
 Anammelech, 643 *b*
 Anan, 644 *a*
 Anani, 644 *a*
 Ananiah, 644 *a*
 Anath, 645 *a*
 Anathoth, 645 *a*
 ancestor, 3 *a*
 ancient, 663 *a*, 724 *b*
 time, 723 *b*
 and, 69 *b*. and yet, 235 *a*
 Anem, 643 *b*
 Aner, 644 *b*
 angel, 49 *a*, 475 *a*
 anger, 31 *a*, 69 *b*, 250 *b*, 285 *b*, 286 *b*, 409 *b*, 625 *a*, 647 *a*, 738 *b*, 756 *a*
 angry, 251 *a*, 595 *a*
 to be, 128 *b*, 178 *b*, 250 *b*, 303 *b*, 409 *b*, 496 *b*, 738 *b*, 756 *a*, 774 *b*
 to become, 173 *b*, 646 *b*
 countenance, an, 679 *b*
 to show oneself, 65 *b*
 very, to be, 250 *b*
 anguish, 660 *b*
 to be in, 65 *b*, 720 *a*
 Aniam, 64 *b*
 Anim, 643 *b*
 animadversion, 137 *b*
 animadvert, 137 *a*
 animal, 274 *b*, 275 *a*, 297 *a*, 559 *b*
 torn in pieces, 325 *b*
 anklet, 626 *a*
 announce, 836 *b*
 glad tidings, to, 146 *b*
 anoint, 515 *a*, 553 *a*, 581 *a*, 593 *a*
 anointed, one, 553 *a*
 anointed, 516 *a*
 with fatness, to be, 210 *b*
 anointing, 515 *b*
 another, 32 *b*, 33 *b*, 34 *a*, 40 *b*, 84 *a*, 242 *b*
 answer, 496 *b*, 876 *a*
 to, 642 *a*
 ant, 552 *a*
 anterior, 724 *b*
 antiquity, stream of 722 *b*
 Antothijah, 645 *a*
 Anub, 643 *a*
 anus, 720 *b*
 anvil, 685 *a*
 anxious care, 184 *a*
 any, 397 *a*
 any one, 13 *b*, 40 *b*, 84 *a*
 any thing, 138 *a*, 444 *b*, 452 *a*, 696 *a*
 apart, 102 *b*
 ape, 729 *a*
 aperture, 101 *a*, 140 *a*
 Apharsachites, 73 *b*
 Apharsathchites, 73 *b*
 Apharsites, 73 *b*
 Aphek, 72 *b*
 Aphekah, 72 *b*
 Aphiah, 71 *a*
 Aphses, 685 *b*
 apograph, 693 *b*
 apostate, 809 *a*
 Appaim, 70 *a*
 appear, 347 *b*, 750 *a*
 appearance, 202 *b*, 269 *a*, 506 *a*, 750 *b*, 759 *a*, 789 *b*, 866 *b*
 to bear an, 470 *a*, 679 *b*
 appetite, 5 *b*
 apple, an, 871 *a*
 apply oneself, 209 *b*
 appoint, 60 *a*, 78 *a*, 247 *b*, 348 *a*, 355 *a*, 387 *a*, 486 *a*, 657 *b*, 705 *a*, 728 *b*, 819 *b*
 appointed to be, 637 *b*
 appointed place, 458 *a*
 portion, 300 *b*
 sign, 457 *b*
 appointment, 457 *a*
 apportioned, 283 *b*
 approach, 446 *a*
 to, 63 *b*, 446 *a*, 533 *a*, 590 *b*, 741 *b*
 approaching, 742 *a*
 approve, 111 *b*, 375 *a*
 apron, 260 *b*
 apt, 454 *a*, 454 *b*
 to push, 531 *b*
 aquatic animals, 850 *b*
 bird, 829 *b*
 Ara, 75 *a*
 Arab, 75 *a*
 Arabia, 651 *b*
 Arabian, 552 *b*
 Arad, 653 *a*
 Arah, 78 *a*
 Aram, 80 *a*
 Aramæa, 80 *a*
 Aramæans, 80 *a*
 Aramites, 80 *b*
 Aran, 80 *b*
 Ararat, 82 *a*
 Araunah, 77 *b*
 Arba, 75 *b*
 Arbathite, 652 *b*
 Arbite, 75 *a*
 arbiter, to be, 348 *a*
 arch, to, 720 *b*
 arched work, 10 *b*
 archer, 321 *a*, 459 *b*, 748 *b*, 753 *b*
 Archevites, 79 *b*
 architect, 58 *a*
 Archites, 79 *b*
 Ard, 76 *b*
 ardent, 615 *a*, 624 *a*
 zeal, 735 *a*
 Ardon, 76 *b*
 ardour, 293 *b*, 735 *a*
 arduous, to be, 674 *a*, 765 *b*
 are, 83 *a*
 area, 167 *a*
 Areli, 75 *a*
 Areola, 653 *b*
 Argob, 76 *a*
 argue, 347 *b*
 arguing, 858 *b*
 argument, 24 *b*
 arid, to be, 306 *b*, 651 *b*, 708 *b*
 arid, 780 *b*
 places, 707 *b*
 region, 707 *b*
 Aridai, 79 *a*
 Aridatha, 79 *a*
 aridity, 708 *b*
 Arich, 79 *a*
 Ariel, 79 *a*
 Ariocho, 79 *a*
 Arisai, 79 *a*
 arise, to, 615 *a*, 637 *b*, 727 *b*, 728 *b*
 against, 727 *b*
 arising of light, 136 *b*
 ark, 77 *b*, 855 *a*
 of the covenant, 871 *a*
 Arkite, 656 *b*
 arm, 15 *b*, 27 *a*, 209 *a*, 253 *a*, 299 *a*, 571 *b*, 586 *b*
 armed, to be, 474 *a*
 Armoni, 80 *b*
 armoury, 571 *b*
 arms, 230 *b*, 332 *a*, 399 *b*, 477 *a*, 571 *b*
 army, 11 *a*, 253 *b*, 275 *a*, 465 *a*, 699 *a*
 Arnan, 81 *a*
 Arod, 77 *a*
 Aroer, 654 *a*
 aromatic herbs, 511 *b*
 around, 488 *b*
 to go, 583 *b*
 around, to look, 812 *b*
 arouse, 615 *a*
 aroused, 363 *a*, 729 *a*
 Arphaxad, 81 *a*
 arrange, 571 *b*, 580 *a*
 609 *b*, 654 *b*, 785 *a*, 819 *b*
 stones to, 779 *a*
 arrangement, 863 *b*
 arrayed for war, 283 *a*
 with banners, 189 *b*
 arrive at, 499 *a*
 arrogance, 150 *b*, 151 *a*, 153 *a*, 159 *b*, 162 *b*
 arrogant, 150 *a*, 153 *a*, 153 *a*
 arrogantly, to act, 159 *b*
 arrow, 269 *b*, 298 *a*, 298 *b*, 299 *a*, 490 *a*
 arrow-snake, 736 *b*
 arrows, 251 *b*, 753 *b*
 Artaxerxes, 82 *b*
 Artaxerxes, Longirra-nus, 82 *b*
 artificer, 310 *a*
 artificer, 59 *b*, 309 *b*
 artificial textures, 514 *a*
 work, 466 *a*
 artist, 361 *b*
 arts, 312 *a*, 442 *a*
 Aruboth, 75 *b*
 Arumah, 77 *b*
 Arvad, 77 *a*
 Arza, 81 *b*
 as, 89 *a*, 98 *a*, 380 *a*, 401 *a*
 as if, 378 *b*, 380 *a*, 424 *b*
 as it were, 380 *a*
 as like, 378 *b*
 as often as, 196 *a*
 as one man, 28 *b*
 as.. so, 378 *a*
 as soon as, 379 *b*
 as though, 380 *a*, 424 *b*
 as to, 47 *a*, 423 *a*
 as yet, 403 *b*, 607 *b*
 Asa, 66 *a*
 Asahel, 658 *b*
 Asahiel, Asaiah, 679 *a*
 Asaph, 67 *b*
 Asareel, 82 *b*
 Asarelah, 90 *b*
 Ascalon, Askelon, Ashkelon, 88 *a*
 ascend, 554 *a*, 590 *a*, 652 *b*
 on high, 356 *a*
 ascent, 404 *b*, 631 *b*
 by steps, 632 *b*
 Asenath, 66 *b*
 ashamed, to be, 136 *a*
 297 *a*
 to be made, 400 *b*
 to make, 226 *a*
 Ashan, 680 *b*
 Ashbea, 83 *b*
 Ashbel, 83 *b*
 Ashchenaz, 86 *a*
 Ashdod, 83 *b*
 Asher, 88 *a*
 Asherah, 91 *a*

- ashes, 72 *b*, 210 *b*, 673 *b*
to clear from, 210 *b*
Ashima, 85 *a*
Ashkenaz, 86 *a*
Ashnah, 87 *a*
Ashpenaz, 87 *b*
Ashtaroth-Karnaim,
661 *b*
Ashtoreth, 661 *a*
Ashur, 85 *a*
Ashvath, 660 *a*
Asiel, 659 *a*
ask, to, 129 *b*, 138 *a*,
798 *a*
for, to, 209 *b*
for a blessing, to, 142 *a*
asking, 113 *b*, 136 *b*
asleep, 869, *a*
to fall, 373 *b*
Asmah, 66 *b*
asp, 626 *b*, 697 *b*
Aspatha, 68 *a*
aspect, 269 *a*, 506 *a*
Asriel, 82 *b*
ass, 286 *b*, 616 *a*
wild, 653 *a*, 653 *b*,
687 *b*
young, 624 *a*
assail, 666 *a*, 873 *b*
assemble, 67 *a*, 251 *a*,
593 *a*, 726 *a*
selves, 251 *a*, 616 *a*
to, 67 *a*
assemblies, 68 *a*, 503 *a*
assembly, 431 *b*, 457 *b*,
460 *a*, 580 *b*, 607 *b*,
648 *b*, 726 *a*
Assenaphar, 66 *b*
assessment, 655 *a*
Asshur, 84 *b*
Asshurim, 85 *a*
Asshurites, 85 *a*
assign, 485 *b*
assimilate, 517 *a*
Assir, 66 *b*
assist, 270 *b*, 616 *a*
associate, 259 *a*
to, 54 *a*, 587 *a*
association, 259 *a*
Assyria, 84 *b*
Astarte, 91 *a*
Astartes, 661 *b*
astonish, 835 *a*
astonished, 203 *a*, 302 *a*,
835 *a*
astonishing, 866 *a*
astonishment, 518 *a*,
833 *b*, 835 *b*, 866 *a*
astray, to go, 569 *b*, 852 *a*,
870 *a*
to lead, 805 *a*
astrologer, 418 *a*
asylum, 492 *b*, 503 *a*,
504 *a*
at, 47 *b*, 93 *b*, 97 *a*, 98 *a*,
636 *b*, 638 *a*
at evening, 651 *a*
at hand, 662 *b*
at length, 73 *b*
at once, 261 *a*, 341 *b*, 345 *a*
at some time, 341 *b*
at that time, 25 *a*, 26 *a*,
341 *a*, 392 *a*
at the feet, 507 *a*
at the head of, 506 *b*
at the rate of, 668 *a*
at the same time, 635 *b*
at this time, 341 *a*, 662 *a*
at what time, 89 *a*
Atarah, 621 *b*
Atarath, 621 *b*
Athach, 663 *a*
Athaiah, 662 *b*
Athaliah, 663 *a*
Atharim, 96 *b*
Athlai, 663 *a*
atonements, 412 *a*
attack, to, 558 *a*, 607 *b*,
666 *b*, 686 *a*, 694 *b*,
709 *b*, 811 *b*
attacker, 225 *b*
Attai, 662 *b*
attain, 499 *a*
attempt, to, 552 *b*, 684 *b*,
827 *a*
attend, 113 *b*, 114 *a*,
746 *b*, 790 *a*, 836 *a*,
837 *b*
attention, 746 *b*
attentive, 746 *b*
to show oneself, 114 *a*
attire, 820 *b*
audience, 518 *b*
augur, to, 545 *a*
august, 364 *b*
aunt, 191 *b*
author, 2 *a*. —ity, 44 *a*
autumn, 307 *b*
autumn crocus, 258 *a*
autumn, to pass the,
307 *a*
Ava, 609 *b*
avaricious, 111 *a*
avenge bloodshed, to,
151 *a*
avert, 603 *a*, 808 *b*
Avim, Avvites, 611 *b*
Avith, 611 *b*
await, 727 *a*
awake, to, 363 *a*
aware, to be, 333 *b*
awl, 511 *a*
axe, 179 *b*, 395 *b*, 418 *a*,
448 *a*, 496 *b*, 742 *b*
hole of, 720 *a*
axles, 331 *a*, 596 *a*
Azal, 74 *b*
Azaliah, 74 *b*
Azaniah, 27 *a*
Azar, Azzur, 619 *b*
Azareel, 619 *b*
Azariah, 620 *a*
Azaz, 618 *b*
Azazel, 617 *a*
Azaziah, 618 *b*
Azbuk, 618 *a*
Azekah, 619 *b*
Azek, 74 *b*
Azgad, 618 *a*
Aziza, 619 *a*
Aznaveth, 619 *a*
Azmon, 648 *a*
Aznoth-tabor, 26 *b*
Azriel, 620 *a*
Azrikam, 620 *a*
Azubah, 618 *b*
Azzah, 618 *a*
Azzan, 619 *a*
B
Baal, 131 *a*, 132 *a*
Baal-Gad, 131 *b*
Baal-hamom, 131 *b*
Baal-hanan, 132 *a*
Baal-hazor 131 *b*
Baal-hermon, 131 *b*
Baalath, 132 *b*
Baalish, 132 *b*
Baal-meon, 131 *b*
Baal-perazim, 131 *b*
Baal-shalishah, 132 *a*
Baal-tamar, 132 *a*
Baal-zephon, 131 *b*
Baamah, 132 *b*
Baara, 133 *a*
Baasha, 133 *a*
babble, to, 103 *a*, 112 *a*
Babel, Babylon, 101 *b*
Babylonian, 101 *b*
back, 152 *a*, 161 *b*, 177 *b*,
368 *b*
back, to bring, 808 *a*
brought, 808 *a*
to lead, 542 *b*
back-bone, 647 *a*
backward, 29 *b*, 34 *a*
bad, 100 *a*, 772 *a*, 843 *b*
badness, 772 *b*
bag, 350 *a*, 395 *b*, 718 *a*
Bahurim, 112 *a*
Bakbakkar, 135 *b*
Bakbuk, 135 *b*
Bakbukiah, 135 *b*
bake, 70 *a*
bread, 260 *a*, 610 *a*
baked pastry, 260 *a*
baker, 70 *a*
baking-stone, 779 *a*
Balaam, 124 *a*
Baladan, 121 *a*
balance, 444 *b*, 677 *a*
balancing, 498 *b*
bald, 171 *b*, 509 *b*,
843 *b*
to make, 743 *a*, 793 *b*
baldness, 743 *a*, 844 *b*
in front, 154 *a*
ball, 194 *a*, 386 *a*, 714 *a*
of gold, 386 *b*
balsam, 146 *a*
Bamoth, 125 *b*
band, 10 *a*, 42 *b*, 448 *a*,
465 *a*, 518 *a*, 757 *a*
of men, 10 *a*, 258 *a*,
274 *b*
of soldiers, 158 *a*
of travellers, 78 *a*
bandage, 314 *a*, 870 *b*
a long, 77 *b*
removal of, 161 *a*
to wrap up with,
314 *b*
banded, 649 *b*
bands, 300 *b*, 747 *b*
tightly fastened, 308 *b*
Bani, 128 *a*
banks, 158 *a*
banner, 552 *b*
banquet, 317 *b*, 413 *b*,
436 *b*, 521 *a*
to, 853 *a*
bar, 141 *a*, 455 *b*, 488 *a*
Barachel, 143 *b*
Barak, 145 *a*
barbarously, to speak,
440 *a*
barber, 169 *b*
bare, 284 *a*, 843 *b*
to make, 310 *b*
barefoot, 346 *b*, 346 *b*
Bariah, 141 *a*
bark, to, 527 *a*, 815 *a*
to strip off, 685 *b*
barking, 466 *a*
Barkos, 145 *a*
barley, 793 *a*
barn, 448 *a*, 461 *b*
barren, 650 *a*
barter, 866 *b*
Baruch, 139 *b*
Barzillai, 140 *b*
base, 14 *b*, 353 *b*, 403 *b*,
471 *a*, 848 *b*
basely, to act, 328 *b*
Bashan, 147 *a*
Bashemath, Basmath,
146 *a*
basin, 11 *b*, 395 *a*, 430 *b*,
592 *b*
basis, 471 *a*
basket, 11 *b*, 191 *b*, 323 *a*,
399 *a*
a bread, 587 *b*, 714 *a*,
589 *b*
bastard, 242 *b*, 462 *a*,
480 *a*
bat, 620 *b*
Bath-rabbim, 148 *b*
Bath-sheba, 148 *b*
battle, 477 *a*, 560 *b*, 742 *a*
battlements, 839 *a*
Bavai, 107 *b*
Bazluth, 134 *a*
bdellium, 103 *b*
be, to, 218 *b*, 219 *b*,
221 *a*, 372 *b*, 501 *a*
after, 32 *b*
Bealiah, 132 *a*
Bealoth, 132 *a*
beam, 463 *a*, 486 *b*, 729 *b*
of a balance, 735 *b*
laid over, 848 *b*
to lay, 742 *b*
bean, 179 *a*, 669 *a*
bear, 184 *a*, 190 *b*
the constellation of
the, 625 *b*
to, 236 *b*, 327 *b*, 348 *b*,
386 *b*, 568 *a*, 578 *a*,
640 *a*, 641 *a*, 688 *b*,
away, to, 254 *a*
early fruit, to, 20 *a*
forth, to, 60 *b*
bear in the arms, to
58 *b*, 324 *a*
seed, to, 254 *b*
the blame, to, 271 *b*
beard, 793 *b*
bearded chin, 251 *b*
bearer, burden, 578 *a*
bearing, 512 *a*
bearing, of an axle,
420 *b*
beast, 274 *b*, 275 *a*, 130 *a*
of burden, 105 *a*
of the field, 105 *a*
wild, 105 *a*
beat, 157 *b*, 194 *b*, 209 *a*,
226 *b*, 384 *a*, 421 *b*,
592 *b*, 685 *a*, 780 *b*,
781 *a*, 872 *a*
abroad, 329 *a*
fine, 313 *a*
in pieces, 421 *b*, 815 *a*
off, 256 *b*
out, 256 *b*
small, 206 *a*
to powder, 192 *b*
with a club, 376 *b*
beaten small, 205 *b*,
206 *a*
beating, 842 *a*
beautiful, 96 *a*, 319 *a*,
319 *b*, 358 *a*, 358 *b*,
524 *b*, 664 *b*, 845 *a*,
846 *a*
beauty, 146 *a*, 219 *a*,
275 *b*, 286 *a*, 291 *a*,
320 *a*, 358 *b*, 359 *a*,
464 *b*, 555 *a*, 846 *a*
Bebai, 101 *b*
because, 89 *a*, 90 *a*,
196 *b*, 235 *a*, 356 *b*,
392 *b*, 403 *a*, 424 *b*,
440 *a*, 629 *b*, 681 *b*,
721 *a*, 862 *b*
not, 122 *a*, 124 *b*
of, 47 *a*, 129 *a*, 601 *a*
that, 25 *a*, 39 *b*, 89 *a*,
196 *b*, 681 *b*
Becher, 120 *b*
Bechorath, 120 *a*
become, to, 221 *b*
a wife of, 130 *b*
becoming, 524 *b*
dark, 277 *a*
strong, 270 *b*
to be, 326 *a*, 524 *b*,
538 *a*
bed, 297 *b*, 361 *a*, 447 *b*,
467 *a*, 476 *a*, 500 *b*,
517 *a*, 657 *a*
of a stream, 71 *a*
Bedad, 103 *a*
Bedan, 104 *a*
bedchamber, 720 *b*
Bedeiah, 103 *a*
bedimining, 277 *a*
Beeliadah, 182 *a*
Beer, 100 *a*
Beera, 100 *b*
Beerah 100 *b*
Beeri, 100 *b*
Beerah, 100 *b*

- Beer-sheba, 100 *b*
 Beeshterah, 133 *b*
 befall, 12 *a*, 742 *b*
 before, 97 *a*, 441 *a*, 456 *a*,
 530 *b*, 550 *b*, 680 *a*,
 680 *b*, 681 *a*, 681 *b*,
 682 *a*, 721 *a*, 723 *b*,
 866 *b*, 724 *a*
 to be, 550 *b*, 721 *a*
 from, 680 *a*
 to go, 326 *a*
 that, 325 *a*
 beg, 798 *b*
 beget, 139 *a*, 348 *b*
 offspring, 383 *b*
 begin, 281 *b*, 326 *a*, 690 *b*,
 696 *b*, 849 *b*
 beginning, 325 *a*, 353 *b*,
 724 *a*, 752 *a*, 850 *a*,
 860 *b*
 beguile, 769 *b*
 behind, 29 *b*, 32 *b*, 53 *a*,
 33 *a*, 129 *a*, 280 *a*
 to be, 186 *a*, 649 *a*
 to come from, 649 *a*
 behold, 48 *b*, 55 *b*, 77 *a*,
 214 *a*, 228 *b*, 229 *a*,
 229 *b*
 as, 214 *a*
 to, 268 *a*, 527 *b*, 678 *b*,
 749 *a*, 789 *b*, 797 *b*,
 812 *b*
 being, 371 *b*
 Bel, 120 *b*
 Bela, 124 *a*
 Belial, 122 *b*
 believe, 59 *a*
 bell, 500 *b*, 685 *a*
 bellow, 684 *a*
 bellows, 498 *a*
 belly, 20 *a*, 113 *a*, 161 *b*,
 167 *a*, 216 *b*, 292 *a*
 beloved, 112 *a*, 138 *a*,
 333 *a*
 female, 774 *a*
 one, 191 *a*, 772 *b*
 below, 81 *a*, 467 *a*, 862 *a*
 Belshazzar, 124 *a*
 belt, 9 *a*, 260 *b*, 463 *a*
 Belteshazzar, 122 *a*
 Ben, 127 *a*
 Ben-hadad, 127 *a*
 Ben-hael, 127 *b*
 Ben-hanan, 127 *b*
 Ben-oni, 127 *a*
 Ben-zoheth, 127 *a*
 Benaiah, 128 *a*, 128 *b*
 bend, to, 186, 19 *a*, 296 *a*,
 410 *a*, 411 *a*, 415 *b*,
 416 *b*, 432 *b*, 441 *a*,
 611 *a*, 616 *a*
 aside, to, 432 *b*
 back, 714 *b*
 a bow, 553 *b*
 one's self, to, 301 *a*
 Bene-barak, 127 *b*
 beneath, 467 *a*
 benediction, 144 *a*
 beneficence, 703 *b*
 benefit, 174 *b*, 856 *b*
 benefits, to confer, 319 *a*
 benefitted, to be, 356 *a*
 benevolence, 294 *a*
 benign, 554 *b*
 benignant, 291 *b*
 benignity, 294 *a*
 Beninu, 128 *b*
 Benjamin, 127 *b*, 128 *b*
 Benjaminites, 351 *b*
 bent, to be, 177 *b*
 upon, 864 *b*
 Beor, 129 *b*
 Berachah, 144 *a*
 Beraiah, 139 *a*
 bereave, to, 822 *a*
 bereaved, 376 *b*, 821 *b*
 Bereavement, 821 *a*, 822 *a*
 Berechiah, 144 *b*
 Bered, 139 *b*
 Beri, 141 *a*
 Beriah, 141 *b*
 Berodach-Baladan, 139 *a*
 Berothai, Berothah, 140 *a*
 berry, 178 *b*
 Besai, 128 *b*
 beseech, to, 32 *a*
 besides, 46 *b*, 69 *a*, 102 *b*,
 124 *a*, 241 *b*, 266 *b*,
 344 *a*, 377 *b*, 610 *b*,
 682 *a*, 779 *b*
 that, 124 *b*
 besiege, to, 262 *b*, 720 *a*
 Besodeiah, 128 *b*
 besom, 466 *b*
 Besor, 146 *a*
 best, 446 *a*
 bestow, 590 *b*, 813 *b*
 a gift, 237 *a*
 labour upon, 642 *b*
 largely, to, 671 *a*
 bestowed, 572 *b*
 Betah, 112 *b*
 betake, 593 *a*
 Buten, 113 *a*
 Beth-anath, 118 *a*
 Beth-anoth, 118 *a*
 Beth-arabah, 118 *b*
 Beth-arum, 117 *b*
 Beth-arbel, 117 *a*
 Beth-Aven, 117 *a*
 Beth-azmaveth, 118 *a*
 Beth-baal-meon, 117 *a*
 Beth-barah, 117 *b*
 Beth-birei, 117 *b*
 Beth-car, 117 *b*
 Beth-dagon, 117 *b*
 Beth-diblathaim, 117 *b*
 Beth-el, 117 *a*
 Beth-emek, 118 *a*
 Beth-ezel, 117 *a*
 Beth-gader, 117 *b*
 Beth-gamul, 117 *b*
 Beth-haccereim, 118 *a*
 Beth-hanan, 117 *b*
 Beth-hoglah, 117 *b*
 Beth-horon, 117 *b*
 Beth-jeshimoth, 117 *b*
 Beth-lehem, 118 *a*
 Beth-maachah, 118 *a*
 Beth-marcaboth, 118 *a*
 Beth-nimrah, 118 *a*
 Beth-pazzez, 118 *b*
 Beth-peor, 118 *b*
 Beth-phalet, Beth-palet,
 118 *b*
 Beth-rehob, 118 *b*
 Beth-shean, 118 *b*
 Beth-shemesh, 118 *b*
 Beth-shittah, 118 *b*
 Beth-tappuah, 119 *a*
 Beth-zur, 118 *b*
 Bethlehem, 73 *b*
 Bethuel, 149 *a*
 Betonim, 113 *b*
 betray, 491 *a*, 530 *a*
 betroth, 472 *b*
 betrothed, 82 *a*, 307 *b*,
 399 *a*
 between, 114 *b*, 115 *a*,
 129 *b*
 bewail, 119 *b*
 beware, 837 *b*
 beyond measure, 377 *a*
 Bezai, 133 *b*
 Bezaleel, 133 *b*
 Bezek, 110 *b*
 Bezer, 135 *a*
 Bichri, 120 *b*
 Bidkar, 104 *a*
 bier, 467 *a*, 517 *a*
 Bigtha, 102 *b*
 Bigthan, 102 *b*
 Bigvai, 102 *a*
 Bildad, 121 *a*
 bile, 512 *a*
 Bileam, 124 *a*
 Bilgah, 121 *a*
 Bilhah, 121 *b*
 Bilhan, 121 *b*
 Bilshan, 124 *b*
 Bimhal, 125 *b*
 bind, 10 *a*, 35 *a*, 42 *b*,
 52 *b*, 68 *a*, 82 *b*,
 168 *a*, 252 *a*, 257 *a*,
 258 *b*, 259 *b*, 269 *b*,
 382 *b*, 412 *a*, 641 *b*,
 647 *b*, 649 *b*, 706 *b*,
 712 *a*, 726 *b*, 747 *a*,
 769 *b*, 782 *b*, 841 *a*,
 back, 626 *a*
 by a pledge, to, 257 *a*
 by allegiance, to, 259 *b*
 closely together, 640 *b*
 fast, 259 *b*, 260 *a*, 712 *b*
 on, 68 *b*, 633 *b*
 sheaves together, 640 *b*
 to oneself, 747 *b*
 together, 27 *a*, 52 *b*,
 123 *a*, 159 *a*, 258 *b*,
 383 *a*, 405 *a*, 641 *a*,
 719 *b*
 up, 719 *b*
 binding, 260 *b*
 on, 70 *a*
 together, 250 *a*
 up, 461 *b*
 Binea, 128 *b*
 Binnui, 128 *a*
 bird, 65 *b*, 614 *b*, 716 *a*,
 717 *b*
 of prey, 184 *a*, 197 *a*
 young, 162 *b*
 birdcatcher to be a, 363 *a*
 birds, fattened, 139 *a*
 Birsha, 145 *b*
 birth, 456 *b*
 birthright, 119 *b*
 Birzavith, 140 *a*
 Bishlam, 147 *a*
 bit, 695 *b*, 696 *b*
 bite, to, 443 *b*, 570 *b*,
 745 *a*
 biters, 522 *a*
 Bithiah, 148 *b*
 bitter, 505 *a*, 510 *a*
 herbs, 512 *a*
 to be, 511 *b*
 to make, 415 *b*
 bitterly, 858 *b*
 bitterness, 480 *b*, 509 *b*,
 512 *a*, 868 *b*
 bitumen, 289 *a*
 Bizjotljah, 110 *b*
 Biztha, 110 *b*
 black, 85 *a*, 265 *b*, 815 *b*
 to be, 265 *b*, 281 *a*,
 402 *a*, 815 *a*
 blacken, to, 390 *b*
 blackish, to be, 724 *b*
 blackness, 85 *a*, 814 *a*
 blame, 86 *b*
 free from, 565 *a*
 one who bears, 272 *a*
 blameless, 867 *a*
 bland, 283 *b*, 284 *a*
 blandishments, 285 *a*
 blast, to, 550 *a*, 806 *b*
 blaze, to, 10 *a*
 bleat, to, 684 *a*
 blemish, 444 *b*, 456 *b*
 bless, to, 142 *a*
 oneself, to, 143 *a*
 blessed, 139 *b*
 to be, 143 *a*
 blessing, 144 *a*
 blight, to, 707 *a*
 blind, 615 *a*
 blind, to, 591 *b*
 to be, 615 *a*
 blindness, 591 *b*, 616 *a*
 blocks, 171 *a*
 blood, 201 *b*
 to require, 151 *a*
 bloodshed, 201 *b*
 blossom, 689 *b*
 blot out, 370 *b*, 463 *a*
 blow, 498 *a*, 532 *a*, 684 *a*,
 to, 358 *b*, 556 *a*, 570 *a*,
 571 *a*, 664 *a*, 668 *a*,
 759 *b*
 a trumpet, 873 *b*
 out, 673 *a*
 blunt, to, 685 *b*
 blunted, 456 *a*, 726 *a*
 bluntness, 685 *b*
 blush, to, 109 *b*, 297 *a*
 to be made to, 328 *b*
 board, 152 *b*, 745 *b*,
 814 *b*
 boarding, 505 *a*
 boast, to, 217 *b*, 665 *a*,
 689 *b*, 801 *a*
 oneself, 61 *b*, 226 *b*,
 381 *b*
 boasting, 372 *a*
 Boaz, 129 *b*
 Bocheru, 120 *b*
 Bochim, 120 *a*
 body, 20 *a*, 162 *a*, 163 *a*,
 177 *b*, 180 *a*, 182 *b*,
 435 *b*, 648 *a*
 the whole, 146 *b*
 Bohan, 105 *b*
 boil, 9 *a*, 169 *a*, 191 *a*,
 240 *b*, 289 *a*, 357 *b*,
 389 *a*, 585 *a*, 672 *a*,
 767 *a*, 782 *a*, 783 *a*,
 814 *a*
 to be made to, 289 *a*
 over, 357 *b*
 water, 129 *b*
 boiled, food, 541 *b*
 something, 147 *a*
 boiling, 191 *b*, 243 *a*,
 342 *b*, 782 *b*
 (of waves) 289 *b*
 bold, 42 *b*, 663 *b*
 bolsters, 409 *a*
 bolt, 141 *a*, 488 *a*
 a door, to, 554 *b*
 bond, 26 *a*, 66 *b*, 491 *a*,
 545 *b*
 to bind a, 68 *b*
 bondage, 600 *b*
 bonds, 27 *a*, 457 *a*, 491 *b*,
 604 *b*
 bone, 180 *a*, 648 *a*
 bony, 180 *a*
 book, 199 *a*, 448 *a*, 594 *a*
 booth, 476 *a*, 585 *b*
 booty, 479 *b*, 518 *a*, 829 *b*
 border, 153 *b*, 252 *b*,
 414 *a*, 667 *b*, 793 *b*
 upon, to, 154 *b*
 borders, 488 *b*, 709 *a*
 bore, to, 526 *b*, 564 *a*,
 615 *b*, 665 *a*
 through, to, 304 *a*,
 388 *a*
 boring, 266 *b*
 born, 349 *b*
 born, to be, 139 *a*, 265 *a*,
 349 *a*
 a male, 245 *a*
 borne on swiftly, to be,
 190 *b*, 692 *b*
 borrow, 242 *a*, 432 *b*,
 570 *a*, 798 *b*
 borrowed, 243 *a*
 bosom, 256 *a*, 266 *b*,
 275 *b*, 298 *b*
 boss, of a shield, 152 *a*
 bottle, 18 *a*, 18 *b*, 135 *b*,
 290 *b*, 524 *a*, 539 *a*,
 674 *a*
 bough, 738 *a*, 200 *a*
 bought, 238 *a*
 bound, 35 *a*, 300 *b*, 747 *a*
 to, 154 *b*, 670 *f*, 671 *b*
 to be, 52 *b*, 794 *a*
 together, 720 *a*
 boundary, 153 *a*
 bountiful, 96 *a*
 bow, 747 *b*
 to, 410 *a*, 415 *b*, 546 *a*

BOW

(b)

CAROUSING

- bow down**, to, 291 *a*, 405 *a*, 411 *a*, 722 *a*, 813 *b*
oneself down, to, 161 *a*, 416 *b*, 744 *b*
bowed 177 *b*
down, to be, 810 *a* 814 *a*
bowals, 408 *a*, 492 *a*, 742 *a*, 766 *a*
howl, 410 *a*, 154 *b*, 169 *b*, 171 *a*, 462 *b*, 592 *b*, 593 *b*, 736 *b*
for libations, 488 *a*
box, 855 *a*
for ointment, 66 *b*
boy, 126 *a*, 612 *a*, 555 *b*
boyhood, 556 *a*
boys and girls, 323 *b*
Bozez, 108 *b*
Bozkath, **Buscath**, 134 *b*
Bozra, 135 *a*
bracelet, 746 *b*, 712 *b*, 850 *a*
braid, 604 *b*
to, 383 *a*, 402 *a*, 794 *a*,
branch, 148 *b*, 247 *a*, 273 *a*, 410 *a*, 466 *b*, 476 *a*, 564 *a*, 592 *a*, 596 *a*, 644 *a*, 735 *b*, 738 *a*, 785 *b*, 802 *a*,
with thick foliage, 604 *b*
branches 102 *b*, 200 *a*, 687 *b*
palm 591 *b*
brandish, to, 614 *b*
brandishing 775 *b*
brass, 545 *a*
made of, 542 *b*
polished 313 *a*
brave, 42 *b*, 127 *b*
bray, 421 *a*, 537 *a*
brazen, 542 *b*
breach, 104 *a*, 691 *b*, 803 *b*
breaches, to make, 104 *a*
to repair, 104 *a*
bread 301 *b*, 436 *b*
corn, 436 *b*
breadth, 697 *a*, 764 *b*
break, 134 *a*, 160 *a*, 216 *a*, 226 *b*, 315 *b*, 421 *b*, 479 *b*, 558 *b*, 670 *a*, 673 *a*, 685 *b*, 690 *a*, 690 *a*, 691 *b*, 692 *a*, 698 *b*, 711 *a*, 738 *a*, 775 *a*, 778 *b*, 779 *b*, 782 *a*, 803 *a*, 815 *b*, 856 *a*, 865 *a*
away, to, 695 *a*
by scraping, to, 180 *b*,
forth (as wind), 168 *b*
forth, cause to, 136 *a*
in, 232 *a*
in pieces, 198 *b*, 199 *a*, 206 *a*, 550 *a*, 655 *b*, 669 *b*, 688 *a*, 692 *b*, 694 *b*, 767 *a*, 775 *a*
in upon, 157 *b*, 233 *b*
into joy, 216 *a*
break off, 688 *a*, 692 *a*, 730 *b*
break one's word, 281 *b*
out, 168 *b*, 574 *a*, 689 *b*, 796 *b*
through, 136 *a*, 232 *a*
through a wall, 315 *b*
up, 226 *b*, 548 *b*, 574 *a*
up a camp, 663 *b*
very small, 199 *a*
with violence, 390 *a*
breakage, 773 *b*
breakers, 514 *a*
breaking, 466 *b*, 473 *a*, 690 *a*, 803 *b*
in pieces, 498 *b*, 779 *a*
breast, 190 *a*, 261 *b*, 268 *b*, 492 *a*, 805 *b*
a full, 243 *a*
breastplate 861 *b*
breath, 214 *b*, 558 *b*, 571 *a*, 760 *a*
to take, 558 *b*
breathe, 65 *a*, 214 *b*, 219 *a*, 251 *a*, 263 *b*, 358 *b*, 668 *a*, 759 *b*
after, 4 *a*, 15 *b*
hard, to, 544 *b*, 556 *a*, 799 *a*
out one's life, to, 163 *b*
breathing, 214 *b*, 358 *b*
breeches, 472 *a*
bribes, 831 *a*
brick, 429 *b*
brick-kiln, 475 *b*
bricks, to make, 429 *a*
bride, 399 *a*, 399 *a*
bridegroom, 315 *b*
bridge, 182 *a*
bridle, 377 *b*, 521 *b*, 772 *a*
briers, 585 *b*, 729 *b*
bright, 23 *a*, 104 *b*
to be, 16 *b*, 121 *a*, 239 *b*, 288 *b*, 318 *a*, 358 *a*, 359 *a*, 433 *a*, 531 *a*, 541 *a*, 562 *a*, 705 *b*, 715 *a*, 840 *a*, 846 *a*
to become, 23 *a*
to make, 226 *a*
brightness, 83 *a*, 240 *a*, 243 *a*, 318 *b*, 358 *b*, 531 *a*, 555 *a*, 846 *b*
of fire, 24 *a*,
brilliant 226 *a*, 240 *a*
bring, to, 94 *b*, 327 *b*, 478 *a*, 536 *b*, 817 *b*
away, 107 *b*
down, 365 *b*
forth, 236 *b*, 257 *a*, 265 *a*, 327 *b*, 348 *b*, 477 *a*, 675 *b*, 788 *b*
forth herbage, to, 210 *a*
forth thousands, 54 *a*
in, 107 *a*
into fellowship, 259 *a*
low, 405 *a*
near, 741 *b*
out, 558 *b*
over, 162 *b*
bring to an end, 360 *a*, 670 *a*
to light, 60 *b*
to mind, 244 *a*
together, 756 *b*
up, 631 *b*, 754 *a*
up in the rear, 67 *a*
bringing about 552 *b*
up, 2 *a*, 59 *b*
brisk, 324 *b*
bristling, 591 *a*
broad, 764 *b*
to be, 374 *a*, 811 *a*
space, 509 *a*, 764 *b*
broken, 198 *b*, 314 *a*
to be, 574 *b*, 687 *b*
(in spirit), 198 *b*
to pieces, 193 *b*, 198 *b*
brood, to, 766 *a*
as a bird, 190 *a*
vipers, 717 *a*
brook, 71 *a*
broom, 466 *b*
broth, 511 *a*, 692 *a*
brother, 27 *b*
brother's wife, 327 *b*
brotherhood, 29 *b*
brought back, 809 *a*
in, 107 *b*
to nothing, 121 *b*
up, 159 *b*
bruise, 256 *b*
to, 509 *a*
bruised, 198 *b*, 508 *b*
bruising, 198 *b*, 453 *b*
brushwood, 228 *b*
brutish, 132 *b*, 133 *a*
bubble, to, 525 *b*, 585 *a*, 782 *a*
forth, 529 *b*
up, 767 *a*
bubbling fountain, 169 *b*
up, 342 *b*
buck, 863 *b*
bucket, 200 *a*, 384 *a*
buckthorn, 35 *a*
bud forth, 689 *b*
buffalo 751 *a*, 769 *b*
buffoon, 440 *b*
build, 82 *a*, 127 *b*, 660 *b*
upon, 59 *a*
building, 8 *a*, 128 *a*, 222 *b*, 446 *b*
manner of, 856 *a*
Bukki, 135 *b*
Bukkiah, 135 *b*
bull, 137 *a*, 687 *b*
wild, 854 *b*
bullock, 605 *a*
bulrushes, 29 *a*
bulwark, 152 *a*, 500 *a*, 648 *a*
Bunah, 108 *a*
bunch, of a camel, 189 *a*
bundle, 10 *a*, 405 *a*, 720 *b*, 734 *b*
of grain, 53 *a*
Bunni, 128 *a*
burden, 36 *b*, 44 *a*, 495 *b*, 512 *a*, 547 *a*, 578 *a*
burdensome, 381 *b*, 578 *a*
burdensome, to be, 381 *a*
burial, 721 *a*
burn, to, 10 *a*, 132 *b*, 132 *b*, 133 *a*, 167 *b*, 201 *a*, 251 *a*, 303 *a*, 305 *a*, 308 *b*, 362 *b*, 386 *a*, 431 *b*, 707 *a*, 723 *a*, 795 *b*, 813 *a*
incense, 663 *b*, 730 *b*
burned, to be, 308 *b*, 362 *a*, 471 *a*, 718 *a*
burner, 596 *a*
burning, 31 *a*, 133 *a*, 287 *b*, 303 *b*, 362 *b*, 386 *a*, 459 *a*, 512 *b*, 718 *a*, 796 *a*
burning fever, 201 *a*, 304 *a*, 723 *a*, 782 *a*
of lime, 513 *b*
pile, 194 *a*
place of, 872 *b*
burnt offering, 612 *a*, 631 *b*
part of the body, 386 *a*
tile, 429 *b*
burrower, 811 *a*
burst forth, 168 *b*, 672 *b*, 689 *b*
burthen, 325 *a*
bury, to, 722 *a*
bush, 591 *b*, 789 *a*
business, 187 *b*, 518 *a*, 600 *a*, 601 *a*, 643 *b*
but, 20 *b*, 53 *a*, 144 *b*, 174 *a*, 235 *a*, 394 *a*, 431 *b*
but also, but even, 69 *b*
but if, 17 *b*, 49 *a*
but indeed, 8 *a*, 20 *b*
but nay, 7 *b*
butter, 847 *a*
buttock, 368 *b*, 852 *b*
buy, 238 *b*, 413 *a*, 454 *b*, 465 *b*, 735 *a*
back, 151 *a*
Buz, 107 *b*
Buzi, 107 *b*
bazz, to, 237 *a*
by, 47 *b*, 93 *b*, 97 *a*, 129 *a*, 435 *a*, 630 *a*, 636 *b*, 638 *a*
by day, 342 *b*
by the side of, 331 *a*
byeway, 572 *b*
byssus, 108 *b*, 852 *a*
C
cab, 720 *b*
Cabbon, 382 *b*
cable, 258 *a*
Cabul, 382 *b*
cage, 399 *a*, 580 *b*
Cain, 731 *a*
Cainan, 731 *b*
cake, 85 *b*, 279 *b*, 387 *b*, 396 *a*, 492 *a*, 565 *a*, 605 *a*, 678 *a*, 716 *a*
a round, 709 *b*
a sweet, 442 *b*
a thin, 780 *b*
cakes, 185 *a*
of figs, 565 *a*
Calah, 399 *b*
calamities, 437 *a*, 511 *b*
calamity, 21 *b*, 36 *b*, 219 *b*, 271 *b*, 280 *b*, 394 *b*, 489 *a*, 614 *a*, 673 *a*, 807 *a*, 859 *b*
calamus, 735 *a*
caldron, boiling, 11 *a*
Caleb, 398 *a*
Caleb-ephatah, 398 *a*
calf, 605 *a*
calix, 154 *b*, 156 *a*, 721 *b*
call, to, 107 *a*, 205 *a*, 251 *a*, 684 *a*, 726 *a*, 739 *a*, 836 *a*
back to life, 274 *a*
kindly, 404 *a*
on to plead, 355 *b*
to mind, 245 *a*
together to, 726 *a*
called, 743 *b*
to be, 564 *a*
calling together, 504 *b*
callous, 134 *a*
Calneh, 461 *a*
Calno, 401 *a*
calumniator, 567 *a*
calumny, 184 *b*
camel, 120 *b*, 175 *a*
saddle, 412 *b*
Camon, 734 *a*
camp, 465 *a*
departure of, 490 *a*
can, 348 *a*
Canaan, 405 *a*
Canaanite, 405 *b*
candelabrum, 486 *b*
candle, 567 *a*
candlestick, 444 *b*, 486 *a*, 530 *a*
cane, 11 *a*, 735 *a*
Canneh, 404 *a*
capacious, to be, 222 *b*
Caphtor, 412 *a*
capital, 421 *a*, 717 *b*
captain, 753 *b*
captivate, to, 441 *b*
captive, 666 *b*, 801 *b*, 810 *b*
to make, 68 *a*
captivity, 801 *b*
capture, 439 *a*, 501 *b*
caravan, 78 *a*
Carcas, 414 *b*
carcase, 666 *a*
Carchemish, **Charchemish**, 414 *b*
care, 137 *b*, 303 *a*, 647 *b*, 686 *b*
care for, to, 210 *a*, 334 *a*, 838 *a*
Careah, 743 *a*
careful, to be, 279 *a*
carefully, 68 *a*
careless, 799 *a*
carelessness, 825 *a*
caress, to, 32 *a*
caressed, to be, 812 *a*
Carmel, 415 *b*
Carmi, 415 *a*
carousal, 576 *a*
carousing, 853 *a*

- sarp at, to, 307 a
carpenter, 309 b
carpet, 449 a
carried, to be, 182 a,
762 b
carry 177 b, 236 b,
324 a, 327 b, 360 a,
366 a, 568 a, 578 a,
640 a, 641 a
away, to, 581 b
carrying, 512 a
away, 171 b
Carshena, 416 b
carve, 138 b, 300 b,
684 a, 697 a
carved, 305 a
ceiling, 759 a, 765 b
carved, to be, 272 a
carving tool, 504 b
Casiphia, 409 a
Casluhim, 408 b
cassia, 722 a, 738 a
cast, 458 b
cast, to, 320 b, 332 b,
366 a, 557 a, 769 b,
776 b, 826 b, 829 a,
834 a, 837 a, 873 b
away, to, 176 b, 192 a,
250 a
before, 448 b
down, 7 a, 121 a, 198 b,
281 b, 368 a, 583 a,
813 b, 845 b
out, to, 324 b, 380 b,
547 b, 553 a
stones, to, 757 a
up, to, 589 a
cast, to be, 361 b
down, to be, 365 b
casting, 502 a
forth, 322 a
of metal, 489 b
castle, 24 a, 42 b, 83 b,
115 a, 125 a, 500 a,
580 a
castrated, 574 a
cataract, 713 b
catch, to, 438 b
cattle, 105 a, 130 a,
137 a, 325 b, 475 b,
504 a, 713 b
owner, 564 b
caught, to be, 566 b
caul, 472 a
cauldron, 509 a
cause, 18 b, 173 a, 188 a,
197 b, 631 b
cause, to, 94 b, 282 a,
346 a
cautious, 240 a, 653 b
to be, 671 b
cavalry, 768 b
cave, 464 a, 492 b, 497 a
cavern, 267 a, 444 b,
564 b
cavity, 101 a, 430 b
cease, 71 b, 112 b, 202 b,
261 b, 684 a, 804 a
cedar, 77 b, 78 a, 84 b,
855 a
celling, 593 a, 848 b
celebrate, 142 b, 215 a,
226 a, 332 b, 530 a,
538 b, 762 a, 789 a,
804 a, 868 b
celebrated, to be, 159 b,
725 b
celebration, 245 b, 762 b,
838 a
celerity, 454 b
cell, 291 b, 443 a, 461 b,
570 b
cement, 289 b, 477 b,
871 b
censor, 503 b
certain, 53 b, 59 a, 387 b
certainty, 42 a, 361 a
certify, to, 170 b
cessation, 71 b, 230 a,
595 b, 668 a, 804 b
chaff, 169 b, 458 b, 615 b,
746 a, 856 a
chain, 27 a, 251 b, 782 a,
850 a
Chalcol, Calcol, 400 a
Chaldean, 418 a
Chaldean, 407 a
chamber, 262 b, 443 a,
570 b, 854 a
chameleon, 869 b
charnois, 356 b
chance, 666 a, 741 a
chandelier, 530 a
change, 280 b
to, 230 a, 352 a, 459 a,
577 a, 601 a, 839 b
changed, to be, 282 b,
576 b
channel, 71 a, 326 b,
514 a, 674 b, 714 a,
870 b
chaplet, 412 a
charge, 686 b
to, 686 a, 705 a
charger, 11 b
chariot, 510 a, 605 b,
768 b
charm, 259 b
chase away, 140 b
chastening, 793 b, 859 a
chastise, to, 354 b, 439 a,
593 b
chastising, 198 a
chatter, to, 605 b
chatterer, 567 a
Chebar, 383 a
Chedorlaomer, 384 b
cheek, 435 b, 780 a
cheerful, 319 b
to be, 121 a, 319 a
to make, 146 b
cheering, 446 b
cheese, 154 b, 285 b
Chelal, 400 b
Chelluh, 399 a
Chemosh, 401 b
Chenaniah, 405 b
Chenani, 404 b
Chenaniah, 404 b
Chephar-haamonai
411 b
Chephira, 410 b
Cheran, 415 b
Cherethite, 417 b
cherish, to, 766 a
Cherith, 414 a
Cherub, 413 b
Chesalon, 408 b
Chesed, 417 b
Chesil, 408 a
chest, 76 a, 77 b, 176 b,
855 a
Chesulloth, 408 b
Chezib, 389 b
chide, 384 b
Chidon, 395 a
chief, 13 a, 153 b, 357 a,
752 b
men, 694 a
rulers, 480 b
child, 349 b, 611 b
with, 231 b
childhood, 554 a
childless, to be, 821 b
children, 699 a
strange, 242 b
Chileab, 398 a
Chilion, 400 a
Chilmad, 400 b
Chimham, 401 a
chimney, 75 b
chinks, 135 b
Chinneroth, Cinneroth,
Cinnereth, 406 b
chirp, to, 166 a, 717 a
Chisleu, 408 b
Chislon, 408 b
Chisloth-tabor, 408 b
Chittim, 419 b
choice, 17 b, 446 a
choir, 858 a
choose, 60 a
to, 111 b, 139 b, 145 a,
268 b, 438 b
Chor-ashan, 389 a
chosen, 112 a, 138 a,
743 b
Chozeba, 389 b
chrysolite, 875 b
Chub, 385 b
Chun, 387 b
cinders, 673 b
cinnamon, 735 b
cippus, 708 b
circle, 169 a, 170 a, 194 a,
263 b, 396 a, 577 b,
676 b, 716 b
to go in, 709 a
circlet, 412 a
circuit, 172 a, 286 b,
414 a, 456 b, 577 a,
676 b, 716 b, 856 b,
873 a
circumcise, 456 a
circumcised, 125 b
circumcision, 456 b
circumference of, 152 a
circumstance, 18 b, 173 a
circumvent, to, 649 a
cistern, 100 b, 109 a,
152 b, 154 a, 413 b
citadel, 42 b, 500 a
cithara, 732 a, 748 b
Citienese, 419 b
citizen, 40 b
city, 55 a, 624 b, 650 b,
743 b, 745 b
clad, 260 b
clamor, 36 b, 65 b, 509 a,
875 b
clamorous bird, 36 b
clandestine, 597 b
clap, to, 401 a
clasp, 271 a
class, 498 b, 675 a
claw, 324 b
clay, 178 b, 289 b, 321 b,
343 a, 645 b
clayey, 319 a, 575 b,
584 a
clean, 722 b
to be, 725 a
cleanness, 138 b, 565 b
cleanse, 145 b, 244 a,
271 b, 318 b, 429 a,
511 a, 519 a
cleansing, 138 b, 142 a,
519 a, 868 a
clear, 138 a, 318 a, 565 b,
707 a
to, 679 a
to be, 226 a, 238 b,
347 b, 565 a, 718 b
cleave, 104 a, 120 a, 135 b,
136 a, 161 b, 185 a,
313 b, 672 b, 674 b,
675 b, 690 a, 711 b,
718 b, 722 a, 796 b,
841 b, 842 b
cleft, 565 b, 592 a
to be, 687 b, 692 b
clemency, 643 a
clinking, 711 b
Cloaca, 466 a
cloak, 15 b, 171 b, 413 a,
467 b, 493 b, 697 a,
758 a
clod, 165 a, 178 b, 449 a,
755 b
close, to, 35 a, 397 b,
579 b, 639 b
close places, 488 b
cloth, 102 a, 415 a, 471 a
clothe, to, 356 a, 430 a
clothing, 399 b, 428 b
cloud, 598 a, 644 a,
654 a, 731 a, 815 a
cloven hoof, 690 a
cluster, 85 b, 395 b, 641 b
coagulate, 736 b
coal, 672 a
coat of mail, 794 b,
850 a
cocculus, 840 b
coffer, 76 a, 855 a
cohabitation, without,
37 a
coin, 179 a
coition, to have, 383 b
coitus, 854 b
cold, 146 a, 739 a, 742 b
to be, 668 a, 745 b
collapse, to, 744 b
collar, 65 b, 644 b, 754 b
collect, to, 11 a, 28 a,
67 a, 77 a, 152 b
404 b, 442 a, 609 b
639 b, 721 b, 819 b
collection, 314 a
colour, to, 757 a
column, 37 b, 59 b, 85 a,
95 b, 201 b, 500 a,
552 b, 638 b, 852 b,
863 a, 868 a
come, 336 a
come, to, 18 a, 94 b,
133 b, 282 b, 466 b,
607 b
before, 723 b
in, 106 a
near, 741 b
now, 439 a
out, 361 a
out of the egg, 136 a
to, 499 a
to an end, 71 b
to pass, 221 b
up, 590 a
upon, 185 b
comfort, 548 a
to, 252 a, 538 a, 544 a
comfortably, to live,
220 a
command, 61 b, 500 a
to 14 b, 61 a, 357 a,
705 a
commander, 631 a, 738 a,
794 a
commandment, 499 a
687 a, 752 a
commentary, 451 b
commerce, 618 a
commiserate, to, 538 a
commission, to, 705 a
commit, 547 b, 686 a
common, 278 a
people, 63 b
commotion, 228 a, 453 b,
756 a
communion, 635 b, 638 a
compact, 600 b
compactness, 491 a, 601 a
companies, 224 b
companion, 40 b, 253 b,
259 a, 510 b, 767 b,
772 b
company, 78 a, 255 a,
720 b, 757 a
compare, 202 a, 517 b,
654 b, 809 b, 820 a
compasses, 463 b
compassion, 465 a
to have, 266 a, 287 a
compassionate, 766 a
to, 293 a, 765 b
compel, 65 a
compensation, 866 b
complaining, 865 a
complaint, 859 a
complete, 70 a, 37 a,
400 a, 867 a
to, 134 a, 175 b, 398 b,
400 a, 633 b, 829 b,
867 a
completeness, 562 b

- completion**, 471 *b*, 864 *a*
compose, 203 *b*
compress, to, 706 *b*,
 719 *b*, 734 *b*
computed, 311 *a*
conceal, 241 *a*, 407 *a*,
 597 *a*, 633 *b*, 639 *b*,
 716 *b*
conceive, 231 *b*, 254 *b*,
 346 *a*
concern, 303 *a*
concerning, 47 *a*, 98 *b*,
 423 *b*
conclusion, 864 *a*
concord, 825 *b*
concube, 195 *a*, 437 *a*,
 675 *a*
condemn, 197 *a*, 271 *b*,
 844 *a*
conduct oneself, to,
 609 *a*
confederate, 27 *b*
confess, 332 *b*, 530 *a*
confession, 858 *a*
confide in, 59 *a*
 to, 112 *a*
confidence, 193 *a*, 294 *b*,
 408 *a*, 446 *b*, 503 *a*,
 562 *b*, 864 *a*
confirm, 156 *a*, 269 *b*,
 280 *a*, 386 *b*, 610 *b*,
 728 *a*, 873 *b*
confirmation, 59 *b*
conflagration, 796 *a*
confluence, 162 *b*
confound, 123 *a*
confounded, 104 *b*, 314 *a*
 to be, 203 *a*, 835 *a*
confused, 109 *b*
confusion, 101 *b*, 446 *a*
confute, 347 *b*
congeal, 157 *a*
congelation, 736 *b*
congregate, 721 *b*
congregation, 68 *a*,
 503 *a*, 608 *a*, 726 *a*
Coniah, 404 *b*
conjugal cohabitation,
 613 *b*
conjunction, 635 *b*, 638 *a*
connect, 74 *a*, 259 *a*
connection, 2 *b*, 315 *b*
Cononiah, 404 *b*
conquer, 562 *b*, 762 *b*
consanguinity, 799 *b*
consecrate, 305 *b*, 542 *a*,
 674 *b*
consecrated, 503 *a*, 541 *b*
 to be, 725 *a*
consecration, 542 *b*
consent, to, 25 *a*
consider, 114 *a*, 137 *a*
consolation, 542 *b*, 544 *b*,
 869 *a*
consort, 259 *b*
conspicuous, 105 *b*
conspiracy, 747 *b*, 769 *b*
conspire, 747 *b*
constancy, 95 *b*
constant, 41 *b*
 to be, 337 *a*
consternation, 466 *b*
constitute, 166 *b*, 353 *a*,
 387 *a*, 486 *a*, 573 *b*,
 637 *b*, 705 *a*, 787 *b*,
 819 *b*
constituted, 637 *b*, 728 *b*
constructing, 8 *a*
consult, 356 *a*, 477 *b*,
 614 *b*
consume, 42 *a*, 121 *b*,
 123 *b*, 132 *b*, 589 *b*,
 795 *b*
consumed, 488 *a*
 to be, 43 *b*, 398 *b*,
 417 *b*, 867 *b*
consumption, 399 *a*,
 400 *a*, 815 *a*, 856 *a*
contagion, 730 *a*
contain, 386 *b*
contaminate, 848 *b*
contemn, 107 *b*, 110 *a*,
 445 *b*, 668 *b*
contemning, 130 *b*
contemplate, 137 *a*, 268 *a*,
 551 *a*
contemporaries, 169 *a*
contempt, 107 *b*, 110 *b*,
 307 *b*, 732 *b*, 798 *a*
 to bring to, 733 *b*
 to put to, 293 *b*
 to treat with, 529 *a*
contend, 193 *b*, 197 *b*,
 561 *b*, 759 *a*, 767 *a*,
 787 *b*, 844 *b*
contender, 121 *a*
contention, 450 *b*, 501 *b*,
 509 *b*, 560 *b*, 856 *b*,
 767 *b*, 869 *b*
continent, 81 *b*
continual, to be, 383 *a*
continually, 649 *b*, 867 *a*
continuance, 413 *b*, 383 *a*,
 866 *b*
 long, 59 *a*
continue, 434 *a*, 516 *b*,
 728 *a*
contract, to, 67 *a*, 305 *b*,
 732 *b*, 736 *b*, 736 *b*
contractions, 449 *a*
contradicting, 858 *b*
contradiction, 496 *b*
controversy, 197 *b*
contumacious, 505 *b*,
 507 *a*, 757 *a*
contumacy, 507 *b*, 509 *b*
contumely, 525 *a*
contusion, 465 *b*
convenient, 216 *a*
conversation, 580 *b*
conversion, 809 *a*
convert, to, 230 *a*, 803 *a*
convict, to, 347 *b*
convocation, 504 *b*
coo, to, 166 *a*
cook, 317 *a*, 317 *b*
 to, 70 *a*, 147 *a*, 241 *a*,
 260 *a*
cooked, to be, 70 *a*, 147 *a*
cooked, something,
 240 *b*, 445 *b*
cooked, things, 260 *a*
cooking, 191 *b*, 678 *a*,
 871 *b*
cooking pan, 463 *a*
cooking places, 446 *b*
cooking vessel, 191 *b*,
 395 *b*
cooling, 505 *a*, 713 *b*
copper, 545 *a*
copy, 519 *a*, 693 *b*
coral, 53 *a*, 682 *b*, 751 *b*
cord, 257 *b*, 264 *b*, 377 *a*,
 447 *a*, 460 *a*, 470 *b*,
 726 *b*
coriander seed, 157 *a*
cormorant, 388 *a*
corn, 43 *b*, 138 *b*, 190 *a*,
 408 *b*, 445 *a*, 600 *b*,
 803 *b*
 an ear of, 5 *a*, 802 *a*
corn measure, 443 *b*
corner, 241 *a*, 504 *b*,
 664 *a*, 682 *a*, 738 *a*
Corolla, 156 *a*
corpse, 163 *a*, 498 *b*,
 529 *b*, 560 *a*
correct, to, 348 *a*, 354 *b*
correction, 137 *b*, 457 *a*,
 858 *b*
corrector, 353 *b*
corrupt, to, 257 *a*, 570 *a*
 to be, 10 *b*, 249 *b*
corrupted, to be, 50 *b*,
 816 *a*
corruption, 515 *b*
cost, 558 *b*
costliness, 363 *b*
cot, 585 *b*
cottage, 585 *b*
cotton cloth, white,
 416 *a*
couch, 297 *b*, 361 *a*,
 488 *b*, 500 *b*, 517 *a*,
 580 *b*, 657 *a*
couching place, 507 *a*,
 755 *b*
coulter, 466 *a*
counsel, 211 *a*, 246 *b*,
 247 *b*, 297 *b*, 458 *a*,
 462 *a*, 466 *a*, 478 *a*,
 497 *a*, 580 *b*, 620 *a*,
 647 *a*, 661 *a*, 860 *b*
 to, 356 *a*
counsellor, 356 *a*, 357 *a*
countenance, 69 *b*
countervail, to, 809 *a*
country, 14 *a*, 81 *b*,
 138 *b*, 266 *b*, 451 *a*,
 689 *a*
 a level, 470 *b*
couple, to, 168 *a*
courage, to take, 153 *a*
courageous, 758 *b*
courier, 677 *b*
course, 208 *b*, 464 *b*,
 508 *b*
 swift, 859 *b*
court, 300 *a*, 620 *a*
 the royal, 874 *b*
covenant, 59 *b*, 141 *b*,
 268 *b*
 to make, 416 *b*
cover, to, 30 *b*, 72 *b*,
 101 *b*, 105 *b*, 176 *b*,
 178 *a*, 189 *a*, 235 *b*,
 322 *a*, 390 *a*, 404 *b*,
 406 *b*, 407 *a*, 411 *a*,
 553 *a*, 593 *b*, 595 *a*,
 598 *a*, 614 *a*, 620 *a*,
 635 *a*, 644 *a*, 744 *a*,
 793 *b*, 835 *b*, 845 *b*
cover over, 405 *b*, 407 *a*,
 411 *a*, 412 *a*, 433 *a*,
 586 *a*, 621 *a*
 with darkness, 609 *b*,
 614 *b*
 with fat, 835 *b*
 with lime, 788 *b*
covering, 70 *a*, 73 *a*,
 102 *a*, 256 *b*, 295 *b*,
 407 *b*, 412 *a*, 433 *b*,
 448 *b*, 472 *a*, 489 *a*,
 506 *b*, 712 *b*
 over, 321 *b*, 866 *b*
coverlet, 490 *b*, 791 *b*
covertly, to act, 101 *b*
covet, 286 *a*
cow, 54 *a*, 137 *a*
 a young, 688 *b*
Coz, 729 *b*
Cozbi, 389 *b*
craftiness, 462 *a*, 655 *b*
crafty, 277 *b*, 395 *b*, 653 *b*
 to be, 655 *b*, 697 *b*
crag, *a*, 42 *a*
cramps, iron, 463 *a*
crash, to, 807 *a*
crashing, 875 *b*
 noise, 842 *a*
crawl, 242 *b*, 771 *a*
 to, 850 *b*
creak, to, 714 *a*
create, 138 *b*, 349 *a*,
 387 *a*, 657 *a*, 684 *b*
created, 141 *a*
 to be, 139 *a*, 361 *b*
creator, 361 *b*
creature, 146 *b*, 559 *b*,
 735 *b*
creditor, 570 *a*
creep, 184 *b*, 242 *b*,
 771 *a*, 850 *b*
crepidines, 37 *b*
cricket, 711 *b*
crime, 614 *a*, 816 *a*
crimson, 415 *a*, 840 *b*
crocodile, 433 *b*, 869 *b*
crocus, 414 *b*
crook, 801 *a*
crooked, 230 *b*, 649 *b*
crop (of a bird), 506 *b*
cross beam, 141 *a*, 410 *b*
crowd, 58 *a*, 448 *a*,
 475 *a*, 585 *b*, 757 *b*
crown, 252 *b*, 412 *a*,
 621 *a*, 716 *b*
 to, 400 *b*, 421 *a*
crucible, 502 *b*
crude, to be, 665 *b*
cruel, 42 *b*, 616 *a*
cruelly, 42 *b*
crumb, 565 *a*, 695 *b*
cruse, 716 *a*
crush, 180 *b*, 198 *a*,
 199 *a*, 206 *a*, 313 *a*,
 321 *a*, 479 *b*, 690 *a*
crushed, 198 *a*, 508 *b*
 to be, 181 *b*, 198 *b*,
 206 *a*
 grains, 768 *a*
 very much, 198 *b*
crushing, 199 *a*, 765 *a*
crutch, 676 *b*
cry, 36 *a*, 836 *b*
 a warlike, 874 *a*
 out, to, 19 *a*, 48 *a*,
 52 *b*, 251 *a*, 326 *b*,
 350 *a*, 414 *a*, 525 *b*,
 703 *b*, 705 *a*, 715 *a*,
 739 *a*, 764 *a*
crystal, 154 *b*, 244 *a*,
 743 *a*
cubit, 57 *b*, 174 *b*
cucumber, 505 *a*, 68 *b*,
 746 *b*
 field, 200 *b*
cud, 179 *a*
culpable, 272 *a*
cultivate figs, 123 *a*
cumin, 401 *b*
cunning, 790 *a*
 to be, 307 *a*
cup, 87 *b*, 154 *b*, 387 *a*,
 395 *b*, 410 *a*, 721 *b*,
 746 *a*
 bearer, 520 *b*, 847 *a*
 of wine, 462 *b*
cupidity, 219 *b*
curb, 772 *a*
curdle, to, 736 *b*
curdled milk, 154 *b*,
 285 *b*
curls, 759 *a*
curse, 48 *a*, 82 *a*, 445 *b*,
 448 *b*, 733 *b*, 854 *b*
 to, 143 *a*, 250 *b*,
 564 *a*, 720 *b*, 733 *a*
cursing, 733 *b*
curtain, 368 *a*
curve, to, 296 *a*, 611 *a*,
 616 *a*
curved, to be, 152 *b*, 155 *a*,
 like an arch, 152 *a*,
 409 *b*
Cush, 389 *a*
Cushan, 389 *a*
Cushan-rishathaim, 389 *a*
Cushi, 389 *a*
cushion, 409 *a*, 490 *b*,
 580 *b*
custody, 467 *b*, 518 *b*,
 686 *b*
custom, 300 *b*, 520 *a*,
 870 *b*
cut, to, 138 *b*, 146 *a*,
 150 *b*, 152 *b*, 157 *b*,
 160 *a*, 165 *b*, 166 *b*,
 174 *b*, 179 *b*, 181 *a*,
 215 *a*, 272 *a*, 298 *a*,
 301 *a*, 308 *a*, 314 *b*,
 328 *b*, 416 *b*, 566 *a*,
 572 *a*, 666 *b*, 884 *a*,
 738 *a*, 745 *a*, 795 *a*
 a stone, 165 *b*

- cut asunder, 139*b*, 738*b*
 away, 134 *b*
 down, 139 *a*, 160 *a*,
 174 *b*, 407 *b*, 701 *b*,
 737 *a*
 in pieces, 110 *a*, 134 *a*,
 841 *b*
 into, 157 *b*, 301 *a*,
 304 *a*, 308 *a*, 309 *a*
 off, 3 *b*, 134 *a*, 150 *b*,
 174 *b*, 179 *b*, 203 *b*,
 248 *a*, 390 *a*, 407 *b*,
 415 *b*, 454 *a*, 456 *a*,
 479 *a*, 675 *b*, 713 *a*,
 729 *b*, 737 *b*
 oneself, 158 *a*
 short, 295 *a*
 to be, 202 *b*, 299 *a*,
 727 *a*, 833 *b*
 to make, 795 *a*
 up, 149 *b*, 215 *a*
 Cuth, Cuthah, 389 *b*
 cutting, 158 *a*, 305 *a*,
 310 *a*, 795 *a*
 down, 829 *b*
 to form by, 684 *a*
 instrument, 310 *a*
 of stones, 165 *b*, 465 *b*
 off, 158 *a*, 414 *a*, 730 *a*
 cymbals, 500 *b*, 711 *b*
 cypress, 140 *a*, 140 *a*,
 411 *b*
 Cyprians, 419 *b*
 Cyrus, 416 *b*
- D
 Dabareh, Daberath,
 183 *b*
 Dabbasheth, 189 *a*
 Dagon, 189 *b*
 Dahi, 190 *b*
 daily, 341 *b*, 342 *b*
 dainties, 488 *a*, 491 *b*,
 518 *b*, 695 *b*
 dainty morsels, 431 *b*
 Dalphon, 201 *a*
 damage, 258 *a*
 to suffer, 542 *a*
 Damascene cloth, 204 *a*
 Damascus, 193 *a*, 204 *a*,
 208 *b*
 Dan, 204 *b*
 dance, 463 *b*
 to, 193 *b*, 248 *a*, 260 *a*,
 416 *a*, 717 *b*, 780 *a*
 in a circle, 266 *a*
 dancing, 463 *b*
 Daniel, 204 *b*
 Dannah, 204 *b*
 Dara, 209 *a*
 Darda, 206 *b*
 Dardaniāna, 758 *a*
 dāric, 15 *a*, 208 *b*
 dāring, 42 *b*
 Darius, 207 *a*
 dark, 71 *b*
 to be, 87 *a*, 197 *a*,
 276 *b*, 312 *b*, 402 *a*
 darken, 724 *b*
 darkened, to be, 31 *b*,
 724 *b*
- darkening, 277 *a*
 darkness, 71 *b*, 84 *b*,
 214 *b*, 312 *a*, 445 *b*,
 458 *a*, 492 *b*, 598 *a*,
 624 *a*, 656 *a*, 725 *a*
 to be surrounded with
 312 *b*
 Darkon, 209 *a*
 dart, 395 *a*, 490 *a*, 753 *b*
 darter, 459 *b*
 dash, to, 767 *a*
 in pieces, 558 *b*, 669 *b*,
 778 *b*
 dashing, 199 *a*
 Dathan, 211 *b*
 daub, to, 289 *a*, 320 *a*,
 757 *a*
 daughter, 147 *b*
 daughter, to give in
 marriage, 315 *a*
 in law, 399 *a*
 David, 191 *b*
 dawn, 137 *a*, 815 *b*, 846 *b*
 day, 341 *a*, 342 *b*
 day-break, 137 *a*
 day of the new moon,
 263 *a*
 dazzle, to, 591 *b*
 dead, 521 *a*
 body, 163 *a*, 666 *a*
 deadly, 865 *b*
 deaf, 310 *a*
 to be, 309 *a*
 dear, 363 *a*
 to be, 363 *a*
 death, 4 *a*, 188 *a*, 312 *b*,
 461 *a*, 465 *a*, 866 *b*
 deaths, 480 *a*
 debilitated, to be, 21 *a*
 Debir, 185 *a*
 Deborah, 184 *b*
 debt, 263 *b*, 513 *b*, 570 *b*,
 601 *a*
 decachord, 659 *a*
 decade, 659 *a*
 decay, 780 *a*
 to, 471 *b*, 780 *a*
 deceit, 857 *b*, 874 *b*
 deceitful, 284 *a*, 395 *b*,
 649 *b*, 650 *b*, 697 *b*
 to be, 389 *b*, 697 *b*
 things, 454 *b*
 deceive, 176 *a*, 233 *a*,
 390 *b*, 570 *a*, 696 *a*,
 721 *b*, 769 *b*, 824 *b*,
 849 *a*
 deceived, to be, 870 *a*
 deception, 390 *b*, 514 *a*
 770 *b*
 deceptive, 42 *b*
 decide, 166*b*, 308*a*, 348*a*
 decided, 304 *a*
 decimate, 659 *b*
 deck, of a ship, 745 *b*
 to, 358 *a*
 declaration, 29 *a*, 693 *b*,
 697 *a*
 declare, 61*a*, 100*a*, 114*a*,
 263 *b*, 280 *a*, 530 *a*,
 564 *a*, 693 *a*
 clean, 318 *b*
- declare future things,
 357 *b*
 one self, 665 *a*
 decline, to, 291 *a*, 537 *b*,
 546 *b*, 612 *a*, 788 *a*
 declivity, 459 *b*
 decoration, 217 *b*
 decorous, to be, 538 *a*
 decree, 78*a*, 167*a*, 211*a*,
 300 *b*, 323 *b*, 457 *a*,
 783 *a*
 to, 166 *b*, 301 *a*, 357 *a*
 decreed, something, 59 *b*
 decrees, 301 *a*
 decrement, 95 *b*
 Dedan, 190 *a*
 dedicate, to, 292 *a*
 dedicatory sacrifice,
 292 *a*
 deed, 497 *b*, 632 *b*, 684 *b*
 deep, 639 *a*, 640 *a*
 rooted, 74 *a*
 to be, 640 *a*
 deer, 248 *b*, 346 *a*
 defect, 122 *a*
 defect of, in, 39 *b*
 defection, 557 *a*, 515 *a*,
 695 *a*
 defence, 275 *b*, 446 *b*,
 492 *a*, 501 *b*, 597 *b*,
 616 *b*
 defend, 197 *a*, 404 *b*,
 597 *a*, 844 *a*
 defender, 197 *b*
 defer, 32 *b*, 79 *b*
 deficient, to be, 21 *a*
 defile, 322 *b*
 defiled, to be, 293 *a*
 defilings, 151 *b*
 define, 355 *a*, 803 *b*
 defined limit, 300 *b*
 definitive, 300 *b*
 deflect, 546 *b*
 deform, 840 *a*
 deformity, 772 *b*
 defraud, 649 *a*, 660 *a*
 degenerate branch, 582 *b*
 dehorting, 44 *b*
 dejected, 198 *a*
 to be, 380 *b*
 Deker, 206 *b*
 Delaiah, 200 *a*
 delay, to, 32 *b*, 79 *b*,
 109 *b*, 193 *b*, 265 *a*,
 346 *a*, 453 *b*, 874 *b*
 any one, to, 32 *b*
 delegate, to, 705 *a*
 deliberate, to, 357 *b*
 purpose, 701 *b*
 deliberation, 301*b*, 580*b*
 delicate, 200 *a*, 608 *b*,
 641 *b*, 768 *a*, 870 *b*
 fare, 488 *a*, 491 *b*,
 695 *b*
 life, 641 *b*
 to be, 769 *a*
 delicately, to treat, 683 *a*
 delight, 16 *a*, 296 *b*,
 313 *b*, 333 *a*, 491 *b*,
 609 *a*, 778 *b*, 843 *b*,
 854 *b*, 870 *b*
- delight to, 16 *a*, 773 *b*,
 842 *b*
 in, to, 112 *a*, 286 *a*
 oneself, 641 *b*
 delighted, to be, 778 *a*
 delights, 604 *b*, 641 *b*
 Delilah, 200 *a*
 delineate, 301 *a*, 855 *a*,
 858 *a*
 deliver, 283 *a*, 448 *b*,
 477 *a*, 491 *a*, 532 *b*,
 563 *a*, 579 *a*, 587 *b*,
 666 *b*, 676 *a*, 685 *b*
 deliver over, 448 *b*
 deliverance, 373*a*, 374*b*,
 460 *b*, 511 *a*, 676 *a*,
 676 *a*, 859 *b*, 876 *a*
 delivered, 373 *a*, 563 *a*
 to be, 283 *a*, 307 *b*
 delude, 696 *a*
 deluge, 446 *a*
 demand, to, 138 *a*, 209 *b*,
 798 *a*
 demanding, 209 *b*
 den, 75 *b*, 152 *b*, 492 *b*
 dense, to be, 600 *a*
 density, 491 *a*, 601 *a*
 deny, 390 *a*, 453 *b*
 depart, 25 *b*, 26 *a*, 103 *b*,
 242 *a*, 283 *a*, 432 *b*,
 439 *a*, 552 *b*, 553 *b*,
 580 *a*, 582 *a*, 607 *b*,
 672 *b*
 to cause to, 678 *b*
 departing, 595 *a*
 departure, 595 *a*
 depasture, 132 *b*, 415 *b*,
 773 *b*
 deplore, 538 *a*
 depopulate, to, 136 *b*
 depose, 607 *b*
 deposit, 687 *a*, 875 *b*
 to, 539 *a*, 545 *b*,
 686 *a*
 depravity, 612 *a*, 614 *a*
 deprecating, 44 *b*
 deprecation, 871 *b*
 depress, 410 *a*, 416 *a*,
 813 *b*, 848 *b*
 depressed, 813 *b*
 to be, 193 *a*, 405 *a*,
 642 *b*, 845 *a*
 depression, 672 *b*
 deprive of, 563 *a*
 deprived, to be, 428 *a*
 depth, 640 *b*, 705 *b*
 depths, 495 *b*, 500 *a*
 depute, 826 *b*
 deputed, 826 *b*
 deputy, 578 *b*
 deride, 233 *a*, 435 *a*,
 440 *a*, 459 *a*, 525 *a*,
 641 *b*, 788 *a*
 derision, 233 *b*, 440 *a*,
 788 *a*, 850 *b*
 descend, 365 *a*, 542 *a*,
 545 *b*, 713 *b*
 descendants, 116*b*, 254*b*,
 699 *a*
 describe, 19 *a*
 described, to be, 855 *a*
- desert, 167 *a*, 373 *a*,
 652 *b*, 835 *b*
 to, 570 *a*, 617 *b*
 to be, 857 *a*
 deserts, 266 *b*
 design, 701 *a*
 designate, 19 *a*, 591 *a*
 desirable, 286 *a*
 desirableness, 286 *a*
 desire, 5*b*, 17*b*, 196*b*, 82*a*,
 219 *b*, 275 *a*, 293 *b*,
 296 *b*, 313 *b*, 464 *b*,
 700 *a*, 774 *a*, 854 *a*,
 854 *b*, 876 *a*
 to 4*a*, 15*b*, 19*a*, 112*a*,
 219 *a*, 286 *a*, 293 *b*,
 296 *b*, 326 *a*, 409 *a*,
 652 *b*, 811 *b*, 854 *a*
 eagerly, 711 *b*
 desires, 444 *b*
 desist, 261 *b*, 804 *a*
 desolate, 654 *a*, 835 *b*
 to, 202 *b*
 desolate, to be, 302 *a*
 desolated, to be, 373 *b*,
 701 *b*, 835 *a*
 desolating, 302 *b*
 desolation, 149 *a*, 373 *b*,
 514 *b*, 518 *a*, 805 *b*,
 807 *b*, 809 *a*, 833 *b*,
 835 *b*
 desolator, 835 *a*
 despair, to, 326 *b*
 despicable, 732 *b*, 734 *a*
 despise, 107 *b*, 110 *a*,
 241 *b*, 246 *b*, 445 *b*,
 525 *a*, 529 *a*, 588 *a*,
 810 *b*
 despising, 130 *b*
 despoil, 166 *a*, 283 *a*,
 563 *a*, 721 *b*
 despoiled, to be, 841 *b*
 despond, cause to, 104 *b*
 destine, to, 361 *b*
 destroy, 3 *b*, 67 *a*, 123 *b*,
 186 *a*, 202 *b*, 203 *b*,
 216 *b*, 225 *b*, 232 *a*,
 257 *a*, 281 *b*, 298 *a*,
 302 *a*, 370 *b*, 380 *b*,
 390 *a*, 416 *b*, 456 *a*,
 463 *a*, 465 *b*, 566 *a*,
 574 *a*, 575 *b*, 581 *b*,
 592 *b*, 597 *b*, 656 *a*,
 691 *a*, 745 *a*, 803 *b*,
 806 *a*, 816 *a*, 833 *b*,
 865 *b*
 oneself, 835 *b*
 utterly, 228 *a*, 305 *b*
 destroyed, to be, 3 *a*,
 86 *b*, 232 *a*, 257 *a*,
 398 *b*, 417 *a*, 460 *b*
 destroyer, 122 *b*, 816 *a*
 destruction, 3*b*, 4*a*, 3*b*,
 122 *a*, 123 *b*, 188 *a*,
 205 *b*, 219 *b*, 222 *b*,
 232 *a*, 258 *a*, 394 *b*,
 399 *a*, 400 *a*, 459 *b*,
 461 *a*, 466 *b*, 513 *a*,
 515 *b*, 730 *a*, 74 *a*,
 764 *a*, 798 *a*, 80*a*,
 803 *b*, 805 *a*, 807 *a*

DESTRUCTION

(9)

EAR

- destruction, 807 *b*, 833 *b*, 855 *b*, 856 *a*, 865 *b*
 destructions, 373 *b*, 514 *b*
 destructive, 865 *b*
 to be, 318 *a*
 detain, 648 *b*
 determine, 154 *b*, 308 *a*
 destruction, 769 *a*
 Deuel, 205 *a*
 devastation, 798 *a*
 deviations, 788 *a*
 device, 216 *a*, 297 *b*
 devices, 312 *a*
 devise, 103 *a*, 231 *b*, 361 *b*
 evil, 309 *b*
 devised, to be, 297 *b*
 devoid of young, 821 *b*
 to be, 295 *a*
 devote, 305 *b*
 devour, 42 *b*, 43 *a*, 123 *a*, 166 *b*, 294 *b*, 415 *b*, 440 *b*
 devouring, *a*, 43 *b*
 dew, 321 *b*
 dexterity, 278 *a*
 diadem, 421 *a*, 542 *b*, 621 *a*
 diamond, 834 *b*
 Diblaim, 185 *a*
 Dibra' 1, 185 *a*
 Diblakaim, 185 *a*
 Dibon, 196 *b*
 Dibri, 188 *b*
 die, 240 *b*, 460 *b*, 734 *b*
 different, to be, 839 *b*
 difficult, 363 *a*, 381 *b*, 747 *a*, 765 *b*
 to be, 134 *b*, 674 *a*, 746 *b*
 sentence, 273 *b*
 difficulty, 382 *a*
 diffused, to be, 670 *b*
 diffusion, 683 *a*
 dig, 44 *a*, 100 *a*, 134 *b*, 152 *b*, 161 *b*, 175 *b*, 278 *b*, 296 *b*, 308 *a*, 315 *b*, 388 *a*, 413 *a*, 615 *b*, 619 *a*, 665 *a*, 729 *b*, 798 *b*
 digger, 44 *a*
 dignity, 44 *a*, 363 *b*
 Diklah, 205 *b*
 Dilean, 200 *b*
 diligent, 304 *a*
 diligently, 15 *a*, 68 *a*
 dim, 277 *a*
 to be, 87 *a*
 to become, 639 *b*
 diminish, 43 *b*, 195 *a*, 493 *a*
 diminished, to be, 733 *a*
 diminutions, 449 *a*
 Dinah, 197 *b*
 Dinaites, 197 *b*
 Dinhabah, 204 *b*
 Dininah, 204 *a*
 dip, to, 317 *b*, 754 *b*
 in, 700 *b*
 Diphath, 197 *b*
 direct, to, 186 *a*, 216 *b*, 386 *b*, 820 *a*
 one's face, 679 *b*
 dirty, to, 323 *a*
 to be, 724 *b*
 disagreeable, 843 *b*
 disavow, 390 *b*
 discern, 113 *b*
 discernment, 323 *b*
 discharge, 240 *b*
 disciple, 126 *a*, 439 *b*, 865 *b*
 discipline, 457 *a*, 491 *a*
 to, 439 *a*
 disclose, to, 170 *b*
 discourse, 61 *b*, 187 *b*, 789 *a*
 discover, 333 *b*
 disease, 192 *a*, 280 *b*, 298 *a*, 450 *b*, 464 *a*, 861 *a*
 fatal, 461 *a*
 diseased, to be, 278 *a*, 279 *a*
 disfigure, 445 *a*
 disfigured, to be, 839 *b*
 disgrace, to, 109 *b*, 529 *a*
 disgraced, to be, 400 *b*
 disguise oneself, 297 *b*
 dish, 593 *b*, 736 *b*
 Dishan, 198 *a*
 disheartened, to be, 835 *a*
 Dishon, 198 *a*
 dishonour, to cause, 297 *a*
 disjoin, 103 *a*
 dislocated, to be, 363 *a*, 683 *a*
 dismiss, 826 *a*
 dismission, 825 *a*
 disown, 390 *a*
 dispel, 535 *b*
 disperse, 3 *b*, 110 *b*, 253 *a*, 254 *a*, 283 *b*, 547 *b*, 556 *b*, 669 *b*, 670 *b*, 688 *a*, 691 *b*, 692 *b*
 dispersed, 592 *b*
 to be, 558 *b*
 dispersion, 871 *b*
 displace, 242 *b*, 552 *b*
 displeased, to be, 409 *b*
 dispose, to, 580 *a*, 609 *b*
 disposing, 497 *a*
 disposition, 863 *b*, 864 *b*
 dispossessed, to be, 370 *b*
 dispute, to, 348 *a*
 disquiet, to, 756 *a*
 dissimulate, to, 551 *a*
 dissipate, to, 110 *b*
 dissipated, to be, 252 *b*
 dissolve, to, 281 *a*, 489 *a*
 dissolved, to be, 226 *b*, 455 *a*
 dissuade, 240 *a*, 354 *b*
 dissuasion, 678 *a*
 distaff, 395 *b*
 distance, 223 *b*, 765 *a*
 distant, to be, 766 *b*
 distend, 685 *b*
 distil, 119 *a*
 distilling, 120 *a*
 distinction, 667 *a*
 distinctly, 693 *a*
 distinguish, 103 *a*
 to, 113 *b*, 564 *a*, 674 *a*, 675 *a*, 693 *a*
 distinguished, 319 *b*
 to be, 674 *a*
 distort, 611 *a*
 distortion, 454 *a*
 distracted, to be, 669 *a*
 distress, 500 *a*, 660 *b*, 706 *a*, 718 *a*, 718 *b*, 720 *a*
 distressed, to be, 719 *b*
 distresses, 437 *a*, 502 *a*
 distribute, 408 *b*, 543 *a*, 868 *b*
 disturb, 199 *b*, 220 *a*, 228 *a*, 626 *a*, 804 *a*
 disturbance, 453 *b*
 disturbed, 109 *b*
 to be, 191 *a*, 384 *b*, 685 *a*, 755 *b*
 disturbing, 108 *a*
 ditch, 304 *a*
 diverse, 398 *a*
 to be, 839 *b*
 divested, 810 *b*
 divide, 103 *a*, 110 *a*, 135 *b*, 149 *b*, 165 *b*, 166 *b*, 215 *a*, 283 *b*, 298 *a*, 299 *a*, 314 *b*, 408 *b*, 485 *b*, 487 *b*, 592 *a*, 674 *b*, 682 *b*, 690 *a*, 692 *b*, 738 *b*, 831 *b*, 842 *b*
 divided, 149 *b*
 to be, 284 *b*, 485 *b*, 688 *a*
 dividing, 149 *b*
 divination, 504 *b*, 736 *a*
 divine, to, 545 *a*, 736 *a*
 appearance, 49 *b*
 vision, 269 *a*
 divinity, any, 49 *b*
 division, 284 *b*, 498 *b*, 667 *a*, 675 *a*
 divorce, 414 *a*, 825 *a*
 to, 826 *b*
 Dizahab, 196 *b*
 do, to, 175 *a*, 684 *b*
 again, 354 *a*, 610 *a*
 doctrine, 23 *b*, 442 *a*, 457 *a*, 834 *a*, 860 *a*
 document, 199 *a*
 Dodai, 192 *a*
 Dodanin, 190 *b*
 Dodavah, 191 *b*
 Dodo, 191 *b*
 Doeg, 184 *a*
 dog, 398 *a*
 domestic animals, 105 *a*
 domineer, to, 14 *b*
 dominion, 476 *a*, 480 *b*, 513 *b*, 515 *b*, 648 *b*, 689 *a*, 828 *a*
 to have, 130 *a*, 517 *a*, 827 *b*
 to hold, 787 *b*
 done, to be, 139 *a*, 221 *b*
 door, 199 *a*, 201 *a*, 669 *a*, 697 *a*
 door-keeper, 811 *b*, 874 *b*
 post, 461 *b*
 doorway, 201 *b*
 Dophkah, 205 *b*
 Dor, 194 *b*
 Dothan, 211 *b*
 double, 410 *b*, 519 *a*
 to, 410 *b*
 to be, 854 *b*
 doubter, 592 *a*
 dough, 134 *b*
 dove, 343 *a*
 dove house, 75 *b*
 dove's dung, 184 *b*, 305 *a*
 down, 862 *a*
 to press, 545 *b*
 downward, 467 *a*, 862 *a*
 dowry, 237 *a*
 drag to, 583 *a*
 away, 181 *a*
 dragon, 869 *b*
 flying, 795 *b*
 draw, 300 *b*, 310 *b*, 514 *b*, 516 *a*, 736 *b*, 829 *b*
 back, 674 *a*, 533 *a*, 552 *b*, 580 *a*
 in, 181 *a*
 near, 533 *a*, 582 *a*
 off, 283 *a*, 831 *a*
 out, 246 *a*, 283 *a*, 360 *a*, 514 *b*, 563 *a*, 571 *a*, 824 *b*, 831 *a*
 over, 744 *a*
 the hand over, 515 *a*
 those that do, 460 *a*
 together, 732 *b*, 736 *b*
 water, 199 *b*, 384 *a*, 797 *b*
 drawing back, 353 *b*
 in, 449 *a*
 near, 742 *a*
 dread, 184 *a*, 448 *a*, 678 *a*
 dreadful, 364 *b*, 656 *b*
 dream, 279 *b*, 282 *a*, 840 *a*
 to, 220 *b*, 282 *a*
 dregs, 838 *a*
 dress, 820 *b*
 dried, to be, 308 *b*, 374 *a*
 up, 301 *b*, 328 *a*, 328 *b*, 703 *b*, 707 *b*
 drink, 520 *b*, 847 *a*
 to, 174 *a*, 500 *b*, 576 *a*, 633 *a*, 759 *b*, 795 *b*, 823 *b*, 847 *a*, 853 *a*
 abundant, 761 *b*
 offering, *a*, 553 *a*
 drinking, 853 *a*
 troughs, 849 *a*
 drip, to, 201 *a*
 dripping, 560 *b*
 drive, 181 *b*, 205 *b*, 228 *a*, 533 *a*, 536 *a*
 away, 535 *b*
 in, 873 *a*
 out, 324 *b*, 571 *a*, 583 *a*
 driven away to be, 758 *b*
 into exile, 417 *a*
 driver, 768 *b*
 driving, 486 *a*
 out, 182 *a*
 dromedaries, 414 *b*
 croop, 58 *b*
 drop, 505 *a*, 547 *b*
 to, 119 *a*, 201 *a*, 511 *b*, 547 *a*, 674 *b*
 down, 535 *b*, 571 *a*, 656 *a*, 775 *a*
 dropping, 246 *b*, 560 *b*
 down, 674 *a*
 drops of dew, 10 *b*, 772 *a*
 dross, 580 *b*, 584 *a*
 drought, 135 *b*, 302 *a*, 708 *b*
 drum, 871 *a*
 drunk, 821 *b*
 to make, 824 *b*
 drunken, to be, 759 *b*
 drunkenness, 823 *b*, 874 *b*
 dry, 302 *a*, 328 *b*, 707 *a*
 to be, 306 *b*, 530 *a*, 651 *b*, 849 *b*
 up, to, 572 *a*, 575 *b*, 712 *b*
 earth, 645 *b*
 footed, 328 *b*
 grass, 314 *a*
 region, 708 *a*
 wood, 459 *a*
 dryness, 302 *b*, 708 *a*
 Dsih, 42 *b*
 dug, 304 *a*
 dull, 768 *a*
 to be, 381 *a*, 685 *b*
 dullness, 381 *a*
 Dumah, 192 *b*
 dumb, 35 *a*, 53 *a*
 to be, 52 *b*, 105 *a*, 190 *b*, 192 *b*, 203 *b*, 309 *a*
 dung, 172 *b*, 204 *a*, 301 *b*, 580 *b*, 583 *a*, 693 *b*, 698 *b*
 dunghill, 87 *b*, 204 *a*, 451 *a*, 539 *b*
 dungy, 173 *a*
 Dura, 194 *b*
 durable, to make, 516 *b*
 duration, 279 *a*
 during, 607 *a*
 dusky, to be, 710 *b*
 dust, 9 *b*, 198 *b*, 205 *b*, 645 *b*, 673 *b*, 815 *a*
 to, 645 *b*
 dwarf, 732 *b*
 dwell, 19 *a*, 193 *b*, 372 *a*, 376 *a*, 434 *a*, 524 *a*, 587 *a*, 613 *b*, 823 *a*, 849 *b*, 858 *b*
 to cause to, 823 *a*
 dweller near waters, 296 *b*
 dwellers, 460 *a*, 708 *b*
 dwelling, 116 *a*, 291 *b*, 298 *b*, 492 *b*, 524 *b*, 817 *b*, 823 *b*
 place, 517 *a*
 dye, to, 700 *b*
 E
 each, 40 *b*, 156 *b*
 eager, 288 *b*, 304 *a*
 eagle, 619 *a*
 ear, 26 *b*, green, 5 *a*

- ear of corn, 477 *b*, 578 *a*
 early, to be, 120 *a*
 rain, 459 *b*
 to rise, 822 *a*
 earnestly, to do, 822 *a*
 earring, 542 *a*, 546 *b*, 605 *a*
 ears, 26 *b*
 earth, 14 *a*, 55 *a*, 81 *a*
 the whole, 855 *b*
 earthen vessel, 646 *b*
 earthenware, 295 *a*, 362 *a*
 earthquake, 177 *b*
 ease, to, 21 *a*
 living at, 21 *a*
 easement, to do one's,
 301 *b*
 easiness, 21 *a*
 East, 458 *b*, 462 *a*, 723 *a*
 eastern, 724 *a*
 eastward, 680 *b*
 easy, to be, 220 *a*
 eat, 42 *b*, 43 *b*, 123 *a*, 132 *b*,
 166 *b*, 294 *b*, 436 *a*
 greedily, 440 *b*
 little, 323 *b*
 Ebal, 621 *b*
 Ebed, 600 *a*
 Ebed-Melech, 600 *a*
 Eben-ezer, 8 *b*
 Eber, 603 *b*
 Ebiashaph, 6 *b*
 ebony, 215 *a*
 Ebronah, 604 *a*
 Ecbatana, 32 *a*
 Eden, 118 *a*, 609 *a*
 Eder, 609 *b*
 edge, 153 *b*, 252 *b*, 302 *a*,
 406 *a*, 667 *b*, 706 *b*,
 793 *b*, tool, 310 *a*
 edict, 210 *b*, 445 *a*,
 696 *a*, 731 *a*
 Edom, 13 *b*, 201 *b*
 Edomite, 14 *a*
 Edrei, 15 *b*
 effusion, 817 *a*, 821 *a*
 egg, 115 *a*
 to lay, 477 *a*
 Eglah, 605 *b*
 Eglaim, 10 *b*
 Eglon, 605 *b*
 Egypt, 500 *a*, 502 *b*
 Ehi, 31 *a*
 Ehud, 16 *b*, 29 *a*
 eight, 255 *a*, 834 *b*, 836 *a*
 eighty, 664 *a*, 836 *a*
 eject, 805 *b*
 Eker, 650 *a*
 Ekron, 650 *a*
 Elah, 47 *b*
 Elam, 622 *a*
 Elamite, 622 *a*, 634 *b*
 Elath, 38 *a*
 elation, 815 *a*
 Eldaah, 48 *a*
 Eldad, 48 *a*
 elder, 158 *b*, 724 *b*
 eldest, 158 *b*
 Elead, 53 *b*
 Elealeh, 53 *b*
 Eleasah, 54 *a*
 Eleazar, 53 *a*
 elect, 111 *a*
 election, 446 *a*
 elegance, 846 *a*
 Eleph, 54 *b*
 elevate, 589 *a*, 762 *a*
 elevated, to be, 153 *a*,
 162 *a*, 631 *a*
 elevated ground, 134 *b*
 elevation, 155 *b*, 541 *a*,
 589 *b*, 762 *a*, 788 *b*
 eleven, 661 *a*
 Elhanan, 50 *b*
 Eli, 632 *a*
 Eliab, 50 *b*
 Eliada, 51 *a*
 Eliahba, 51 *a*
 Eliakim, 52 *a*
 Eliam, 51 *b*
 Eliasaph, 51 *b*
 Eliashib, 52 *a*
 Eliathah, 51 *a*
 Elidad, 51 *a*
 Eliel, 51 *a*
 Elienai, 51 *b*
 Eliezer, 51 *b*
 Eliahoreph, 51 *b*
 Elihu, 51 *a*
 Elishama, 52 *a*
 Elijah, 51 *a*
 Elisha, 52 *a*
 Elimelech, 51 *b*
 Elieonai, 51 *a*
 Eliphai, 51 *b*
 Eliphaleth, Eliphelet, El-
 palet, 51 *b*
 Eliphaz, 51 *b*
 Elipheleh, 51 *b*
 Elisha, 52 *a*
 Elishama, 52 *a*
 Elishaphat, 52 *b*
 Elisheba, 52 *a*
 Elishua, 52 *a*
 Elizur, 51 *b*
 Elkanah, 54 *b*
 Elkoshite, 54 *b*
 ell, 57 *b*
 Elasar, 53 *b*
 elm, 856 *b*
 Elnaam, 53 *b*
 Elnathan, 53 *b*
 eloquent, 21 *a*, 62 *a*,
 124 *b*, 188 *b*
 Eloth, 38 *a*
 Elpaal, 54 *b*
 elsewhere, 32 *b*
 Eltekeh, 55 *a*
 Eltekon, 55 *a*
 Eltolad, 55 *a*
 Elul, 50 *a*
 Eluzai, 53 *b*
 Elzabad, 50 *b*
 Elzephan, Elzaphan,
 52 *a*
 emaciated, 461 *a*
 embalm, 291 *b*
 embitter, 511 *b*
 embittered, to be, 288 *b*
 embrace, to, 258 *b*
 emerald, 145 *a*
 emigrant, 860 *b*
 emigrate, 170 *b*
 emigration, 171 *a*
 Emin, 38 *b*
 eminence, 377 *b*, 783 *a*
 emit a stench, 250 *a*
 emolument, 344 *a*, 377 *b*,
 419 *a*
 emotion, 227 *b*
 employment, 643 *b*
 emporium, 583 *b*
 emptied, to be, 763 *a*
 emptiness, 21 *a*, 38 *b*,
 52 *b*, 104 *a*, 109 *a*,
 446 *a*, 807 *b*, 857 *a*
 empty, 51 *b*, 124 *a*, 138 *a*,
 526 *b*, 768 *a*
 to, 108 *b*, 136 *b*, 145 *b*,
 653 *a*, 768 *a*
 to be, 112 *b*, 565 *a*
 to make, 124 *a*
 emptying, 135 *b*, 871 *a*
 emulate, 303 *b*
 Enam, 623 *b*
 Enan, 624 *a*
 encamp, 291 *a*
 enchanter, 87 *a*, 419 *a*
 enchantment, 44 *a*
 to practice, 418 *b*, 545 *a*
 enclose, 262 *b*, 299 *b*
 enclosed, to be, 803 *a*
 enclosure, 299 *b*, 321 *b*,
 578 *b*
 encompass, 576 *b*
 end, 29 *b*, 34 *a*, 71 *b*,
 581 *b*, 649 *b*, 737 *a*,
 739 *a*
 to, 150 *b*, 202 *b*, 830 *a*
 endangered, to be, 587 *a*
 endeavour, to, 806 *b*
 ended, to be, 222 *b*, 867 *b*
 En-dor, 623 *b*
 endow, to, 237 *a*
 ends, 738 *a*
 endured, 132 *a*
 endure, 190 *b*, 386 *b*,
 637 *b*, 568 *b*
 enduring, 731 *a*
 En-eglam, 623 *b*
 enemy, 36 *b*, 252 *b*, 650 *b*,
 718 *a*, 792 *a*, 812 *b*
 enfeebled, to be, 200 *b*
 Engannim, 623 *b*
 Engedi, 623 *a*
 engrave, 100 *a*, 300 *b*,
 304 *a*, 310 *a*, 697 *a*,
 733 *b*
 engraver, 309 *b*
 engraving, 696 *b*
 En-haddah, 623 *b*
 En-hazor, 623 *b*
 enigma, 31 *a*, 273 *b*, 477 *b*
 to propose, 263 *b*
 enjoy, 43 *a*
 enlighten, 23 *a*
 En-mishpat, 623 *b*
 enmity, 36 *b*, 869 *a*
 Enoch, 291 *a*
 Enos, Enosh, 64 *a*
 enough, 220 *a*
 enraged, to be, 250 *b*
 enrich, 660 *b*
 En-rogel, 623 *b*
 En-shemesh, 623 *b*
 ensign, 24 *b*
 ensnare, 394 *b*
 entangled branches,
 785 *b*
 to be, 108 *a*, 309 *b*
 En-tappuah, 623 *b*
 enter, 106 *a*, 633 *b*
 entering, 446 *a*
 entire, 825 *a*, 867 *a*
 entireness, 70 *b*
 entrance, 41 *b*, 100 *a*,
 446 *a*, 455 *a*, 669 *a*,
 697 *a*
 entreaty, 130 *a*, 291 *a*,
 871 *b*
 entwine, 577 *b*
 enumeration, 686 *b*
 environ, to, 420 *b*
 environs, 676 *b*
 envy, 735 *a*
 to, 734 *b*
 ephah, 575 *b*, 624 *a*
 Ephai, 624 *a*
 Ephra, 646 *a*
 Ephes-dammin, 72 *a*
 Ephlal, 71 *b*
 Ephod, 70 *a*
 Ephraim, 73 *a*
 Ephraimite, 73 *b*
 Ephrath, 73 *b*
 Ephrathah, 73 *b*
 Ephrathite, 73 *b*
 Ephron, 646 *a*
 epistle, 11 *a*, 696 *a*
 equal, to be, 809 *a*
 to make, 820 *a*
 equally with, 638 *a*
 equipment, 863 *b*
 equipped, 283 *a*
 equitable, to be, 608 *b*
 Er, 650 *b*
 eradicate, 851 *b*
 eradication, 851 *b*
 Eran, 655 *b*
 Erech, 79 *b*
 erect, 402 *b*, 728 *b*
 to, 82 *a*, 127 *b*, 386 *b*,
 561 *a*, 660 *b*, 728 *a*,
 735 *a*
 to be, 868 *a*
 erected, to be, 578 *a*
 erection, 855 *a*
 Eri, 654 *a*
 err, 271 *a*, 569 *b*, 804 *b*,
 870 *a*
 to cause to, 870 *a*
 error, 514 *b*, 804 *b*,
 823 *b*, 824 *b*, 859 *b*
 Esarhaddon, 68 *b*
 Esau, 13 *b*, 658 *b*
 escape, 230 *b*, 498 *b*,
 676 *a*
 to, 477 *a*, 582 *a*, 675 *b*,
 677 *b*, 794 *a*
 Esek, 659 *a*
 Eshbaal, 83 *b*
 Eshban, 83 *b*
 Eshcol, 86 *a*
 Eshcan, 87 *a*
 Eshkek, 660 *b*
 Eshtaol, 91 *b*
 Eshtemoh, Eshtemoa,
 92 *a*
 Eshton, 92 *a*
 espouse, to, 82 *a*, 355 *a*
 establish, to, 35 *a*, 166 *b*,
 248 *a*, 353 *a*, 360 *b*,
 386 *b*, 561 *a*, 728 *b*
 established, 300 *b*
 establishing, 44 *a*
 esteem, to, 375 *a*
 esteemed, lightly to be,
 733 *a*
 Esther, 68 *b*
 estimate, to, 654 *b*, 842 *a*
 estimation, 655 *a*
 estrange, to, 551 *a*
 Etam, 622 *a*
 eternity, 605 *b*, 612 *a*,
 622 *b*, 634 *b*
 Etham, 95 *b*
 Ethan, 42 *a*
 Ethbaal, 94 *b*
 Ether, 664 *b*
 Ethnan, 96 *a*
 Ethni, 96 *a*
 eunuch, 595 *b*
 Euphrates, 694 *a*
 Eve, 264 *a*
 even, 69 *a*, 89 *b*, 174 *a*,
 375 *b*, 606 *a*
 as, 638 *a*
 even, to be, 46 *b*, 375 *a*,
 422 *a*, 809 *a*
 to make, 677 *a*, 864 *a*
 evening, 652 *a*
 event, 34 *a*, 550 *b*, 662
 666 *a*
 ever since, 611 *a*
 every one, 40 *b*, 156 *b*
 sort, 397 *a*
 Evi, 19 *b*
 evil, 280 *b*, 551 *a*, 595 *a*,
 611 *b*, 772 *a*
 deed, 814 *b*
 to be, 100 *b*, 369 *a*,
 762 *b*, 807 *a*
 Evil-Merodach, 19 *b*
 ewe, 765 *b*
 lamb, 383 *b*
 exact, to, 570 *a*
 exactor, 154 *a*
 exalt, 153 *a*, 553 *b*,
 589 *a*, 754 *b*
 exaltation, 162 *a*, 762 *b*
 exalted, to be, 150 *a*,
 153 *a*, 569 *a*, 631 *a*,
 761 *b*
 examine, 111 *a*, 137 *a*
 719 *b*, 864 *a*
 example, 750 *b*
 excavate, to, 564 *a*
 excavator, 811 *a*
 exceed, 377 *a*
 exceedingly, 444 *a*, 494 *a*
 excel, 356 *a*, 377 *a*, 562 *b*
 excellence, 286 *a*, 377 *b*,
 461 *a*
 excellency, 783 *a*
 excellent, 112 *a*, 294 *a*,
 358 *b*, 376 *b*
 excelling, 319 *b*

- except**, 124 *b*, 241 *b*,
 434 *a*, 779 *b*
exchange, 650 *b*, 866 *b*
 to, 459 *a*, 601 *a*
excite strife, 178 *b*
exclaim, 251 *a*, 326 *b*,
 705 *a*
excluded, to be, 166 *b*
excrements, 301 *b*, 561 *b*,
 693 *b*, 698 *b*, 704 *a*,
 716 *a*
execrate, 720 *b*, 733 *a*
execration, 445 *b*, 733 *b*,
 800 *b*, 854 *b*
execute, 676 *b*, 830 *a*
executioner, 317 *a*, 412 *b*,
 417 *b*
exemplar, 519 *a*, 856 *a*
exercise, to, 642 *b*
exercised, 662 *b*
exhalation, 11 *b*, 214 *b*
exhale, to, 214 *b*
exhausted, 329 *a*, 461 *a*
 to be, 21 *a*, 426 *b*,
 431 *a*, 666 *a*
exhilaration, 446 *b*
exhort, 354 *b*, 610 *a*
exile, 163 *a*, 171 *a*,
 538 *a*
exist, 41 *b*, 221 *a*, 501 *a*,
 727 *b*
existence, 371 *b*
expand, 324 *a*, 443 *b*,
 515 *b*, 575 *b*, 688 *a*,
 692 *b*, 816 *b*
expanded, to be, 764 *b*
expansion, 467 *a*, 480 *b*,
 499 *a*, 515 *b*
expect, 334 *b*, 346 *a*,
 727 *a*, 784 *a*
expectation, 193 *a*, 446 *a*,
 503 *a*, 858 *b*
expel, 140 *b*, 181 *b*,
 217 *a*, 534 *b*, 538 *a*,
 575 *b*, 583 *a*, 826 *b*
expelled, to be, 380 *b*,
 417 *a*
expend, 633 *b*, 845 *a*
expenditure, 558 *b*
experience, to, 333 *b*
expert, 439 *b*
expiate, 271 *b*, 568 *b*
expiation, 411 *a*
expire, 163 *b*
explain, 100 *a*, 114 *a*
 665 *a*, 695 *a*
explanation, 695 *a*
explore, 109 *a*, 145 *b*
 297 *a*, 301 *b*, 756 *a*
 860 *a*
explorer, 756 *b*
expulsion, 182 *a*
extend, 79 *a*, 321 *a*,
 449 *b*, 545 *b*, 575 *b*,
 694 *b*, 757 *b*, 795 *b*,
 826 *b*, 869 *b*
extension, 467 *a*, 521 *b*
exterior, 275 *b*
exterminate, 133 *a*
extinct, to become,
 205 *a*
- extinct**, to make, 228 *a*
extinction, 712 *b*
extinguished, to be,
 205 *a*, 250 *b*, 382 *a*
extirpate, 36, 123 *b*, 305 *b*,
 596 *a*, 851 *b*
extirpated, to be, 417 *a*
extort, 660 *a*
extraordinary, to be,
 674 *a*
extremity, 33 *a*, 71 *b*,
 368 *b*, 406 *a*, 683 *a*,
 737 *a*, 864 *a*, 869 *a*
exult, 416 *a*, 541 *b*, 587 *b*,
 632 *a*, 635 *a*
exultation, 169 *a*, 633 *a*
eye, 622 *b*
eyebrow, 152 *a*, 838 *a*
eyelids, 645 *b*
Ezbai, 25 *b*
Ezbon, 73 *b*
Ezekiel, Jehezekel, 345 *b*
Ezem, Azem, 648 *a*
Ezer, 74 *b*, 619 *b*
Ezion-geber, 647 *b*
Ezra, 619 *b*
Ezrahit, 27 *a*
Ezri, 620 *a*
- F.**
- fabricate**, 309 *a*, 657 *a*,
 661 *a*, 684 *b*
fabricated, 660 *a*
fabricating, 310 *a*
face, 69 *b*, 623 *a*, 679 *a*,
 679 *b*, 681 *b*, 682 *a*
 before the, 681 *b*
 from the, 681 *b*
 to the, 682 *a*
faculty, 21 *b*
faded, to be, 528 *b*
faggot, 459 *a*
fail, to, 71 *a*, 71 *b*, 121 *a*,
 166 *b*, 175 *b*, 295 *a*,
 390 *b*, 417 *a*, 590 *a*,
 684 *a*, 869 *b*
 in duty, 86 *a*
 in strength, 384 *b*
failure, 122 *a*
faint, to, 528 *b*, 614 *b*,
 620 *b*, 621 *a*, 624 *a*,
 635 *a*
 become, 490 *a*
 hearted, 380 *b*
fair, 319 *b*, 358 *b*, 618 *a*
 to be, 239 *b*, 313 *b*
fairish, 358 *b*
faith, 562 *b*
faithful, 58 *a*, 59 *b*
 to be, 58 *b*, 59 *a*
faithfulness, 58 *a*, 59 *b*,
 62 *b*
faithless, 494 *a*
falcon, 197 *a*
fall, 219 *b*, 418 *b*, 498 *b*
 to, 121 *a*, 557 *a*,
 834 *a*
 away, 121 *a*, 661 *a*,
 695 *a*
 down, to, 428 *b*, 528 *b*,
 578 *b*
- fall headlong**, 219 *a*
 off, 571 *a*
 out, 535 *b*
 upon, 225 *b*, 686 *a*,
 709 *b*, 723 *b*, 811 *b*
falling away, 809 *a*
false, 42 *b*, 650 *b*, 871 *b*
falsehood, 21 *a*, 102 *b*,
 389 *b*, 390 *b*, 461 *b*,
 807 *a*
falsely, 849 *a*
fame, 832 *b*, 836 *b*
familiar, 50 *b*
 to be, 54 *a*
familiarity, 455 *b*
families, 859 *a*
family, 54 *b*, 116 *b*, 242 *b*,
 255 *a*, 346 *b*, 456 *b*,
 519 *b*, 608 *a*
 servants, 600 *a*
famine, 773 *a*
famous, 245 *b*
fanatic, 805 *b*
far distance, 509 *a*
far off, 223 *b*, 765 *a*
farther, 223 *b*, 344 *a*,
 377 *a*, 494 *b*, 610 *b*
fascinate, 258 *b*
fashion, to, 102 *b*, 139 *a*,
 361 *b*, 520 *a*, 646 *b*
fast, 321 *a*, 705 *b*, 747 *a*
 to, 320 *a*, 642 *b*
fasten, to, 68 *b*, 547 *a*,
 554 *b*, 566 *a*, 641 *a*,
 712 *a*
fastened, to be, 30 *b*
fasting, 870 *b*
fat, 141 *a*, 210 *b*, 232 *b*,
 239 *b*, 278 *b*, 462 *b*,
 509 *b*, 667 *a*, 673 *b*,
 731 *a*, 835 *b*
 to be, 48 *a*, 210 *a*, 278 *a*,
 281 *b*, 289 *b*, 313 *a*,
 324 *b*, 408 *a*, 600 *b*,
 835 *b*
 to become, 210 *a*, 418 *a*
 to make, 139 *a*
fat, 487 *a*
father, 1 *b*
father-in-law, 285 *a*
father's brother, 28 *a*
fatigue, to, 426 *b*
fatigued, 357 *a*
 to be, 329 *a*, 357 *a*
fatness, 210 *b*, 278 *b*,
 518 *a*, 835 *b*
fatnesses, 87 *a*
fatten, 9 *a*, 139 *a*
fattened, 141 *a*
 to be, 835 *b*
fattening, 667 *a*
fatuity, 697 *b*
fault, 86 *b*, 271 *b*, 584 *a*,
 695 *a*, 804 *b*, 823 *b*,
 825 *b*
 to commit, 804 *b*
favour, 290 *b*, 292 *a*,
 294 *a*, 465 *a*, 555 *a*,
 766 *a*, 778 *b*
 to, 217 *b*, 292 *b*
favourable, to be, 296 *b*
- fawn**, 646 *a*
fear, 105 *a*, 183 *b*, 184 *a*,
 260 *a*, 275 *b*, 303 *a*,
 314 *a*, 364 *b*, 448 *a*,
 459 *a*, 510 *a*, 625 *a*,
 671 *b*, 678 *a*, 872 *a*
 to, 121 *a*, 164 *a*, 184 *a*,
 195 *a*, 241 *b*, 243 *a*,
 329 *b*, 364 *a*, 461 *b*,
 497 *a*, 656 *b*, 729 *a*,
 809 *b*, 872 *b*
fearful, 184 *a*, 303 *a*,
 314 *a*, 364 *b*
 to become, 380 *b*
fearing, 329 *b*, 364 *b*
fearless, 112 *b*, 361 *b*
feast, to make *a*, 413 *b*
feasts, 238 *a*, 413 *b*
feather, 541 *a*, 561 *b*,
 709 *a*
fed horses, 241 *b*
feeble, 58 *b*, 199 *a*, 200 *a*,
 776 *a*, 777 *a*
 to be, 200 *b*, 384 *b*
feed, to, 9 *a*, 43 *b*,
 139 *a*, 241 *b*, 325 *b*,
 773 *a*
 oneself, 704 *b*
 upon, 132 *b*
feel, 183 *a*, 460 *a*, 521 *a*
feign, 103 *a*, 390 *b*, 551 *a*
 oneself, 297 *b*
felicity, 703 *a*
fellow, 259 *a*, 259 *b*
fellowship, 259 *a*, 259 *b*,
 639 *a*
female, 564 *b*
 descendant, 148 *a*
 disciple, 148 *a*
 friend, 774 *a*
 relative, 29 *b*
 slave, 57 *a*
 worshipper, 148 *a*
fence, 160 *b*, 255 *b*, 298 *b*,
 320 *b*, 321 *b*
 to, 586 *b*, 785 *b*, 789 *b*
fenced, to be, 474 *a*
ferment, being in, 342 *b*
 to, 289 *a*
fermentation, 783 *a*
ferry-boat, 603 *b*
fertile earth, 855 *b*
fertility, 210 *b*
forvour, 215 *b*
festival, 458 *a*, 260 *a*
 day, 224 *a*, 341 *a*
 sacrifice, 260 *a*
 to keep *a*, 260 *b*
feetstons, 159 *a*, 438 *a*,
 459 *b*
fetch, 94 *b*, 441 *b*
fetter, 251 *b*, 382 *b*, 513 *a*,
 545 *b*
few, 29 *a*, 493 *a*
 to be, 493 *a*
fidelity, 59 *b*, 62 *b*
field, 14 *a*, 138 *b*, 328 *b*,
 414 *b*, 462 *b*, 667 *a*,
 784 *b*, 785 *a*
 a new, 549 *a*
 of grain, 254 *b*
- fields**, 266 *b*, 806 *b*, 850 *i*
fierce, 42 *b*, 132 *b*, 505 *a*
 654 *a*, 758 *b*
 to be, 511 *a*, 758 *b*
fiercely, to act, 241 *a*
fierceness, 42 *b*, 758 *a*
fiery, 24 *a*, 74 *b*
fifth, 287 *a*, 290 *a*
fifth part, 290 *a*
fifty, 290 *a*, 523 *a*
fig, an early, 119 *b*
 tree, *a*, 854 *b*
 unripe, 665 *b*
fight, to, 436 *a*, 477 *a*
figure, 167 *a*, 513 *a*,
 591 *a*
fill, 161 *a*, 473 *a*, 474 *b*
fillets, 320 *b*
filling, 474 *b*
filter, to, 843 *b*
filth, 534 *b*, 580 *b*, 698 *b*,
 704 *a*
filthiness, 653 *b*
filthy, 169 *b*, 704 *a*
 to be, 239 *b*, 420 *a*
 to make, 539 *b*
fin of fishes, 591 *b*
find, 499 *b*, 801 *i*
fine, 645 *a*
 to 644 *b*
linen, 267 *a*
fineness, 205 *b*
finger, 73 *b*
fining pot, 502 *b*
finish, to, 134 *a*, 175 *b*,
 360 *a*, 398 *b*, 737 *b*,
 829 *b*, 830 *a*, 867 *a*
finished, 829 *b*, 830 *b*
 to be, 398 *b*, 399 *a*
finishing, 399 *a*
fire, 24 *a*, 82 *b*, 83 *b*,
 541 *a*
 pan, 466 *b*
 to purge, by, 719 *b*
 to set on, 362 *b*
firm, 41 *b*, 59 *b*, 77 *b*,
 270 *b*, 361 *a*, 495 *b*,
 747 *a*, 850 *b*
 to be, 35 *a*, 58 *b*, 59 *a*
 265 *a*, 355 *b*, 376 *b*,
 387 *a*, 435 *a*, 697 *b*,
 851 *a*
 to make, 35 *a*, 156 *a*,
 269 *b*, 376 *a*, 516 *b*,
 647 *a*
firmament, 780 *b*
firmness, 58 *a*, 62 *b*,
 144 *b*, 616 *b*, 874 *a*
first, 28 *b*, 377 *b*, 724 *a*,
 752 *a*, 752 *b*, 768 *a*,
 to be, or come, 120 *a*
 326 *a*
 born, 119 *b*, 120 *a*
 fruits, 119 *b*, 752 *b*
 sprouts, 210 *a*
firstling, 119 *b*
fish, 183 *b*, 189 *a*, 540 *a*
 869 *b*
 to, 191 *a*, 197 *a*
fisher, 191 *a*
fisherman, 197 *a*

- fisher's net, 472 *a*
 fishery, 191 *a*
 fish-hooks, 191 *a*
 fishing, 191 *a*
 fissure, 104 *a*, 135 *b*,
 565 *b*, 566 *b*, 592 *a*,
 673 *a*
 fist, 11 *b*, 734 *b*
 fit, 347 *a*, 386 *b*
 to be, 809 *b*
 fitly, 347 *a*
 fitness, 275 *a*
 five, 211 *a*, 290 *a*
 fix, 547 *a*, 561 *a*, 701 *b*,
 864 *b*
 by smiting, 873 *a*
 firmly, 376 *a*
 the eyes, 701 *b*
 to a stake, 363 *a*
 flaccid, 374 *a*, 776 *a*
 flag, 189 *b*
 a, 552 *b*
 flame, 24 *a*, 428 *b*, 431 *a*,
 441 *a*, 782 *a*, 801 *b*,
 824 *b*
 to, 167 *b*, 201 *a*, 440 *b*
 flank, 408 *a*
 flash of lightning, 110 *b*
 flashes, 529 *a*, 744 *b*
 flask, a, 674 *a*
 flatter, 284 *a*, 390 *b*,
 404 *a*
 flattery, 590 *a*
 flavour, 323 *b*
 flax, 695 *b*
 flay, 165 *b*, 695 *a*
 flea, 691 *a*
 fleec, 10 *a*, 140 *b*, 230 *a*,
 268 *a*, 294 *a*, 296 *a*,
 476 *b*, 534 *a*, 538 *a*,
 540 *a*, 611 *b*, 653 *a*,
 656 *b*, 677 *b*, 679 *a*,
 794 *b*
 fleece, 165 *a*
 fleeting, 548 *b*
 fleet, 64 *a*
 to be, 733 *a*
 fleetness, 129 *b*
 flesh, 146 *b*, 238 *a*, 435 *b*,
 799 *b*
 hook, 461 *b*
 fleshy, to be, 281 *b*,
 408 *a*
 flight, 216 *a*, 296 *a*, 446 *b*,
 450 *a*, 464 *b*, 486 *b*,
 538 *a*
 to put to, 140 *b*, 228 *a*,
 540 *a*, 837 *a*
 flint, 282 *b*
 floats, 188 *b*
 flock, 609 *b*, 698 *b*
 flood, 817 *a*
 gates, 75 *b*
 floor, 361 *a*, 505 *a*, 745 *b*
 to, 593 *b*
 flooring, 848 *b*
 flour, 590 *a*, 734 *a*
 flourish, to, 274 *a*, 563 *a*,
 689 *b*, 705 *b*, 709 *b*
 flourishing, 273 *a*, 541 *a*
 low, a, 34 *b*
 flow, to, 225 *a*, 240 *a*,
 242 *a*, 252 *b*, 254 *a*,
 327 *a*, 344 *b*, 361 *a*,
 455 *a*, 461 *b*, 488 *b*,
 490 *a*, 511 *b*, 530 *a*,
 532 *b*, 537 *a*, 541 *b*,
 572 *b*, 622 *b*, 729 *b*,
 759 *a*, 763 *b*, 801 *b*,
 816 *b*
 abundantly, 207 *a*,
 209 *a*
 by drops, 119 *a*
 gently, 184 *b*
 together, 10 *b*, 168 *a*
 flower, 560 *b*, 561 *b*,
 563 *a*, 689 *b*, 709 *a*
 to, 563 *a*
 flowing, 162 *a*, 243 *a*
 flute, 280 *b*, 543 *a*
 fly, 237 *b*
 to, 184 *a*, 209 *a*, 320 *b*,
 534 *a*, 560 *b*, 561 *b*,
 563 *b*, 614 *a*, 689 *b*
 flying, 605 *a*
 foam, 250 *b*
 foaming, 289 *b*
 fodder, 490 *b*, 510 *b*
 foe, 36 *b*
 fœces, 693 *b*
 fœtid, 665 *b*
 to become, 101 *a*
 to make, 101 *a*
 fœtus, 805 *b*
 fold, 135 *a*, 471 *b*
 the hands, to, 258 *b*
 together, 405 *a*, 410 *b*
 folding, 258 *b*, 410 *b*
 folds, 161 *a*, 520 *a*, 846 *b*
 foliage, 645 *a*, 665 *a*,
 713 *a*
 follow, 186 *a*, 209 *b*,
 224 *b*, 788 *a*, 860 *a*
 after, 758 *b*
 hard, 185 *b*
 followers, 40 *b*
 following, 32 *b*, 33 *b*
 folly, 21 *a*, 220 *a*, 230 *b*,
 408 *a*, 529 *b*, 586 *b*,
 697 *a*, 790 *a*, 857 *b*
 food, 42 *b*, 43 *b*, 101 *b*,
 140 *a*, 141 *a*, 282 *a*,
 325 *b*, 435 *b*, 436 *b*,
 445 *a*, 461 *b*, 463 *b*,
 467 *b*, 471 *b*, 708 *a*,
 799 *b*
 to be full of, 505 *b*
 fool, 19 *b*, 407 *b*
 to act as, 326 *a*
 foolish, 19 *b*, 133 *a*,
 526 *b*, 529 *a*, 871 *b*
 to be, 20 *a*, 226 *a*,
 326 *a*, 528 *b*, 586 *b*
 foolishly, to act, 435 *a*
 foolishness, 697 *b*, 857 *b*
 foot, 756 *b*
 footman, 756 *b*
 footpath, 572 *b*
 footstep, 685 *a*
 for, 98 *a*, 129 *b*, 235 *a*,
 283 *a*, 394 *a*, 601 *a*,
 630 *a*, 681 *a*
 for ever, 634 *b*
 nothing, 292 *b*
 forbearing, 262 *a*
 forbid, 112 *b*
 forbode, to, 545 *a*
 force, 65 *a*, 444 *a*
 to, 383 *b*, 841 *a*
 forces, 11 *a*, 275 *a*, 448 *a*
 forcible, 511 *a*
 ford, 491 *a*
 fore-arm, 57 *b*, 74 *a*,
 299 *a*
 forefathers, 752 *b*
 forehead, 500 *b*
 bald, 154 *a*
 foreign language, to
 speak 440 *a*
 foreigner, 124 *a*, 178 *a*,
 480 *a*, 652 *a*
 forelock, 709 *a*
 foremost, 752 *a*
 forepart, 347 *b*, 680 *a*
 foresee, to, 334 *b*
 foreskin, 655 *a*
 forfeiture, liable to, 271 *b*
 forge, to, 421 *b*, 438 *a*,
 467 *a*
 forget, to, 570 *a*, 821 *b*
 forgetfulness, 570 *b*
 forgive, to, 588 *b*
 forgiveness, 411 *a*
 fork, 461 *b*, 734 *a*
 form, 167 *a*, 470 *a*,
 506 *a*, 661 *a*, 707 *a*,
 709 *b*, 737 *a*, 789 *b*,
 855 *a*, 864 *b*, 866 *b*
 to, 102 *b*, 138 *b*, 139 *a*,
 161 *b*, 250 *a*, 361 *b*,
 387 *a*, 646 *b*, 706 *b*
 a man of, 40 *b*
 formation, 362 *a*
 former, 724 *a*, 752 *b*
 formerly, 25 *a*, 95 *b*,
 383 *a*, 752 *b*, 866 *b*
 formidable, 38 *b*
 fornication, to commit,
 249 *a*
 forsake, 261 *b*
 forsaken, 53 *a*
 to be, 52 *b*, 548 *a*
 forth, 266 *b*
 break, 673 *a*
 to go, 699 *a*
 to lead, 542 *b*
 to put, 539 *b*
 fortification, 275 *b*
 fortified, 616 *a*
 to be, 230 *b*
 place, 83 *b*, 135 *b*,
 732 *a*
 fortify, 42 *b*
 fortitude, 38 *a*, 154 *a*
 fortress, 24 *a*, 42 *b*, 80 *a*,
 115 *a*, 116 *a*, 125 *a*,
 152 *a*, 232 *a*, 321 *b*,
 446 *b*, 492 *a*, 501 *b*,
 732 *a*
 fortuitous, 504 *b*
 fortuitously, 697 *b*
 fortunate, 88 *a*, 158 *b*
 to be, 88 *a*
 fortune, 90 *b*, 157 *a*,
 477 *a*, 487 *a*
 forty, 75 *b*, 443 *a*
 forum, 764 *b*, 843 *a*
 forwards, 680 *a*
 fossil, 575 *a*
 foster-daughter, 148 *a*
 son, 126 *a*
 foul, to be, 707 *b*, 724 *b*
 found, to, 353 *a*, 366 *a*,
 386 *b*, 735 *a*, 819 *b*
 foundation, 14 *b*, 57 *b*,
 83 *a*, 85 *a*, 457 *a*,
 471 *a*, 488 *b*
 founded, to be, 59 *a*
 founder, 2 *a*
 founding, 457 *a*
 fountain, 100 *b*, 169 *b*,
 171 *a*, 446 *a*, 458 *b*,
 493 *b*, 503 *b*, 623 *a*
 four, 75 *b*, 76 *a*, 183 *a*,
 755 *a*, hundred, 854 *a*
 foursquare, 755 *a*
 fourth, 754 *b*
 fowler, 362 *b*
 fowls, 614 *b*
 fox, 811 *a*
 fracture, 473 *a*, 803 *b*
 fragment, 217 *a*, 738 *b*,
 778 *a*, 800 *a*
 frail, 262 *a*
 to be, 285 *a*
 frame, 362 *a*
 frankincense, 429 *b*
 fraud, 21 *b*, 273 *b*, 390 *b*,
 461 *b*, 510 *a*, 514 *a*,
 649 *b*, 770 *b*, 849 *a*,
 857 *b*, 874 *b*
 fraudulent, 395 *b*, 649 *b*
 fraudulently, to act,
 101 *b*, 550 *b*
 free, 298 *a*, 565 *b*
 to be, 297 *b*, 308 *b*,
 565 *a*
 from labour, 112 *b*
 to let go, 672 *b*
 to make, 297 *b*, 374 *a*,
 583 *a*
 free born, 267 *a*, 301 *b*
 to be, 308 *b*
 freed, to be, 811 *a*
 freedom 207 *a*, 297 *b*
 free-will, 17 *b*, 534 *a*
 freeze, 157 *a*
 frequent, to, 209 *b*
 fresh, 273 *a*, 325 *a*, 325 *b*,
 435 *b*
 to be, 322 *a*, 324 *b*,
 767 *a*
 freshness, 219 *a*, 435 *b*
 fret, to, 251 *a*, 303 *b*
 fretted (ceiling), 759 *a*
 friend, 16 *a*, 27 *b*, 50 *b*,
 191 *a*, 333 *a*, 455 *b*,
 472 *b*, 510 *b*, 587 *a*,
 767 *b*, 772 *b*, 773 *b*,
 825 *a*
 friendly, to live, 830 *a*
 friends, 216 *a*
 friendship, 470 *b*, 825 *b*
 frighten, to, 38 *b*, 121 *a*,
 157 *a*, 477 *a*, 487 *a*
 forty, 75 *b*, 443 *a*
 forum, 764 *b*, 843 *a*
 forwards, 680 *a*
 fossil, 575 *a*
 foster-daughter, 148 *a*
 son, 126 *a*
 foul, to be, 707 *b*, 724 *b*
 found, to, 353 *a*, 366 *a*,
 386 *b*, 735 *a*, 819 *b*
 foundation, 14 *b*, 57 *b*,
 83 *a*, 85 *a*, 457 *a*,
 471 *a*, 488 *b*
 founded, to be, 59 *a*
 founder, 2 *a*
 founding, 457 *a*
 fountain, 100 *b*, 169 *b*,
 171 *a*, 446 *a*, 458 *b*,
 493 *b*, 503 *b*, 623 *a*
 four, 75 *b*, 76 *a*, 183 *a*,
 755 *a*, hundred, 854 *a*
 foursquare, 755 *a*
 fourth, 754 *b*
 fowler, 362 *b*
 fowls, 614 *b*
 fox, 811 *a*
 fracture, 473 *a*, 803 *b*
 fragment, 217 *a*, 738 *b*,
 778 *a*, 800 *a*
 frail, 262 *a*
 to be, 285 *a*
 frame, 362 *a*
 frankincense, 429 *b*
 fraud, 21 *b*, 273 *b*, 390 *b*,
 461 *b*, 510 *a*, 514 *a*,
 649 *b*, 770 *b*, 849 *a*,
 857 *b*, 874 *b*
 fraudulent, 395 *b*, 649 *b*
 fraudulently, to act,
 101 *b*, 550 *b*
 free, 298 *a*, 565 *b*
 to be, 297 *b*, 308 *b*,
 565 *a*
 from labour, 112 *b*
 to let go, 672 *b*
 to make, 297 *b*, 374 *a*,
 583 *a*
 free born, 267 *a*, 301 *b*
 to be, 308 *b*
 freed, to be, 811 *a*
 freedom 207 *a*, 297 *b*
 free-will, 17 *b*, 534 *a*
 freeze, 157 *a*
 frequent, to, 209 *b*
 fresh, 273 *a*, 325 *a*, 325 *b*,
 435 *b*
 to be, 322 *a*, 324 *b*,
 767 *a*
 freshness, 219 *a*, 435 *b*
 fret, to, 251 *a*, 303 *b*
 fretted (ceiling), 759 *a*
 friend, 16 *a*, 27 *b*, 50 *b*,
 191 *a*, 333 *a*, 455 *b*,
 472 *b*, 510 *b*, 587 *a*,
 767 *b*, 772 *b*, 773 *b*,
 825 *a*
 friendly, to live, 830 *a*
 friends, 216 *a*
 friendship, 470 *b*, 825 *b*
 frighten, to, 38 *b*, 121 *a*,
 157 *a*, 477 *a*, 487 *a*
 forty, 75 *b*, 443 *a*
 forum, 764 *b*, 843 *a*
 forwards, 680 *a*
 fossil, 575 *a*
 foster-daughter, 148 *a*
 son, 126 *a*
 foul, to be, 707 *b*, 724 *b*
 found, to, 353 *a*, 366 *a*,
 386 *b*, 735 *a*, 819 *b*
 foundation, 14 *b*, 57 *b*,
 83 *a*, 85 *a*, 457 *a*,
 471 *a*, 488 *b*
 founded, to be, 59 *a*
 founder, 2 *a*
 founding, 457 *a*
 fountain, 100 *b*, 169 *b*,
 171 *a*, 446 *a*, 458 *b*,
 493 *b*, 503 *b*, 623 *a*
 four, 75 *b*, 76 *a*, 183 *a*,
 755 *a*, hundred, 854 *a*
 foursquare, 755 *a*
 fourth, 754 *b*
 fowler, 362 *b*
 fowls, 614 *b*
 fox, 811 *a*
 fracture, 473 *a*, 803 *b*
 fragment, 217 *a*, 738 *b*,
 778 *a*, 800 *a*
 frail, 262 *a*
 to be, 285 *a*
 frame, 362 *a*
 frankincense, 429 *b*
 fraud, 21 *b*, 273 *b*, 390 *b*,
 461 *b*, 510 *a*, 514 *a*,
 649 *b*, 770 *b*, 849 *a*,
 857 *b*, 874 *b*
 fraudulent, 395 *b*, 649 *b*
 fraudulently, to act,
 101 *b*, 550 *b*
 free, 298 *a*, 565 *b*
 to be, 297 *b*, 308 *b*,
 565 *a*
 from labour, 112 *b*
 to let go, 672 *b*
 to make, 297 *b*, 374 *a*,
 583 *a*
 free born, 267 *a*, 301 *b*
 to be, 308 *b*
 freed, to be, 811 *a*
 freedom 207 *a*, 297 *b*
 free-will, 17 *b*, 534 *a*
 freeze, 157 *a*
 frequent, to, 209 *b*
 fresh, 273 *a*, 325 *a*, 325 *b*,
 435 *b*
 to be, 322 *a*, 324 *b*,
 767 *a*
 freshness, 219 *a*, 435 *b*
 fret, to, 251 *a*, 303 *b*
 fretted (ceiling), 759 *a*
 friend, 16 *a*, 27 *b*, 50 *b*,
 191 *a*, 333 *a*, 455 *b*,
 472 *b*, 510 *b*, 587 *a*,
 767 *b*, 772 *b*, 773 *b*,
 825 *a*
 friendly, to live, 830 *a*
 friends, 216 *a*
 friendship, 470 *b*, 825 *b*
 frighten, to, 38 *b*, 121 *a*,
 157 *a*, 477 *a*, 487 *a*
 forty, 75 *b*, 443 *a*
 forum, 764 *b*, 843 *a*
 forwards, 680 *a*
 fossil, 575 *a*
 foster-daughter, 148 *a*
 son, 126 *a*
 foul, to be, 707 *b*, 724 *b*
 found, to, 353 *a*, 366 *a*,
 386 *b*, 735 *a*, 819 *b*
 foundation, 14 *b*, 57 *b*,
 83 *a*, 85 *a*, 457 *a*,
 471 *a*, 488 *b*
 founded, to be, 59 *a*
 founder, 2 *a*
 founding, 457 *a*
 fountain, 100 *b*, 169 *b*,
 171 *a*, 446 *a*, 458 *b*,
 493 *b*, 503 *b*, 623 *a*
 four, 75 *b*, 76 *a*, 183 *a*,
 755 *a*, hundred, 854 *a*
 foursquare, 755 *a*
 fourth, 754 *b*
 fowler, 362 *b*
 fowls, 614 *b*
 fox, 811 *a*
 fracture, 473 *a*, 803 *b*
 fragment, 217 *a*, 738 *b*,
 778 *a*, 800 *a*
 frail, 262 *a*
 to be, 285 *a*
 frame, 362 *a*
 frankincense, 429 *b*
 fraud, 21 *b*, 273 *b*, 390 *b*,
 461 *b*, 510 *a*, 514 *a*,
 649 *b*, 770 *b*, 849 *a*,
 857 *b*, 874 *b*
 fraudulent, 395 *b*, 649 *b*
 fraudulently, to act,
 101 *b*, 550 *b*
 free, 298 *a*, 565 *b*
 to be, 297 *b*, 308 *b*,
 565 *a*
 from labour, 112 *b*
 to let go, 672 *b*
 to make, 297 *b*, 374 *a*,
 583 *a*
 free born, 267 *a*, 301 *b*
 to be, 308 *b*
 freed, to be, 811 *a*
 freedom 207 *a*, 297 *b*
 free-will, 17 *b*, 534 *a*
 freeze, 157 *a*
 frequent, to, 209 *b*
 fresh, 273 *a*, 325 *a*, 325 *b*,
 435 *b*
 to be, 322 *a*, 324 *b*,
 767 *a*
 freshness, 219 *a*, 435 *b*
 fret, to, 251 *a*, 303 *b*
 fretted (ceiling), 759 *a*
 friend, 16 *a*, 27 *b*, 50 *b*,
 191 *a*, 333 *a*, 455 *b*,
 472 *b*, 510 *b*, 587 *a*,
 767 *b*, 772 *b*, 773 *b*,
 825 *a*
 friendly, to live, 830 *a*
 friends, 216 *a*
 friendship, 470 *b*, 825 *b*
 frighten, to, 38 *b*, 121 *a*,
 157 *a*, 477 *a*, 487 *a*
 forty, 75 *b*, 443 *a*
 forum, 764 *b*, 843 *a*
 forwards, 680 *a*
 fossil, 575 *a*
 foster-daughter, 148 *a*
 son, 126 *a*
 foul, to be, 707 *b*, 724 *b*
 found, to, 353 *a*, 366 *a*,
 386 *b*, 735 *a*, 819 *b*
 foundation, 14 *b*, 57 *b*,
 83 *a*, 85 *a*, 457 *a*,
 471 *a*, 488 *b*
 founded, to be, 59 *a*
 founder, 2 *a*
 founding, 457 *a*
 fountain, 100 *b*, 169 *b*,
 171 *a*, 446 *a*, 458 *b*,
 493 *b*, 503 *b*, 623 *a*
 four, 75 *b*, 76 *a*, 183 *a*,
 755 *a*, hundred, 854 *a*
 foursquare, 755 *a*
 fourth, 754 *b*
 fowler, 362 *b*
 fowls, 614 *b*
 fox, 811 *a*
 fracture, 473 *a*, 803 *b*
 fragment, 217 *a*, 738 *b*,
 778 *a*, 800 *a*
 frail, 262 *a*

gain, unjust, 660 *b*
 gait, 756 *b*
 Galal, 173 *a*
 Galbanum, 278 *b*
 Galilee, 172 *a*
 gall, 512 *a*
 Gallim, 172 *a*
 Gamaliel, 175 *b*
 Gamal, 174 *b*
 grape, to, 811 *b*
 garden, 102 *a*, 175 *b*,
 176 *a*, 415 *a*, 688 *a*
 fruits, 415 *a*
 herbs, 253 *b*
 gardener, 102 *a*, 176 *b*
 Gareb, 178 *b*
 gargle, to, 181 *a*
 garland, 433 *b*
 garment, 102 *a*, 407 *b*,
 428 *b*, 449 *a*, 450 *a*,
 462 *a*, 471 *b*, 472 *a*,
 475 *b*, 476 *b*, 493 *b*,
 516 *a*, 583 *a*, 672 *b*,
 758 *a*, 790 *b*, 791 *b*,
 842 *a*, 865 *a*
 Garmite, 180 *a*
 garrison, 501 *a*
 garrulous, 567 *a*
 Gatam, 177 *b*
 gate, 101 *a*, 201 *b*, 458 *b*,
 697 *a*, 843 *a*, 874 *b*
 Gath, 183 *b*
 Gath-hepher, 183 *b*
 Gath-rimmon, 183 *b*
 gather, 11 *a*, 67 *a*,
 77 *a*, 123 *a*, 307 *a*,
 404 *b*, 442 *a*, 551 *a*,
 589 *a*, 593 *a*, 721 *b*,
 747 *b*
 together, to, 152 *b*,
 164 *b*, 175 *b*, 616 *a*,
 639 *b*
 gathered, to be, 737 *a*
 together, 726 *a*
 gathering, 66 *b*, 314 *a*
 Gaza, 618 *a*
 gazelle, 198 *a*, 700 *a*,
 854 *a*, 857 *b*
 Gazez, 165 *b*
 grazing-stock, 750 *b*
 Gazzam, 166 *a*
 Geba, Gibeah, Gaba,
 155 *b*
 Gebal, 155 *a*
 Geber, 156 *b*
 Gebim, 154 *a*
 Gedaliah, 160 *a*
 Geder, 160 *b*
 Gederite, 161 *a*
 Gederoth, 161 *a*
 Gederothum, 161 *a*
 Gedor, 160 *b*
 Gehazi, 167 *b*
 gem, 8 *a* 74 *b*, 145 *a*,
 339 *a*, 672 *b*
 Gemalli, 175 *b*
 Gemariah, 175 *b*
 genealogy, 346 *b*
 generation, 194 *a*, 206 *b*,
 859 *a*
 generous, 535 *a*, 554 *b*

generous nature, 414 *b*
 Gentiles, 163 *a*
 gentle, 50 *b*, 205 *b*, 643 *a*
 to be, 54 *a*, 287 *a*
 gentleness, 287 *b*, 643 *a*
 gently, 34 *b*, 426 *b*
 to go, 35 *a*
 Genubath, 176 *a*
 genus, 519 *b*
 Gera, 178 *a*
 Gera, 179 *a*
 Gerar, 181 *b*
 Gerizite, Girzite, 179 *b*
 germinate, 3 *a*, 537 *b*
 Gershon, 182 *a*
 Gesham, 169 *b*
 Geshem, 182 *b*
 Geshur, 182 *a*
 Geshurite, 182 *b*
 get, to, 107 *b*
 before, 723 *b*
 Gether, 183 *b*
 Geuel, 150 *b*
 Gezer, Gazer, 167 *a*
 Giah, 168 *b*
 giant, 159 *b*, 556 *b*
 Gibbar, 156 *b*
 Gibbethon, 157 *a*
 gibbous, 152 *a*, 155 *a*
 to be, 155 *a*
 to make, 720 *b*
 Gibeah, 155 *b*
 Gibcon, 156 *a*
 Giddaltai, 160 *a*
 Giddel, 159 *b*
 giddiness, 803 *a*
 giddy, to be, 260 *b*
 Gideon, 160 *a*
 Gideon, 160 *a*
 Gidgad, 157 *b*
 Gidom, 160 *a*
 gift, 86 *a*, 95 *b*, 141 *b*,
 144 *a*, 144 *b*, 214 *b*,
 237 *a*, 487 *a*, 512 *b*,
 522 *a*, 522 *b*, 527 *a*,
 534 *b*, 535 *b*, 569 *a*,
 813 *b*, 817 *b*, 831 *a*,
 874 *a*, 876 *b*
 Gilalai, 173 *a*
 Gilbon, 169 *b*
 Gilead, 173 *b*
 Gilgal, 170 *a*
 Giloh, 171 *a*
 Gimzo, 175 *a*
 gin, 258 *a*
 Ginath, 169 *a*
 Ginnethon, 176 *b*
 gird, 18 *b*, 27 *a*, 261 *a*,
 270 *a*, 413 *a*
 on, 75 *a*
 oneself, 27 *a*, 283 *a*
 up, 841 *a*
 girded, 27 *a*, 253 *b*, 260 *b*
 to be, 27 *a*
 girdle, 9 *a*, 26 *a*, 260 *b*,
 311 *b*, 461 *b*, 463 *a*,
 747 *b*
 Girgashite, 178 *b*
 girl, 349 *b*, 556 *a*, 624 *a*
 766 *a*
 girls and boys, 32 *b*

Gispa, 183 *a*
 Gittaim, 183 *b*
 Gittite, 183 *b*
 give, 165 *b*, 175 *a*, 336 *a*,
 448 *b*, 486 *b*, 572 *b*,
 813 *b*, 816 *b*
 access, 210 *a*, 281 *a*
 away, 460 *a*
 consent, 357 *a*
 food, 241 *b*
 forth, 573 *a*
 freely, 534 *a*
 graciously, 292 *b*
 milk, 612 *a*
 more, 354 *a*
 out, 670 *a*, over, 587 *b*
 plentifully, 354 *a*
 possession, 543 *a*
 thanks, 332 *b*
 to eat, 139 *b*
 up as lost, to, 3 *b*
 way, 469 *a*
 given, 572 *b*
 to be, 307 *b*
 Gizouite, 165 *b*
 Gizrites, 167 *a*
 glad, to be, 261 *b*, 316 *b*,
 581 *a*, 615 *b*, 787 *b*,
 791 *a*
 tidings, 146 *a*
 gladden, 23 *a*
 gladness, 261 *b*, 320 *a*,
 513 *a*, 791 *b*, 796 *b*
 glance, to, 705 *b*
 glass, 244 *a*
 glean, 633 *a*
 gleanings, 612 *b*, 633 *b*,
 442 *b*
 glide, 282 *b*
 away, 476 *b*
 glitter, to, 563 *a*, 850 *a*
 glittering steel, 431 *a*
 sword, 145 *a*
 globe, 171 *a*, 386 *a*, 396 *a*,
 855 *b*
 globosity, 676 *b*
 globules, 386 *b*
 glorify, 664 *b*
 glorious, 13 *a*, 23 *a*
 to be made, 14 *b*
 glory, 151 *a*, 382 *a*, 562 *b*,
 616 *b*, 700 *b*, 857 *a*,
 871 *a*
 a man of, 41 *a*
 to, 226 *b*
 glow of love, 201 *a*
 to, 402 *a*
 glue, to, 871 *b*
 glued, to be, 185 *a*
 gnash, 308 *b*
 gnats, 404 *b*
 gnaw, 180 *a*, 656 *b*
 go, to, 26 *a*, 78 *a*, 94 *b*,
 184 *b*, 190 *a*, 209 *b*,
 219 *b*, 224 *b*, 225 *b*,
 327 *a*, 336 *a*, 349 *b*,
 439 *a*, 607 *b*, 709 *a*,
 766 *b*, 801 *b*
 about, 225 *b*, 756 *a*,
 769 *a*
 along, 224 *b*

go around, 193 *b*
 aside, 688 *a*
 astray, 323 *a*, 804 *b*
 away, 25 *b*, 26 *a*, 225 *a*,
 534 *b*, 582 *a*
 back, 787 *b*, 432 *b*
 before, 723 *a*
 down, 365 *a*
 forth, 359 *b*
 forward, 225 *a*, 714 *b*
 in a circle, 169 *a*,
 190 *b*, 416 *a*, 566 *a*,
 610 *a*
 on, 88 *a*, 536 *b*
 out, 152 *b*, 359 *b*, 558 *b*,
 670 *a*, 700 *a*
 round, 289 *a*
 swiftly, 357 *a*
 through, 224 *b*, 709 *b*
 up, 630 *b*
 goads, 206 *b*
 goat, 80 *b*, 698 *b*, 785 *a*
 female, 159 *a*, 792 *b*,
 863 *b*
 goat's hair, 616 *b*
 Goath, 176 *b*
 Gob, 152 *b*, 161 *b*
 God, 45 *a*, 48 *b*, 49 *a*,
 49 *b*, 466 *b*
 a man of, 40 *b*
 goddess, 49 *b*
 godlike, 49 *b*
 godly, to be, 364 *a*
 Gog, 162 *a*
 going, 34 *b*, 203 *a*, 224 *a*
 away, 766 *b*, 788 *b*
 on, 491 *a*
 out, 458 *b*, 859 *b*
 Golan, 163 *b*
 gold, 190 *b*, 239 *b*, 304 *a*,
 420 *a*, 450 *a*, 670 *b*
 storehouse, 450 *a*
 goldsmith, 719 *b*
 Goliath, 172 *a*
 Gomer, 175 *b*
 Gomorrha, 641 *a*
 gone by, to be, 222 *b*,
 398 *b*
 forth, 361 *a*
 good, 316 *b*, 319 *a*, 320 *a*,
 358 *b*
 to be, 319 *a*, 347 *a*
 to do, 175 *a*, 319 *a*
 news, 146 *a*
 part, 469 *b*
 will, 290 *b*, 778 *b*
 goodly, 319 *b*
 goodness, 319 *b*
 goods, 320 *a*, 497 *b*
 Goshen, 182 *b*
 govern, 844 *a*
 government, 860 *b*
 governor, 324 *a*, 578 *b*,
 671 *b*
 Gozan, Gauzanitis, 162 *b*
 grace, 275 *b*, 290 *b*, 292 *a*,
 294 *a*, 464 *b*, 555 *a*,
 766 *a*, 861 *a*
 gracefulness, 291 *a*, 358 *b*
 gracious, 291 *b*, 294 *b*
 to be, 292 *b*, 293 *b*

gain, 43 *b*, 178 *a*, 179 *a*,
 688 *a*, 803 *b*
 granaries, 480 *a*, 489 *b*
 grand-daughter, 148 *a*
 mother, 55 *a*
 son, 126 *a*, 138 *b*
 grant of rest, 229 *b*
 grape stones, 308 *b*
 grapes, bad, 101 *a*
 dried, 712 *a*
 sour, 129 *a*, 308 *b*
 grasp, to, 181 *a*, 721 *b*
 grass, 298 *b*, grassy, 71
 gratis, 292 *b*
 gratuitously, 292 *b*
 grave, 721 *a*, 722 *a*
 to, 733 *b*
 gravel stone, 299 *a*
 gravelly soil, 179 *b*
 graven images, 683 *b*,
 684 *a*
 to be, 298 *a*
 graves, place of, 872 *b*
 gravid, 578 *a*
 gravestone, 304 *b*, 504 *b*
 great, 158 *b*, 319 *b*, 382 *b*,
 447 *a*, 753 *a*, 753 *b*,
 784 *b*
 to be, 159 *a*, 383 *a*,
 674 *a*, 784 *a*, 805 *a*
 to be made, 14 *b*,
 159 *b*
 to render, 14 *b*
 very, 13 *a*
 great - grandchildren,
 831 *b*
 great-grandson's child-
 ren, 755 *a*
 greatly, 444 *a*
 greatly valued, to be,
 159 *a*
 greatness, 158 *b*, 159 *b*
 753 *b*, 754 *b*
 greave, 500 *b*
 greedy, to be, 111 *a*
 green, 366 *b*, 369 *b*
 767 *a*, 774 *b*
 to be, 210 *a*, 299 *b*,
 366 *b*, 369 *b*, 774 *b*
 to grow, 767 *a*
 oil, 776 *b*
 tree, 774 *b*
 greenish, 370 *a*
 greenness, 3 *a*, 369 *b*
 grief, 329 *a*, 409 *b*, 508 *a*,
 510 *a*, 647 *a*
 griefs, 308 *b*
 grieve, to, 328 *b*, 409 *b*,
 544 *a*, 605 *b*, 646 *b*
 grieved, to be, 362 *a*,
 858 *a*
 grievous, 381 *b*
 grind, 321 *a*
 grinders, 321 *b*
 gritty soil, 179 *b*
 groan, to, 31 *a*, 63 *b*, 64 *a*,
 525 *b*, 544 *a*
 groaning, 65 *b*
 grope, 183 *a*
 ground, 14 *a*
 the, 81 *a*, 87 *a*, 115 *b*

- grove, 38 *a*
 grow, 801 *b*
 to cause, 159 *b*
 exuberantly, 209 *a*
 fat, 139 *a*
 growing, 159 *b*
 up, 159 *b*
 growl, to, 215 *a*, 537 *a*
 growling (of thunder), 215 *b*
 growth, of slow, 71 *a*
 guard, 518 *b*, 562 *a*, 625 *a*, 716 *b*, 838 *a*, to, 536 *b*, 547 *b*, 597 *a*, 837 *a*
 guarding, 838 *a*
 guidance of God, 552 *b*
 guide, to, 88 *a*, 186 *a*
 guile, 655 *b*
 guilt, 86 *b*, 87 *a*
 guilty, 781 *b*
 to become, 86 *a*
 to declare, 271 *b*
 gullet, 178 *b*
 gulp, 857 *a*
 gum, fragrant, 437 *b*
 Guni, 163 *b*
 Gur-baal, 164 *b*
 gush out, 529 *b*, 816 *b*
 gyrating, 605 *a*

 H.
 Habakkuk, 258 *b*
 Habaziah, 258 *b*
 habitable, 36 *a*
 habitation, 17 *a*, 19 *b*, 116 *a*, 194 *a*, 237 *b*, 298 *b*, 450 *b*, 451 *b*, 460 *a*, 486 *b*, 492 *b*, 503 *b*, 517 *a*, 538 *b*, 868 *b*
 Habor, 256 *b*
 Hachaliah, 277 *a*
 Hachilah, 276 *b*
 Hachmoni, Hachmonite, 278 *a*
 hack, to, 300 *b*, 301 *a*
 Hadad, 12 *a*, 216 *b*, 261 *b*
 Hadadezer, 216 *b*
 Hadadrimmon, 216 *b*
 Hadar, 262 *b*
 Hadarezer, 216 *a*
 Hadasha, 263 *a*
 Hadasseh, 217 *a*
 Hadles, 262 *a*, 461 *a*, 798 *a*
 Hadid, 261 *b*
 Hadlai, 262 *a*
 Hadoram, 216 *b*
 Hadrach, 263 *a*
 haft, 561 *a*
 Hagab, 260 *a*
 Hagaba, 260 *a*
 Hagar, 216 *a*
 Hagarenc, 216 *a*
 Haggai, 260 *b*
 Haggeri, Hagarite, 216 *a*
 Haggi, 2 *b*
 Haggiah, 260 *b*
 daggith, 260 *b*

 hail, 48 *a*, 139 *b*
 hair, 199 *b*, 691 *a*, 793 *a*
 hairs, to be covered with, 658 *b*
 hairy, 792 *a*
 to be, 411 *a*
 Hakkatan, 730 *b*
 Hakkoz, 729 *b*
 Hakupha, 301 *a*
 Halah, 280 *a*
 half, 136 *a*, 298 *b*, 465 *b*, 675 *a*
 Halhul, 280 *a*
 Hali, 280 *a*
 Hallohesh, Halohesh, 433 *a*
 halt, to, 683 *b*
 halter, 772 *a*
 Hum, 227 *a*, 285 *a*
 Haman, 228 *a*
 Hamath, 290 *b*
 hamlet, 300 *a*, 411 *b*
 hammer, 227 *a*, 498 *b*, 499 *a*, 502 *b*, 672 *b*
 to, 421 *b*, 438 *a*, 467 *a*
 hammered bar, 467 *a*
 Hammoleketh, 479 *a*
 Hammon, 286 *b*
 Hammonah, 227 *b*
 Hamor, 287 *a*
 hamstring, to, 650 *a*
 Hamuel, 286 *b*
 Hamul, 286 *b*
 Hamutal, 286 *b*
 Hanameel, 292 *b*
 Hanan, 293 *a*
 Hanauiel, 293 *a*
 hand, 329 *b*, 683 *a*
 hand-breadth, 324 *a*
 handful, 701 *a*, 734 *b*, 842 *a*
 handle, 561 *a*
 to, 872 *a*
 handles, 331 *a*
 handmaid, 57 *a*, 556 *a*
 handmills, 765 *b*
 handsome, 663 *b*
 Hanes, 293 *a*
 hang, to, 252 *a*, 293 *b*, 363 *a*
 down, to, 199 *b*, 200 *a*
 up, to, 864 *b*, 865 *a*
 hanging, 595 *b*
 over, 344 *a*
 something, 199 *a*, 199 *b*, 377 *a*
 Hanini, 293 *a*
 Haniuiah, 293 *a*
 Hannah, 291 *a*
 Hannathon, 293 *b*
 Hannei, 292 *a*
 Hanun, 291 *a*
 happen, to, 90 *b*, 94 *b*, 320 *a*, 470 *b*, 741 *a*, 790 *a*
 happy, 88 *a*, 319 *b*
 to be, 660 *b*, 801 *a*
 to pronounce, 88 *a*
 Hara, 281 *a*

 Haradah, 303 *a*
 Haram, 305 *b*
 Haran, 232 *a*, 306 *b*
 Hararite, 232 *b*
 harass, 533 *a*
 Harbonah, 302 *b*
 hard, 41 *b*, 173 *a*, 173 *b*, 363 *a*, 381 *b*, 616 *a*, 747 *a*, 828 *b*, 850 *b*, 873 *a*
 to be, 87 *a*, 355 *b*, 713 *b*, 746 *b*, 851 *a*
 harden, to, 60 *a*, 381 *b*, 746 *b*
 oneself, to, 60 *a*
 hardened, 270 *b*
 hardness, 561 *a*, 850 *b*, 874 *a*
 hare, 80 *b*
 Hareph, 307 *b*
 Harhaiah, 303 *b*
 Harhas, 304 *a*
 Harhur, 314 *a*
 Harim, 306 *a*
 harlot, 175 *b*, 241 *b*, 242 *b*, 725 *b*
 harm, 66 *b*, 859 *b*
 harmed, to be, 66 *b*
 harming, 66 *a*
 Harnepher, 306 *b*
 Haroch, 750 *b*
 Harod, 303 *b*
 Harosheth of the Gentiles, 310 *a*
 harp, 404 *a*, 464 *b*, 732 *a*, 748 *b*
 harpoons, 191 *a*
 harrow, to, 784 *b*
 harsh, 42 *b*, 616 *a*
 to be, 299 *a*
 Harsha, 310 *a*
 hart, *a*, 37 *a*
 Harum, 232 *a*
 Harumaph, 303 *b*
 Haruz, 304 *a*
 harvest, 66 *b*, 67 *b*, 254 *b*, 731 *b*, 738 *a*
 Hasadiah, 294 *a*
 Hashabiah, 312 *a*
 Hashabnah, 312 *a*
 Hashabnah, 312 *a*
 Hashbadana, 311 *b*
 Hashem, 232 *b*
 Hashmonah, 313 *a*
 Hashub, Hashhub, 312 *a*
 Hashubah, 311 *b*
 Hashum, 313 *a*
 Hasrah, 295 *b*
 haste, 104 *b*, 105 *a*
 to go away in, 477 *a*
 to make, 276 *a*
 hasten, to, 23 *a*, 104 *b*, 195 *b*, 217 *a*, 268 *a*, 299 *a*, 303 *a*, 454 *a*, 540 *a*, 616 *a*, 668 *b*, 837 *a*
 backward, to, 23 *a*
 hastened, to be, 104 *b*
 hastening, 450 *b*, 454 *b*
 hastily, 450 *b*
 hasty, 267 *b*, 299 *a*

 Hasupha, Hashupha, 310 *b*
 Hatch, 232 *b*
 hatched, to be, 136 *a*
 hatchet, 418 *a*
 hate, to, 36 *b*, 792 *a*
 hateful, to become, 101 *a*
 to make, 101 *a*
 hater, 792 *a*
 Hathath, 316 *b*
 Hatipha, 272 *b*
 Hatita, 272 *b*
 hatred, 513 *a*, 792 *a*
 Hattash, 272 *b*
 Hattil, 272 *b*
 haughtiness, 238 *b*, 604 *a*
 haughty, 660 *a*
 haunches, 368 *b*, 369 *a*
 Hauran, 267 *b*
 have in mind, to, 247 *a*
 possession, 30 *b*
 Havilah, 264 *b*
 hawk, *a*, 560 *b*
 hay, 314 *a*
 to give, 314 *a*
 of the latter growth, 442 *b*
 Hazael, 268 *a*
 Hazaiab, 269 *a*
 Hazar-addar, 300 *a*
 Hazar-Enan, 300 *a*
 Hazar-gaddah, 300 *a*
 Hazar-hatticon, 300 *a*
 Hazarmaveth, 300 *a*
 Hazar-shual, 300 *a*
 Hazar-susah, Hazar-susim, 300 *a*
 Hazazon-tamar, Hazazon-tamar, 299 *a*
 Hazeleponi, 710 *b*
 Hazerim, 300 *a*
 Hazeroth, 300 *a*
 Hazei, 269 *a*
 Hazo, 268 *b*
 Hazor, 298 *b*
 Hazor Hadattah, 298 *b*
 he, 218 *a*
 he who, 196 *b*
 head, 58 *b*, 751 *b*
 headlong, 454 *b*
 to be thrown, 428 *b*
 to send, 539 *b*
 heal, to, 83 *b*, 776 *a*
 healed, to be, 274 *a*
 healing, 77 *b*, 161 *a*, 385 *a*, 510 *b*, 776 *b*
 health, 77 *b*, 825 *a*
 healthy, 825 *a*
 heap, 287 *a*, 289 *b*, 395 *b*, 533 *b*, 655 *b*, 722 *a*, 770 *b*
 of ruins, 864 *b*
 (of sheaves), 159 *a*
 of stones, 169 *b*, 329 *b*, 507 *a*
 to, 593 *a*
 up, to, 74 *b*, 161 *a*, 175 *b*, 295 *a*, 318 *a*, 404 *b*, 551 *a*, 701 *a*, 756 *b*, 865 *a*
 heaps, 701 *a*

 hear, to, 836 *a*, 836 *b*
 head-bands, 317 *a*
 hearing, 26 *b*, 518 *a*, 836 *b*
 heart, 120 *b*, 382 *a*, 427 *a*, 428 *b*, 492 *a*
 to steal one's, 428 *a*
 hearth, 78 *b*, 395 *a*
 hearths, 446 *b*
 heat, 31 *a*, 215 *b*, 285 *b*, 286 *b*, 302 *b*, 303 *b*, 306 *b*, 340 *b*, 351 *a*, 459 *a*, 849 *b*
 of anger, 304 *b*
 of the sun, 83 *a*
 to, 201 *a*
 heaven, 222 *b*, 651 *a*, 834 *a*
 heaviness, 382 *a*
 heavy, 363 *a*, 363 *b*, 381 *b*
 shower, 182 *b*
 to be, 363 *a*, 381 *a*, 746 *b*
 heavy weight, 458 *a*
 hebdomad, 800 *b*
 Heber, 259 *b*
 Heberites, 259 *b*
 Hebrew, 604 *a*
 Hebron, 259 *b*
 he-camel, *a* young, 120 *a*
 hedge, 160 *b*, 255 *b*, 489 *a*, 513 *a*, 789 *a*
 to, 553 *a*
 about to, 580 *b*, 785 *b*
 a thorn, 555 *a*
 hedgehog, 736 *b*
 heed, to give, 834 *a*
 to take, 838 *a*
 heel, 649 *a*
 Hege, Hegai, 215 *a*
 he-goat, 662 *b*, 716 *b*, 792 *a*
 heifer, 605 *a*, 688 *b*
 height, 80 *a*, 108 *a*, 124 *b*, 153 *a*, 232 *a*, 508 *b*, 513 *a*, 541 *a*, 589 *b*, 626 *b*, 751 *a*, 762 *a*, 788 *b*
 Helah, 278 *a*
 Helam, 275 *b*
 Helbah, 278 *b*
 Helbon, 278 *b*
 Heldai, 279 *a*
 Heleb, 278 *b*
 Helek, 284 *b*
 Helem, 227 *a*, 282 *a*
 Heleph, 283 *a*
 Helez, 283 *b*
 Helkai, 285 *a*
 Helkath, 284 *b*
 Helkath-hazurim, 284 *a*
 helmet, 385 *b*, 726 *b*
 help, 253 *b*, 373 *a*, 619 *a*, 876 *a*
 to, 592 *a*, 619 *b*
 cry for, 811 *a*
 helper, 253 *b*
 helpless, 655 *b*
 to be, 656 *b*
 hem, 810 *b*
 Heman, 225 *a*

- Hemdan, 286 a**
Hen, 291 a
Hena, 229 b
Henadad, 291 a
hence, 239 a, 668 a
Hepher, 297 b
Hephzibah, 296 b
herald, 414 a,
herb, 24 a, 24 a, 255 a,
369 b, 657 a
nerd, 137 a, 465 a, 635 b
herdman, 109 a
herdsman, 564 b
here, 16 b, 70 a, 227 a,
228 b, 239 a, 384 b,
664 a, 668 a
Heresh, 310 a
Hereth, 310 a
Hermion, 306 a
hero, 45 a, 75 a
herself, 221 a
Hesed, 294 a
Heshbon, 311 b
Heshmon, 313 a
heterogeneous things,
398 a
Heth, 314 a
Hethlon, 314 b
hew, to, 146 a
out, to, 298 a
wood, to, 272 a
hewn beams, 417 b
Hezeki, 270 b
Hezekiah, Hizkiah,
Hizkijah, 270 b,
315 b
Hezer, 269 b
Hezion, 269 a
Hezrai, 300 a
Hezron, 300 a
Hiddai, 216 b
Hiddekel, 262 b
hidden, 301 b, 437 b,
639 a
places, 502 a
something, 870 b
hide, to, 66 b, 241 a,
256 a, 323 a, 390 a,
405 a, 431 b, 433 a,
563 b, 593 b, 596 b,
597 a, 598 a, 616 a,
633 b, 639 b, 716 b,
845 b, 793 b
away, to, 401 b,
420 a
one self, to, 297 b,
586 a
hiding, 721 b
place, 167 b, 462 b,
491 a
high, 133 b, 150 b, 153 a,
508 b, 632 b, 769 b
place, 124 b
things, 751 a
to be, 80 a, 153 a,
154 a, 232 a, 369 a,
383 a, 721 b, 751 a,
770 b, 833 b
to become, 761 b
to make, 153 a, 159 b,
865 a
higher, 494 a, 632 a,
632 b
Highest, the, 626 b
highway, 490 a
Hilkiah, 285 a
hill, 155 b, 156 a, 329 b,
494 b, 645 b, 649 b,
864 b
Hillel, 226 b
himself, 218 a
him, 223 a
hind, a, 37 b, 38 b
hinder, 33 b
part, 29 b, 33 a,
368 b
hinder, to, 112 b, 462 b,
537 b
hindered, to be, 134 b,
487 b
hindrance, 496 b
hinge, 709 a
Hinnom, 229 b
hippopotamus, 105 a
Hirah, 276 a,
hire, to, 587 b, 790 b
hired, one, 11 b
hireling, 789 b
hiring, 789 b
hiss, to, 544 b, 850 b
hissing, 850 b, 851 a
history, 859 a
hither, 226 b, 229 a,
384 b, 668 a
hitherto, 226 b, 384 b,
403 b, 609 a
Hivite, 264 b
ho! 219 b
hoar frost, 410 a
hoary, 376 a, 788 b
to be, 376 a, 788 b
hairs, to have, 376 a
Hobab, 256 b
Hobab, 263 b
Hobaiiah, 256 b
Hod, 219 a
Hodaviah, 219 a
Hodesh, 263 a
Hodevah, 219 a
Hodijah, 219 a
hoe, 491 b
hog, 269 b
Hoglah, 260 b
Hoham, 219 b
hold, to, 30 a, 72 a,
386 b, 872 a
back, to, 648 b, 649 a
fast, to, 72 a, 269 b,
734 a, 867 a
in, to, 310 b, 397 b
oneself fast, to, 72 a
to lay, 719 b
to take, 721 b, 867 a,
872 a
together, to, 867 a
up, to, 386 b
hole, 267 a, 301 b, 444 b
holiness, 725 b
hollow, 720 a
off the hand, 409 b, 842 a
out, to, 526 b, 564 a,
720 b
hollow, that which is,
409 b
to be, 112 b, 152 b,
428 a, 798 b
to make, 362 a, 720 b
vessel, 410 a
hollowing, 266 b
hollowness, 842 a
Holon, 280 a
holy, 722 b, 723 a
fear, 365 a
ones, 723 a
thing, 503 a, 725 b
to be, 725 a
to declare, 725 a
homage, to do, 813 b
Homam, 220 a
Homer, 289 b
honest, 402 b, 702 a
honestly, 347 a
honey, 188 b, 705 b
honour, 217 b, 363 b,
382 a, 854 b
to, 150 a, 217 b, 381 a,
813 b, 837 b
honourable, 531 b, 660 a
honoured, 363 a, 363 b
to be, 664 b
hoof, 324 b, 690 b
hook, 233 a, 236 b, 264 a,
271 a, 276 b, 306 a,
585 b, 744 b
hooks of iron, 463 a
hoopoe, 192 b
hope, 112 b, 408 a, 408 b,
446 a, 503 a, 858 b,
864 a, 872 b
to, 346 a, 578 a, 784 a
to fail in, 109 a
Hophni, 296 a
Hophra, 297 a
Hophrain, 297 a
hoping, 345 b
Hor, 220 b
Horam, 232 a
Horeb, 302 a
Horem, 306 a
Hori, 305 a
Horite, 304 b
Hormah, 306 a
horn, 744 a, 811 b
of jubilee, 340 a
hornet, 719 a
Horonaim, 306 b
horrible, 843 b
horrid, 654 a
horror, 654 a, 677 b,
792 b
to occasion, 870 a
horror-stricken, 155 a
horse, 581 a, 693 a
horseman, 693 a, 768 b
Hosah, 294 a
Hosea, 220 b
Hoshaiiah, 220 b
Hoshama, 220 b
Hoshea, 220 b
hospital, 298 a
host, 275 a, 518 a, 699 a
hostile encounter 743 b
mind, 36 b
hostile way, to treat,
719 b
hot, 285 a, 305 a
to be, 10 b, 169 a, 246 b,
306 b, 346 a, 352 a,
389 a, 615 a, 782 a,
814 b, 849 b
hot springs, 351 a
Hotham, 268 a
hough, to, 650 a
house, 17 a, 96 a, 115 b,
119 a, 149 b
the higher part of a,
633 a
household, 600 a
how, 37 a, 222 b, 378 a,
452 b
great, 378 a
long, 63 a
much, 452 b
much less, 69 b
much more, 69 b
...thus, 378 a
however, 72 a, 174 a,
403 a, 431 b
howl, to, 19 a, 31 a,
350 a
howler, a, 36 a
howling, 36 a, 350 a
animals, 28 a
howlings, 28 a
Hukkok, 301 a
Hul, 265 b
Huldah, 279 a
hum, to, 227 a, 237 a
human race, 635 b
humble, to, 814 a
hump (of a camel), 189 a
hump-backed, 155 a
hundred, 444 a, 720 a
hundred-fold, a, 843 b
hundredth part, 444 b
hunger, 373 a, 411 a
to, 772 b
to suffer, 320 a
hungry, 773 a
hunt, to, 704 b
hunter, 708 a
hunting, 708 a
Hupham, 266 a
Huppah, 295 b
Huppim, 296 a
Hur, 267 a
Hurai, 267 a
Huram, 267 a
Huri, 267 a
hurled on, to be, 265 a
hurt, 258 a
to, 257 b
to be, 400 b
the tail, to, 248 b
to receive, 66 b
hurtful, 772 a
husband, 40 a, 130 b
husbandman, 44 a
Hushah, 268 a
Hushai, 268 a
Husham, 268 a
hushed, to be, 853 b
Hushim, 268 a
husk, 179 b, 458 b, 498 b
hut, 585 b
hyæna, 700 b
hymn, 62 a, 247 a, 857 a,
872 a
hyssop, 25 b
I
I, 63 a, 63 b, 64 a
ibex, 356 a
Ibbar, 327 a
Ibleam, 124 a, 327 b
Ibneiah, 328 a
Ibnijah, 328 a
Ibzan, 9 a
ice, 154 b, 736 b, 743 a
Ichabod, 36 a
Idalah, 332 b
Idbash, 332 b
Iddo, 12 a, 333 a, 355 a,
608 a
idle, to be, 777 a
idleness, 804 b
idol, 49 b, 147 b, 362 a,
498 b, 647 a, 709 b,
710 b
carved, 591 a
idolatrous priests, 402 a
idols, 38 b, 171 a, 803 b
if, 17 b, 49 a, 56 a, 229 a,
394 a, 423 b
not, 20 a, 57 a
one choose, 17 b
perhaps, 17 b
Igdaliah, 328 b
Igeal, 328 b
ignoble, 199 b, 312 b,
732 b, 845 b
ignominy, 147 b, 731 b,
732 b
ignorance, 312 b
ignorant of, to be,
551 a
Im, 621 b
Ije-abarim, 621 b
Ijon, 621 b
Ikkesh, 650 b
Ilai, 622 a
ill, to be, 848 a
at ease, to be, 66 a
very, to be, 66 a
illtreat, to, 633 a
illuminate, 531 a
illumination, 536 b
illustrious, 13 a
to render, 14 b
image, 71 a, 202 b, 203 a,
513 a, 591 a, 710 b,
789 b, 856 a, 866 b
of an idol, 647 a
images, 287 b
of idols, 646 b
imagination, 513 a
imagine, to, 202 a
imbue, to, 292 a
Imlai Imlah, 351 b
Immanuel, 639 b
immature, to be, 665 b
Immer, 62 a
immerse, to, 317 b, 700 b
immolate, to, 238 a
immunity, 683 b

Imnah, 352 a	incient, 666 a	inmost mind, 400 a	interpreter, to act as,	Ishbah, 372 b
inpart, to, 830 a	incision, 158 a, 795 a	part, 113 a	435 a	Ishbak, 372 b
impatience, 739 a	incisions, to make,	recess, 185 a, 368 b	interrogate, to 138 a,	Ishbi-benob, 372 b
impel on, to, 44 a	158 a	inn, 461 b, 476 a	798 b	Ishi, 374 b
so, 195 b, 228 a, 533 b,	incite, to, 533 b, 532 b	inner, 682 b	interstice, 695 b	Ishijah, Ishaiah, 373 a
534 b, 540 a, 685 a,	inclination, to have an,	part, 116 b, 766 a	intertwine, 75 a	Ishma, 373 b
817 b	19 a	wall, 682 b	to, 7 a, 553 a, 783 a	Ishmael, 373 b
impelling, 450 b	incline, to, 291 a, 296 b,	innermost part, 726 a	intertwined threads,	Ishmerai, 373 b
impetuous, 153 b, 454 b	441 a, 546 a, 714 b,	innocence, 866 a	159 a	Ishpan, 375 a
impiety, 19 b, 21 a,	821 b	innocent, 565 a	to be, 604 b	Ishua, Isua, 372 b
293 b, 825 a, 859 b	oneself to, 722 a	blood, 292 b	interval, 114 b	island, an, 36 a
impious, 293 b, 529 a,	to one side, to, 711 a	to declare, 565 a	interweave, to, 577 b,	Ismachiah, 354 a
660 a, 871 b	inclined, to be, 4 a, 700 a	to render, 702 b	586 a, 794 a, 803 a	Ismah, 373 b
speech, 440 a	towards, to be, 292 b	inquire, to, 209 b, 875 a	interwoven, 577 b, 604 b	Ispah, 375 a
implement, 26 b, 399 b,	inclose, to, 266 a	for, to, 129 b	to be, 604 b	Israel, 370 b
600 a	inclosed, 579 a	of, to, 798 b	intestines, 491 b	Israelite, 371 a
implore, to, 811 a	inclosure, 167 a, 320 b	of any one, to,	intimate, 50 b	Issachar, 371 a
imply, to, 642 a	increase, 506 b, 661 b	138 a	into, 114 b, 129 b, 161 b,	issuc, 34 a
impose, to, 570 a, 770 a	to, 150 a, 354 a, 538 a,	inquiring, 136 b, 209 b	422 a, 455 a	forth, to, 168 b
imprecation, 48 a, 733 b,	593 a, 631 a, 691 b,	insane, 431 a	intoxicated, 821 b	Isui, Ishui, Jesu
800 b	784 a	inscribe, to, 301 a, 309 a,	intoxication, 347 b	373 a
impress a seal, 317 b	in age, to, 431 b	594 a	intreat, to, 663 b	it, 218 a, 220 b
unpudent, 663 b	increased, to be, 754 a	inserted, to be, 107 b	for mercy, to, 293 a	itch, 306 b
unpudently, to act, 435 a	inculcate, to, 841 a	inside, 113 a, 682 b	intrepid, to be, 387 a	iteration, an, 839 a
impure, 151 b, 322 b	indeed, 7 b, 53 a, 59 b,	what is, 116 b	inundate, 254 a	Ithamar, 41 b
to be, 151 b, 828 b	174 a	insidious dealing, 461 b	to, 787 b, 817 a, 846 b	Ithiel, 41 b
impurity, 534 b	indicate, to, 366 b	insight, 115 a	inundation, 254 a, 558 b	Ithmah, 376 b
impute, to, 311 a, 573 b	indication, 464 a	insipid, 871 b	593 a	Ithnan, 377 a
Imrah, 352 a	indignant, to be, 128 b,	insolence, 159 b, 250 b,	of waters, 446 a	Ithran, 377 b
Imri, 62 a	738 b	758 b	invade, to, 162 a, 666 a	Ithream, 377 b
in, 46 b, 47 b, 96 b, 97 b,	indignation, 250 b	insolent, to be, 156 b,	invasion, 692 a	Itah-kazin, 662 a
161 b, 626 b	indolence, 770 b	660 b	inventions, 312 a	Ittai, 95 a
a moment, 695 b	indulgence, 381 a	insolently, to act, 241 a	investigate, to, 301 a,	Iva, 611 a
any way, 444 b	indusium, 579 b	inspect, to, 136 b	860 a	Ivory, 839 a
exchange for, 283 a	inert, to be, 324 b	diligently, to, 137 a	investigation, 301 b	Izhar, 360 b
front, 20 b, 441 a	infant, 611 b, 612 a	instantly, 757 b	inveterate, to be, 374 a	Izrahiah, 344 b
front of, 530 b	inferior, 81 a	instead, 862 b	invocation of good, 144 a	Izrahite, 344 b
future time, 466 a	to be, 193 a	instigate, to, 582 b	invoke, to, 610 a	J.
order that, 89 a, 219 b,	infirm, 298 a, 768 a,	instruct, to, 114 a, 292 a,	God, to, 142 a	Jaakobah, 357 b
235 a	777 a	354 b, 366 b	involved, 273 b	Jaalam, 356 b
respect to, 47 a, 98 b	to be, 279 a, 297 b	instruction, 457 a, 491 a,	inward, 682 b	Jaana, 357 a
some way, 378 b	infirmity, 298 a	834 a, 860 a	inwardly, 682 b	Jansau, 358 a
that, 89 b, 90 a, 196 b,	inflame, to, 201 a	instruments, 600 a	Ionia, 342 b	Jansiel, Jasiel, 358 a
235 a, 356 b, 424 b	inflammation, 304 a,	insulted, to be, 400 b	Iphediah, 358 a	Jaazaniah, 326 a
that, not, 122 a, 124 b	732 b	insurrection, 731 a	Ir, 625 a	Jaazer, Jazer, 355 b
that place, 25 a	inflated, 238 b	integrity, 275 a, 375 b,	Ira, 625 a	Jaaziah, 355 b
the end, 73 b	inflict, to, 18 b, 19 a	376 a, 522 a, 703 a,	Iradd, 625 a	Jaaziel, 355 b
the house, 682 b	inglorious, 36 a	866 a	Iram, 625 a	Jabal, 327 b
the manner of, 98 a,	inhabit, to, 193 b, 238 a,	of mind, 62 b	Iri, 625 a	Jabbok, 328 a
681 a	291 a, 372 a, 587 a,	intellect, 789 b	Irijah, 365 a	Jabesh, 328 b
the presence of, 97 a,	inhabitant, 40 b, 372 a,	intelligence, 115 a, 205 a,	Ir-nahash, 625 a	Jabez, 355 a
456 a, 530 b	460 a, 823 a, 834 b	323 b, 790 a, 855 b	iron, 140 a, 365 a, 675 a,	Jabin, 327 a
the sight of, 530 b	inhabited land, 36 a	intelligent, 277 b	689 b	Jabneel, 327 b
this day, 341 a	to be, 823 a	to be, 114 a	head of a spear,	Jabneh, 327 b
this manner, 378 a,	inhabiting, 538 b	intend, to 679 b	298 a	Jachan, 356 a
404 b	inherit, to, 370 a	intent, 356 b, 495 b,	Irpel, 369 b	Jachin, 348 a
truth, 59 b	inheritance, 257 b, 370 b,	496 b	irrigate, to, 847 a	Jacob, 357 b
vain, 292 b	544 a	intercede, to, 676 b	irrigated, to be, 759 b	Jada, 335 b
what manner? 452 b	iniquity, 21 b, 612 a,	intercept, to, 438 b	irrigation, 767 a	Jadau, 333 a
what way, 378 a	631 b, 807 a, 857 b	intercession, 871 b	irritate, to, 409 b,	Jadlun, 333 a
inaccessible, 133 b	initiate, to, 292 a	interchange, 282 b	511 a	Jadon, 333 a
to be, 134 b	initiated, 292 a	to, 465 b	511 b, 583 a, 756 a	Jagur, 329 a
to make, 134 b	initiation, 292 a	interdict, 68 b	irritated, to be, 178 b	Jah, 335 b
to render a defence,	injure, to, 288 a, 400 b	interest, 506 b, 570 b,	to become, 173 b	Jahaz, 339 b
134 b	injuries, 660 a	873 b	irruption, 692 a	Jahaziah, 345 b
inasmuch as, 344 a	injury, 219 b, 258 a,	interior, 427 b, 682 b,	Iru, 625 a	Jahaziel, Jahziel, 345 b
inauguration, 475 a	660 b	742 a	is, 83 a	Jahdai, 346 a
incantation, 259 b, 419 a,	to receive, 762 b	interpret, to, 435 a, 695 a,	Isaac, 360 b	Jahdiel, 346 a
431 b, 433 a, 437 b	to suffer, 542 a	698 a, 873 b	Isabella, 37 a	Jahdo, 345 a
indecence, 503 b, 548 b, 549 a,	ink, 197 a	interpretation, 477 b,	Isaiah, Jeshiah, 374 b	Jahleel, 346 a
730 a, 730 b	inmost depth, 465 b	695 a, 698 a	Isah, 354 a	

- Jahmad, 346 b**
Jahzeel, 346 b
Jahzerah, 345 b
Jair, 326 a, 356 a
Jakeh, 362 b
Jakim, 363 a
Jalon, 349 b
Jamlech, 352 a
Janim, 351 b
Janoah, 352 b
Janum, 352 b
Japheth, 359 a
Japhia, 359 a
Japhlet, 359 a
Japho, 358 b
Jarah, 358 a
Jared, 366 a
Jarsiah, 358 a
Jarha, 368 a
Jarib, 368 a
Jarmuth, 369 a
Jaroah, 366 b
Jaschob'am, 372 b
Jashen, 374 a
Jashobeam, 372 b
Jashub, 372 b
Jashubi-lehem, 372 b
Jasper, 375 a
Jathir, 376 b
Jathniel, 376 b
Javan, 342 b
Javelin, 395 a
jaw-bone, 435 b
jaws, 276 a
Jaziz, 344 a
jealous, 735 a
 to be, 719 b, 734 b
jealousy, 735 a
Jeaterai, 326 b
Jeberachiah, 328 a
Jebus, 327 a
Jecoliah, 348 a,
Jecoliah, Jecholiah,
 348 b
Jedaiah, 333 a, 335 b
Jedeiah, 345 a
Jediael, 333 a
Jedidah, 333 a
Jedidiah, 333 a
Jeduthun, 333 a
Jehiah, 345 b
Jehiel, 345 a, 345 b
Jehoadah, 338 b
Jehoaddan, 338 b
Jehoahaz, 336 b
Jehoash, 336 b
Jehoiachin, 338 b
Jehoiada, 338 b
Jehoiada, Joiada, 340 b
Jehoiakim, 338 b
Jehoiarib, 338 b
Jehonanan, Johanan,
 338 a
Jehoshaphat, 339 a
Jehosheba, 339 a
Jehovah, 337 a
Jehozabab, 338 a
Jehu, 336 b
Jehubbah, 345 a
Jehuchal, 338 b
Jehud, 338 b
- Jehudi, 337 a**
Jei-el, Jehiel, 356 a
Jekabzeel, 362 b
Jekameam, 363 a
Jekamiah, 363 a
Jekathiel, 362 b
Jemimah, 351 a
Jemuel, 351 a
Jephthah, 359 a
Jephthel-el, 359 a
Jerah, 367 b
Jerahmeel, 368 a
Jeremiah, 369 a
Jeremoth, 368 a, 369 a
Jeribai, 368 a
Jericho, 367 b
Jeriel, 368 a
Jerijah, 368 a
Jerimoth, 368 a
Jeriath, 368 b
Jeroboam, Jarobeam,
 365 a
Jeroham, 367 b
Jerubbesheth, 365 a
Jeruel, 366 b
Jerusalem, 366 b
Jerusha, 366 b
Jesaiah, 373 a
Jesebel, 37 a
Jeshaiah, Jesaiah, 375 a
Jeshanah, 374 a
Jesharelah, 376 a
Jeshceab, 372 b
Jeshur, 375 b
Jeshishai, 373 b
Jeshohaiiah, 373 a
Jeshua, 373 a
Jeshurun, Jesurun, 376 a
Jesimi-el, 370 b
Jesse, 373 a
jest, to, 440 a, 707 b,
 787 b
jester, 440 b
Jether, Jethro, 377 b
Jetheth, 377 b
Jethiah, 376 b
Jethro, 377 b
Jetur, 347 b
Jeuel, Jei-el, Jehiel,
 355 b
Jeus, 355 b
Jeush, Jchush, 355 b
Jew, 337 a
 to make one's self a,
 336 a
Jewish tongue, in the,
 337 a
Jewishly, 337 a
Jezer, 362 a
Jeziab, 344 a
Jeziel, 344 a
Jeziel, 344 a
Jezrah, 344 a
Jezoar, 707 b
Jezreel, 344 b
Jibsam, 328 a
Jidlaph, 333 a
Jimna, Imna, 352 a
Jiphtah, 359 a
Joab, 339 b
Joah, 339 b
Joash, 339 b, 343 b
- Job, 36 b, 339 b**
Jobab, 339 b
Jochebed, 340 b
Joel, 343 b
Joel, 339 b
Joelah, 343 b
Joezer, 343 b
Jogbethah, 328 b
Jogli, 329 a
Joha, 340 b
Johalah, Jahalah, 356 b
Johanan, 340 b
Joiakim, 340 b
Joiarib, 340 b
join, to, 30 b, 68 b, 74 a,
 270 a, 566 a, 593 a
 oneself, 345 a
 oneself together, 28 a
 planks to, 824 a
 together, 54 a, 58 b,
 175 b, 185 a, 258 b,
 259 a, 313 b, 639 b
joined, to be, 30 b,
 345 a
 closely, 432 b
 in one, 29 a
 together, to be, 16 a
joining, 74 a, 462 b
 together, 29 a
joinings, 185 b, 313 b
joint, 74 a, 744 b, 824 a
joist, 729 b
joists, to lay, 742 b
Jokdeam, 362 b
joke, to, 787 b
Jokim, 343 b
Jokmeam, 363 a
Jokneam, 363 a
Jokshan, 364 a
Joktan, 362 b
Joktheel, 364 a
Jonadab, Jehonadab,
 338 b
Jonah, 343 a
Jonathan, 338 b, 343 a
Joppa, 358 b
Jorah, 343 b
Jorai, 343 b
Joram, 343 b
Jordan, 366 a
Jorkeam, 369 b
Joseph, 338 b, 343 a
Joshabiah, 344 a
Joshah, 344 a
Joshbekashah, 372 b
Joshua, Jehoshua, 339 a
Josiah, 326 b
Josibiah, 344 a
Josiphiah, 343 b
Jotbath, Jotbatha, 347 a
Jotham, 344 a
journey, 208 a, 225 b,
 454 a, 490 b
 to, 26 a, 553 b, 812 a
joy, 261 b, 491 b, 513 a,
 791 b, 796 b
joyful, 632 b, 791 b
 to be, 347 a, 635 a
 acclamation, 221 a
 sound, 339 b
Jozabad, 340 b
- Jozachar, 340 b**
Jubal, 340 b
jubilum, 339 b
Juchal, 340 b
Judah, 336 b
Judea, 336 b
judge, 197 b, 204 b, 211 a,
 676 a, 738 a, 844 b
 to, 14 b, 197 a, 348 a,
 676 b, 844 a
judged, to be, 844 b
judges, 49 a
judging, 676 b
judgment, 193 b, 197 b,
 304 a, 323 b, 451 a,
 519 b, 676 a, 806 b,
 844 a
 in, 843 a
 of Jehovah, 680 b
 wresting, 467 a
judicial, 676 b
Judith, 337 a
juice, 442 b, 562 b
 to press out, 501 b
juicy, 210 b, 767 a
junction, 259 b, 345 a
juniper, 782 b
jurisdiction, 451 a, 480 b
Jushab-hesed, 343 b
just, 701 b
 cause, to have, 701 b,
 702 a
 now, 42 a
 to be, 608 b, 702 a
 to declare, 702 b
 to render, 702 b
justice, 197 b, 470 b,
 703 a
 to do, 348 a
justly, 470 b
 done, 703 a
Juttah, 347 a
juvenile, 120 b
 age, 631 b
- K**
- Kabzeel, 362 b, 722 a**
Kadesh, 725 b
Kadesh-barnea, 725 b
Kadmonites, 724 b
Kallai, 733 a
Kanah, 735 b
Kareah, 743 a
Karkaa, 745 b
Karkor, 745 b
Kartah, 745 b
Kartan, 746 a
Kattath, 731 a
Kedar, 724 b
Kedemah, 724 a
Kedemoth, 724 a
Kedish, 725 b
keep, to, 547 b, 563 b,
 837 a
 alive, 274 a
 back, 487 b
 safely, 310 b
 silence, 309 b
 keeping off, 489 a
Kehalathah, 726 a
Keilah, 736 a
- Kelaiah, 733 a**
Kelita, 733 a
Kemuel, 734 a
Kenan, 731 b
Kenath, 736 a
Kenaz, 735 b
Kenezite, 735 b
Kenite, a, 731 b
Kenizzites, 735 b
Keron-happuch, 744 b
Kerioth, 744 a
Keros, 732 a
kettle, 732 b
Keturah, 730 a
key, 499 a
Kezia, 738 a
Keziz, 738 a
Kibroth-hattaavah, 722 a
Kibzaim, 722 a
kick, to, 130 a
 backward, 130 a
kid, 158 b
kidneys, 400 a
Kidron, 724 b
kill, 36, 67 a, 231 a, 317 a
 416 b, 460 b, 550 a
 730 a, 814 a
killing, 231 a
Kinah, 731 b
kind, 294 b, 319 a, 470 a,
 519 b, 520 a
kindle, 23 b, 25 b, 132 b,
 133 a, 201 a, 309 a,
 362 a, 431 b, 569 b
 723 a
kindled, to be, 133 a,
 303 a
kindness, 294 a, 320 a
 to do, 587 a
kindred, 635 b, 638 b,
 456 b
kindredship, 152 a
king, 49 a, 477 b, 764 a
 to be, 477 b
king's guard, 317 b
kingdom, 476 a, 478 b
 480 b
kinsman, 27 b
kinswoman, 29 b
Kir, 732 a
Kir-haraseth, 732 a
Kir-hareseth, 732 a
Kir-heres, 732 a
Kir-heresh, 732 a
Kiriathaim, 743 b
Kiriath, 744 a
Kirjath-arba, 743 b
Kirjath-arim, 743 b
Kirjath-baal, 743 b
Kirjath-huzoth, 743 b
Kirjath-jearim, 743 b
Kirjath-sannah, 743 b
Kirjath-sepher, 743 b
Kish, 732 a
Kishion, 747 a
Kishon, 747 a, 732 a
kiss, 570 b
 to, 571 b
kite, 36 b, 197 a
Kithlish, 420 a
Kitron, 731 a

- Kittim, 419 *b*
 knead, to, 435 *a*
 kneading trough, 514 *a*
 knee, 79 *b*, 143 *b*
 kneel down, to, 142 *a*,
 143 *ē*
 nurse, 445 *a*, 718 *a*,
 789 *b*
 knock at a door, to, 205 *b*
 knot, 10 *a*, 731 *a*
 to, 75 *a*
 know, to, 114 *a*, 333 *b*,
 551 *a*, 587 *a*
 knowing, 223 *b*
 knowledge, 205 *a*, 442 *a*,
 451 *b*, 485 *b*
 Kohath, 726 *b*
 Koheleth, 726 *a*
 Kolaiah, 727 *b*
 Korah, 743 *a*
 Kore, 741 *b*
 Koz, 729 *b*
 Kushaiah, 730 *a*

 L
 Laadah, 440 *b*
 Landan, 440 *b*
 Laban, 429 *a*
 Labben, 429 *a*
 labour, 600 *a*, 601 *a*,
 855 *a*, 864 *b*
 to, 73 *b*, 329 *a*, 426 *b*,
 598 *a*, 639 *a*, 646 *b*,
 657 *a*, 675 *b*
 earned by, 329 *b*
 heavily, to, 384 *a*
 tiring, 859 *b*
 Lachish, 439 *a*
 lack, to, 295 *a*
 lacking, 295 *b*
 ladder, 490 *a*, 589 *b*,
 632 *b*, 653 *b*
 laden, 381 *b*, 546 *b*,
 578 *a*
 with guilt, 236 *b*
 lady, 154 *b*, 156 *b*, 906 *a*
 Lael, 427 *a*
 Lahad, 431 *a*
 Lahmam, 437 *a*
 Lahmi, 436 *b*
 laid upon, to be, 820 *b*
 waste, 202 *b*, 302 *a*
 waste, to be, 373 *b*,
 701 *b*, 816 *a*
 lain with, to be, 821 *a*
 lair, 585 *b*
 Laish, 438 *b*
 Lakum, 441 *a*
 lamb, 61 *b*, 383 *b*, 412 *b*,
 417 *b*
 a young, 322 *a*
 lame, 683 *b*
 to become, 711 *a*
 Lamech, 440 *a*
 lament, to, 7*a*, 48*a*, 350 *a*,
 536 *b*, 538 *a*, 544 *a*,
 592 *b*
 for, to, 293 *a*
 lamentation, 19 *b*, 119 *a*,
 220 *b*, 490 *b*, 536 *a*,
 731 *b*
 lamp, 129*b*, 441*a*, 548*b*,
 567 *a*
 lance, 140 *a*, 770 *b*
 land, 14 *a*, 81 *b*, 451 *a*
 languid, 58 *b*, 192 *a*
 to be, 7 *a*, 200 *b*, 373 *b*,
 431 *a*
 to become, 620 *b*
 languish, to, 58 *b*, 183 *a*,
 184 *a*, 191 *a*, 192 *a*,
 621 *a*, 624 *a*, 635 *a*
 languishing, 192 *a*
 languor, 184 *a*
 of soul, 183 *b*
 lap, 256 *a*
 to, 350 *a*, 442 *b*,
 443 *b*
 Lapidoth, 441 *a*
 lapping, 430 *b*
 large, 13 *a*, 382 *b*, 753 *a*
 to be, 217 *a*
 largeness, 534 *a*
 lascivious, to be, 672 *a*
 lasciviousness, 672 *a*
 lash, to, 505 *b*
 Lasha, 443 *b*
 last, 33 *b*, 731 *b*
 latchet, 795 *a*
 late, 71 *a*
 later, 33 *b*
 lateral projections, 332*a*
 latter, 33 *b*
 part, the, 34 *a*, 649 *b*
 time, 29 *b*, 34 *a*
 lattice work, 783 *a*
 lattices, 75 *b*, 87 *a*, 305 *b*
 laugh, to, 121 *a*, 707 *b*,
 787 *b*
 laughter, 707 *b*, 788 *a*
 laver, 395 *a*
 lavish, to, 246 *a*
 law, 52 *b*, 210 *b*, 518 *b*,
 520 *a*, 608 *a*, 726 *b*,
 860 *a*, 870 *b*
 skilled in, 211 *a*
 lawful, 520 *a*
 lawgiver, 301 *a*
 lawless, to become,
 690 *b*
 lawyers, 872 *b*
 lay, to, 590 *b*, 755 *b*,
 786 *a*
 eggs, 348 *b*
 a foundation, 336 *a*,
 366 *a*
 on colours, 757 *a*
 oneself down, 161 *a*
 open, 281 *a*
 over, 848 *b*
 snares, 186 *a*, 730 *a*,
 788 *a*
 together, 405 *a*
 up, 66 *b*, 74 *b*, 295 *a*,
 401 *b*, 420 *a*, 716 *b*
 upon, 848 *b*
 waste, 3*b*, 123 *b*, 150 *b*,
 202 *b*, 415 *b*, 701 *b*,
 797 *b*
 laying waste, 202 *b*,
 302 *b*
 lead, 64 *b*, 646 *a*
 lead, to, 186 *a*, 327 *b*,
 536 *b*, 553 *b*, 860 *a*
 astray, 323 *a*, 824 *b*
 away, 603 *a*, 800 *a*
 forth, 583 *a*
 in, 107 *a*, 696 *b*
 in music, 562 *a*
 into sin, 271 *b*
 out, 360 *a*
 round, 577 *a*
 straight, 88 *a*
 leader, 13*a*, 301*a*, 531*b*,
 562 *b*, 689 *a*, 691 *a*,
 738 *a*, 753 *b*, 794 *a*,
 to be, 794 *b*
 of a family, 50 *b*
 leaders, 20 *a*, 37 *b*, 357 *a*
 leaf, 325 *b*, 325 *b*, 631 *b*
 of a door, 201 *a*
 league, 52 *b*, 489 *b*, 769 *b*
 to make, 259 *a*
 Leah, 426 *b*
 lean, 199 *b*, 779 *b*, 764 *a*
 against, to, 842 *b*
 to become, 815 *a*
 to make, 763 *b*
 oneself, 778 *a*
 upon, 59 *a*, 842 *a*,
 863 *b*
 leanness, 390 *b*, 764 *a*
 leap, to, 193 *b*, 199 *b*,
 217 *a*, 416 *a*, 574 *b*,
 587 *b*, 670 *b*, 671 *b*,
 717 *b*, 737 *a*, 780 *a*,
 812 *a*
 for joy, 169 *a*
 forth, 250 *a*
 up, 296 *a*
 learn, to, 54 *a*, 335 *b*
 learner, 439 *b*
 least, 714 *b*
 leather, 616 *a*
 leave, to, 261 *b*, 360 *b*,
 377 *a*, 617 *b*, 803 *a*,
 821 *b*
 off, 175*b*, 203*a*, 261*b*,
 684 *a*, 804 *a*, 867 *a*,
 869 *b*
 leavened, 288 *b*, 465 *a*
 leaves, to put forth,
 774 *b*
 Lebanon, 429 *b*
 Lebanon, 429 *b*
 Lebaoth, 428 *a*
 Lebonah, 429 *b*
 Lecah, 439 *a*
 led, to be, 88 *a*
 in, to be, 107 *b*
 up, to be, 631 *b*
 ledge, 95 *b*, 620 *a*
 leech, 632 *a*
 leek, 298 *b*
 left, 377 *b*, 791 *a*
 to be, 377 *a*, 799 *b*
 behind, to be, 609 *b*
 hand to use, 790 *b*
 leg, 812 *a*, 846 *b*
 legs, both, 416 *a*
 Lehabim, 431 *a*
 Lehi, 436 *a*
 Lemuel, 439 *b*
 lend, to, 432 *b*, 570 *a*,
 570 *b*, 601 *a*, 798 *b*
 length, 79 *b*, 383 *a*,
 383 *b*, 450 *a*
 lengthen, 79 *a*
 lentiles, 609 *b*
 leopard, 552 *a*
 leper, 719 *a*
 leprosy, 719 *b*
 lessen, to, 43 *b*
 lessened, to be, 295 *a*
 lest, 120 *b*
 let down, to, 199 *b*, 365*b*,
 822 *b*
 go, to, 666 *b*, 690 *b*,
 826 *a*
 loose, to, 696 *b*
 out, to, 548 *a*
 remain, to, 377 *a*
 stay, to, 360 *b*
 letter, 11 *a*, 473 *a*, 572 *a*
 letting down, .770 *b*,
 845 *b*
 Leummim, 427 *a*
 level, 809 *a*
 to, 676 *b*
 to be, 375 *a*, 784 *b*
 to make, 677 *a*, 809 *b*,
 864 *a*
 place, 180 *b*
 with the ground, to,
 216 *b*
 Levi, 433 *b*
 levir, 327 *b*
 to act as the, 327 *b*
 liar, 102 *b*, 849 *a*
 libation, *a*, 553 *a*
 liberal, 535 *a*, 811 *a*
 to be, 671 *a*
 liberality, 703 *b*
 liberate, to, 297 *b*,
 667 *a*, 692 *a*, 813 *a*,
 818 *a*
 liberation, 230 *b*, 667 *a*,
 676 *a*, 687 *a*, 703 *a*
 liberty, 207 *a*, 297 *b*
 Libnah, 429 *b*
 Libni, 430 *a*
 Libya, 668 *b*
 Libyans, 432 *b*
 lick, to, 350 *a*, 436 *a*,
 442 *b*
 licking, 430 *b*
 lie, 837 *a*, 849 *a*
 to, 384 *a*, 389 *b*, 390 *b*,
 820 *b*
 down, to, 173*b*, 755*a*,
 820 *b*, 822 *b*, 863 *b*
 in wait, 75*a*, 247*b*,
 701 *b*, 704 *b*
 on the ground, to,
 287 *a*
 to let, 834 *a*
 with, to, 755 *a*, 805 *a*
 lie in wait, 445 *b*, 649 *a*,
 788 *a*
 lies, to tell, 384 *a*
 life, 264 *a*, 273 *b*, 274 *b*,
 275 *a*, 427 *a*, 571 *a*,
 760 *a*
 lift, to, 546 *b*, 640 *a*
 lift oneself up, to, 61 *b*
 150 *a*, 218 *b*, 784 *a*
 up, to, 159 *b*, 553 *b*
 567 *b*, 587 *b*, 589 *a*
 up a cry, 718 *b*
 up oneself, 761 *b*
 lifted up, 150 *b*
 something, 151 *a*
 lifting, *a*, 860 *b*
 up, 151*a*, 162*a*, 494*b*,
 512 *b*
 light, 23 *b*, 24 *a*, 205 *b*,
 444 *b*, 531 *a*, 536 *b*,
 537 *b*, 732 *a*
 a moving, 243 *a*
 of day, 23 *b*
 of life, 23 *b*
 of lightning, 23 *b*
 of the sun, 23 *b*
 sleep, 539 *b*
 light, to be, 670 *b*, 672 *a*
 733 *a*
 to be made, 23 *a*
 to become, 23 *a*
 to give, 16 *b*, 23 *a*,
 226 *b*, 359 *a*, 529 *b*,
 537 *a*, 541 *a*
 to give forth, 240 *a*
 to make, 23 *a*, 732 *b*
 upon, to, 666 *b*
 lighten, to, 23 *a*, 23 *a*
 lightness, 21 *a*
 lightning, 23 *b*, 110 *b*
 144 *b*, 269 *b*, 789 *a*
 to send, 144 *b*
 lights, 23 *b*
 like, 203 *a*, 401 *b*, 681 *a*
 as, 89 *a*, 98 *a*
 as this, 384 *b*
 to be, 202 *a*, 202 *b*
 591 *a*
 to become, 202 *a*
 to make, 517 *a*
 liken, to, 202 *a*, 809 *b*
 likeness, 202 *a*, 202 *b*
 203 *a*, 591 *a*, 710 *b*
 856 *a*
 Likhi, 442 *a*
 lily, 258 *a*, 812 *b*, 813 *a*
 lime, 169*a*, 178*a*, 788*b*
 lime-kiln, 384 *a*
 limit, 153 *a*
 to, 154 *b*
 exceeding *a*, 377 *b*
 limp, to, 711 *a*
 limping, 711 *a*
 line, 264 *b*, 697 *b*
 linen, fine, 416 *a*
 linger, 453 *b*
 lintel, 520 *b*
 lion, 78 *b*, 428 *a*, 428 *b*
 438 *b*, 788 *b*, 814 *b*
 a whelp, 164 *b*, 178 *a*
 a young, 410 *b*
 of God, 75 *a*
 lioness, 429 *a*
 lip, 793 *a*
 liquid, to become, 246 *i*
 liquefaction, 868 *i*
 liquor, 562 *b*
 listen, to, 26 *b*

- litigate, to, 844 *b*
 litter, 73 *a*, 467 *a*, 696 *a*, 699 *a*
 little, 250 *b*, 493 *a*, 500 *b*, 730 *b*
 children, 323 *b*
 finger, 730 *b*
 man, 41 *a*
 moment, 220 *a*
 to be, 251 *b*, 493 *a*, 730 *a*
 lituus, 811 *b*
 live, to, 224 *b*, 225 *b*, 263 *b*, 273 *b*, 275 *a*
 again, 274 *a*
 in truth, 225 *b*
 in uprightness, 225 *b*
 softly, 641 *b*
 well, 274 *a*, 347 *a*
 live coal, 167 *b*
 lively, 273 *a*, 274 *b*
 liver, 381 *b*
 living, 273 *a*, 273 *b*
 at case, 799 *a*
 lizard, 287 *a*, 437 *b*, 699 *a*
 lo ! 48 *b*, 55 *b*, 77 *a*, 214 *a*, 228 *b*, 229 *b*
 here, 239 *b*
 load, 36 *b*, 44 *a*, 512 *a*
 on, to put, 44 *a*
 to, 18 *b*, 323 *b*
 loam, 321 *b*, 645 *b*
 Lo-Ammi, 426 *b*
 loathe, 4*a*, 106*a*, 111*a*, 130*a*, 176 *b*, 239 *b*, 243 *b*, 249 *b*, 565 *a*, 727 *a*, 848 *b*
 oathing, 177 *a*, 239 *b*, 252 *b*
 causing, 192 *a*
 loathsomely, to be, 242 *b*, 243 *b*
 locks, 199 *b*
 of hair, 729 *b*
 locksmith, 488 *b*
 locust, 75 *b*, 152 *b*, 154*a*, 161 *b*, 166 *a*, 260 *a*, 294 *b*, 303 *a*, 350 *a*, 589 *b*
 Lod, 430 *b*
 Lo-debar, 426 *b*
 lodge, to, 434 *a*
 lodging, 638 *a*
 place, 181 *b*, 461 *b*, 475 *a*
 loft, 632 *b*
 lofty, 153*a*, 339*a*, 508*b*, to be, 232 *a*, 369 *a*, 761 *b*, 770 *b*
 to become, 218 *b*
 building, 719 *a*
 place, 137 *a*, 317 *a*, 502 *a*, 513 *a*, 556 *a*, 560 *b*, 769 *b*
 log, 430 *b*, 171 *a*
 loins, 283*a*, 308*a*, 408*a*, 522 *a*
 lung, 79 *b*, 612 *b*
 agc, 383 *a*
 to be, 79*b*, 320*b*, 483*a*
- long, to, 219 *a*, 326 *a*
 for, to, 4*a*, 19*a*, 32*b*, 834*a*
 to make, 79 *a*
 since, 25 *a*
 longing, 854 *a*, 854 *b*, 876 *a*
 look, 269 *a*, 506 *a*
 to, 527*b*, 678*b*, 679*a*, 679 *b*, 841 *b*
 after, to, 137 *a*
 around, to, 794 *a*
 at, to, 136 *b*, 137 *a*, 585 *b*, 750 *a*, 783 *b*, 789 *b*, 797 *b*, 805 *a*
 forth, to, 848 *b*
 forward, to, 193 *b*
 out, to, 111 *a*, 193 *b*, 715 *a*
 round, to, 193 *b*
 upon, to, 268 *a*
 looking after, 137 *b*
 down upon, 130 *b*
 glass, 506 *a*, 750 *b*
 loops, 434 *a*
 loose, to, 281 *a*, 283 *a*, 666 *b*, 690 *b*, 696 *b*, 849 *b*
 loose, something, 498 *b*
 loosed, to be, 297 *b*
 loosen, to, 580 *a*
 bands, to, 617 *a*
 with a mattock, to, 619 *a*
 lop, to, 738 *a*
 loquacious, 62 *a*
 lord, 12 *a*, 12 *a*, 12 *b*, 130 *b*, 131 *a*, 154 *b*, 480 *b*, 506 *a*, 828 *a*
 Lo-ruhamah, 426 *b*
 lose, to, 3 *b*
 lose oneself, to, 3 *a*
 loss, 653 *b*
 lost, to be, 3 *a*, 123 *b*
 lost, something, 3 *b*
 lot, 165 *a*, 284 *a*, 433 *b*, 486 *a*, 505 *a*, 670 *a*
 Lotan, 433 *b*
 loud noise to make, 762 *b*
 louse, 592 *a*
 love, 16 *a*, 191 *a*, 293 *b*, 465 *a*
 immodest, 605 *a*
 object of, 191 *a*
 to, 16 *a*, 191 *a*, 256 *a*, 293 *b*, 332 *b*, 604 *b*, 765 *b*
 any one, to, 112 *a*
 loved, to be, 16 *a*
 that which is, 333 *a*
 lovely, 333 *a*, to be, 554 *b*
 lover, 16 *a*, 772 *b*
 loves, 16 *a*, loving, 191 *b*
 low, 199 *b*, 845 *b*
 (as an ox), to, 176 *b*
 to be, 193 *a*, 405 *a*, 593 *b*, 845 *a*
 to be brought, 471 *b*
 place, 204 *b*
 region, *a*, 845 *b*
 lower, 862 *b*, part, 862 *a*
- lower, to be, 14 *b*
 lowest, 862 *b*
 part, 81 *a*
 lowing, 176 *b*
 lowliness, 845 *b*
 lowly mind, 643 *a*
 to be, 713 *b*
 Lubim, 432 *b*
 Lucifer, 222 *b*
 Ludim, 432 *b*
 Lulhith, 433 *a*
 lunar month, 263 *a*
 lust, 19 *b*, 854 *b*
 after, to, 19 *a*
 lustful, to be, 437 *a*
 luxuriant useless plant, 206 *b*
 Luz, 433 *a*
 Lydda, 430 *b*
 Lydians, 432 *b*
 lying, 42*b*, 384*a*, 389*b*, 390 *b*
 down, 517 *a*, 755 *a*, in wait, 75 *b*, 701 *b*
 to reprove of, 389 *b*
- M
- Maachah, 494 *a*
 Maadai, 491 *b*
 Maadiah, 491 *b*
 Maui, 493 *b*
 Muarath, 497 *a*
 Maaseiah, 465 *b*, 498 *a*
 Muasiah, 492 *b*
 Maasai, 498 *a*
 Maaz, 496 *b*
 mace, 498 *b*
 maceration, 521 *a*
 Machbanai, 471 *a*
 Machbenah, 471 *a*
 mACHINATION, 551 *a*
 Machir, 471 *b*
 Machnadebai, 472 *a*
 Machpelah, 472 *a*
 mad, 226 *a*, 431 *a*
 to be, 226 *b*, 526 *a*
 made, to be, 139 *a*, 221 *b*, 809 *b*
 destitute, 262 *a*
 hot, 287 *b*
 less of, to be, 181 *a*
 ready, to be, 398 *b*
 madman, 805 *b*
 Madmannah, 451 *b*
 Madmen, 451 *b*
 Madmenah, 451 *b*
 madness, to feign, 226 *b*
 Madon, 450 *b*
 Magbish, 447 *a*
 Magdiel, 447 *b*
 magian, 276*b*, 418*a*, 446*b*
 magic, 437 *b*
 magician, 37 *a*, 276 *b*
 magistrate, 578 *b*, 738 *a*, 817 *a*, 828 *a*
 magnificence, 15 *a*, 15 *b*, 150 *b*, 158 *b*, 159 *b*, 363 *b*
 magnificent, 13 *a*, 150 *a*, 363 *b*, 382 *a*
 magnify, 784 *a*
- magnitude, 158 *b*, 159 *b*, 173 *a*, 506 *b*, 753 *b*, 754 *b*
 Magog, 447 *b*
 Magpiash, 448 *b*
 Mahalaleel, 454 *a*
 Mahalath, 464 *b*
 Mahanaim, 465 *a*
 Mahaneh-dan, 465 *a*
 Maharai, 454 *b*
 Mahavite, 463 *b*
 Mahazioth, 463 *b*
 Maheth, 466 *b*
 Mahlah, 464 *a*
 Mahli, Mahali, 464 *a*
 Mahlon, 464 *a*
 Mahol, 463 *b*
 maiden, 148 *a*, 399 *a*
 maid-servant, *a*, 844 *a*
 mail, a coat of, 595 *b*
 maintain, to, 386 *b*
 majesty, 150 *b*, 151 *a*, 153 *a*, 159 *b*, 218 *b*, 382 *a*, 616 *b*, 783 *a*
 of God, 158 *b*
 Makaz, 504 *b*
 Maker, 2 *a*
 make, to, 599 *a*, 657 *a*, 684 *b*, 820 *b*
 a show, 226 *a*
 an alliance, 259 *a*
 an end of, 581 *b*
 clean, 725 *b*
 fast, 68 *a*, haste, 616*a*
 light of, 241 *b*
 narrow, 291 *b*
 possessor, 30 *b*
 ready, to, 387 *a*
 to stand, 360 *b*
 Makheloth, 503 *a*
 Makkedah, 503 *b*
 Maktesh, 472 *a*
 Malachi, 475 *b*
 Malcham, 479 *a*
 Malchiah, Malchijah, 478 *b*
 Malchiel, 478 *b*
 Malchiram, 478 *b*
 malice, 199 *a*, 244 *a*, 245 *a*
 malice, 462 *a*
 Mallothi, 480 *a*
 Malluch, 476 *a*
 maltreatment, 250 *a*
 Mamre, 480 *b*
 man, 13 *a*, 13 *b*, 63 *b*, 66 *a*, 156 *b*, 521 *a*
 any other, 27 *b*
 Manahath, 487 *a*
 Manassch, 488 *a*
 mandate, 61 *b*, 210 *b*, 323 *b*, 419 *b*, 445 *a*, 499 *a*
 manifold, to be, 283 *a*
 manger, 24 *a*, 77 *a*
 manifest, to be, 347 *b*
 manna, 481 *a*
 manner, 188 *b*, 520 *a*, 680 *a*, 860 *a*
 of, in the, 681 *a*
 Manohah, 486 *b*
 mantle, 171 *b*, 864 *b*
- manufacture, to, 657
 manumitted, to be, 663*a*
 manure, to, 204 *a*
 many, 753*a*, 753*b*, 794 *b*
 to become, 753 *b*
 Maoch, 492 *a*
 Maon, 492 *b*
 mar, to, 380 *b*
 Mara, 505 *b*
 Maralah, 510 *b*
 marble, white, 819 *a*
 mare, 581 *b*, 770 *b*
 Mareshah, 506 *b*
 margins, 153 *b*, 488 *b*
 maritime district, 258 *a*
 land, 36 *a*
 mark, 419 *b*, 464 *a*, 467 *b*, 532 *b*, 857 *b*
 to, 19 *a*, 564 *b*, 858 *a*
 out to, 591 *a*, 854 *a*
 mark, branded, 394 *b*, 736 *a*
 burnt in, 394 *b*
 of relation, 196 *b*
 marked, 564 *b*
 out, to be, 855 *a*
 with stripes, 258 *b*
 market, 618 *a*
 Maroth, 508 *b*
 marriage, 315 *b*
 marring, 515 *b*
 marrow, to be, 462 *a*, 463 *b*, 770 *a*
 marry, to, 568 *b*
 Mars, 507 *b*
 Marsena, 510 *b*
 marsh, 11 *a*, 133 *b*, 152 *b*
 grass, 29 *a*
 rush, 174 *b*
 mart, 583 *b*
 marvel, to, 866 *a*
 Mash, 513 *b*
 Mashal, 517 *b*
 mason, 309 *b*
 Masrekah, 513 *b*
 Massa, 512 *b*
 Massah, 489 *a*
 mast, *a*, 874 *b*
 master, 2 *a*, 12 *a*, 130 *b*
 Matred, 467 *b*
 Matri, 468 *a*
 matrix, 514 *a*
 Mattan, 522 *a*
 Mattanah, 522 *a*
 Mattaniah, 522 *a*
 Mattathiah, 522 *b*
 Mattathiah, 522 *b*
 Mattonai, 522 *a*
 matter, 296 *b*, 700 *a*, 799 *a*
 unformed, 173 *a*
 mattress, 382 *b*
 mature, to, 291 *b*
 maul, 498 *b*
 maula, 395 *b*
 meadow, 7 *b*, 784 *b*
 saffron, 258 *a*
 Meah, 444 *b*
 meal, 42 *b*, 43 *b*, 590 *a*, 734 *a*, 769 *a*

- meal, coarse, 654 *a*
 mean, 312 *b*
 measure, 87 *b*, 413 *a*,
 449 *a*, 450 *a*, 513 *a*,
 521 *b*, 575 *b*, 641 *a*
 to, 150 *b*, 386 *b*, 449 *b*,
 450 *a*, 864 *b*
 a double, 40 *a*
 fold, a, 843 *b*
 (of fluids), 148 *b*
 of grain, a, 39 *b*
 off, to, 803 *b*
 that which exceeds,
 377 *b*
 measured field, 257 *b*
 measures, 480 *a*
 measuring-line, 257 *b*
 Mebunnai, 446 *b*
 Mecherathite, 472 *b*
 Medad, 469 *b*
 Medan, 451 *b*
 Mede, 451 *a*
 Medeba, 469 *b*
 Media, 450 *b*
 medicine, 776 *b*, 874 *a*
 meditate, to, 202 *a*,
 215 *a*, 247 *a*, 311 *a*,
 789 *a*
 meditation, 215 *b*, 216 *a*,
 362 *a*, 789 *a*
 meek, 643 *a*
 to be, 236 *b*
 meekness, 511 *a*
 meet, 79 *b*
 to, 63 *b*, 666 *b*, 723 *b*,
 741 *a*, 742 *b*
 to go to, 742 *b*
 meeting, 607 *b*
 Megiddo, Megiddon,
 447 *a*
 Mehetabel, Mehetabeel,
 453 *b*
 Mehida, 463 *b*
 Mehir, 464 *a*
 Meholahite, 464 *b*
 Meholathai, 492 *b*
 Mehujael, 463 *b*
 Mehuman, 453 *b*
 Mehumanim, Meunim, 492 *b*
 Mekonah, 471 *a*
 Melatiah, 477 *b*
 Melchi-shua, 478 *b*
 Melchizedec, 478 *b*
 Melch, 478 *a*
 Melich, 477 *b*
 melons, 5 *a*
 melt, to, 183 *a*, 445 *b*,
 455 *a*, 488 *b*, 490 *a*,
 504 *b*, 719 *b*
 away, to, 183 *a*, 471 *b*
 melted, to be, 572 *b*
 melting, 204 *b*, 232 *b*, 868 *a*
 members, 102 *b*, 362 *a*
 memorial, 26 *a*, 199 *a*
 sentence, 245 *b*
 memory, 245 *b*, 832 *b*
 Memphis, 498 *a*, 556 *a*
 Meroucan, 480 *a*,
 resu, sons of, 41 *a*
 Menahem, 487 *a*
 mend, to, 775 *b*
- menstrual uncleanness,
 534 *b*
 mention of, to make,
 244 *b*
 Mephaath, 470 *a*
 Mephibosheth, 498 *b*
 Merab, 506 *b*
 Meraiah, 509 *b*
 Meraioth, 510 *a*
 Merari, 512 *a*
 Merathaim, 508 *a*
 merchandise, 489 *a*, 496 *b*,
 510 *a*, 583 *b*
 beautiful, 471 *b*
 merchant, 405 *b*, 583 *b*,
 769 *a*
 mercies, 766 *a*
 merciful, 291 *b*, 294 *b*,
 765 *a*, 766 *a*
 Mercury, 526 *b*
 mercy, 287 *b*, 292 *a*, 294 *a*,
 861 *a*, 869 *a*
 to have, 293 *a*
 to obtain, 765 *b*
 Mered, 507 *a*
 Meremoth, 510 *b*
 Meres, 510 *b*
 Meribah, 509 *b*
 Merib-baal, 509 *b*
 Merodach - Baladan,
 139 *a*, 506 *a*
 Merothite, 510 *b*
 Meroz, 508 *b*
 merry, 319 *b*
 to be, 319 *a*, 347 *a*,
 634 *b*
 Mesha, 470 *b*, 513 *b*
 Meshach, 470 *b*
 Meshach, 516 *b*
 Meshelemiah, 518 *a*
 Meshellomoth, 518 *a*
 Meshzebeel, 516 *a*
 Meshobab, 515 *a*
 Meshullam, 518 *a*
 Meshullimith, 518 *a*
 meslin, 122 *b*
 to give, 123 *a*
 Mesobaite, 501 *a*
 Mesopotamia, 80 *a*
 message, 475 *b*, 833 *b*
 messenger, 142 *a*, 475 *a*,
 709 *a*
 Methusael, 521 *b*
 Methuselah, 521 *b*
 metropolis, 55 *a*, 57 *b*
 Mezahab, 468 *b*
 Mezarkon, 468 *b*
 Mibhar, 446 *a*
 Mibsam, 446 *b*
 Mibzar, 446 *b*
 Micah, Micaiah, 469 *b*,
 470 *a*
 Micha, 469 *b*
 Michael, 469 *b*
 Michaiiah, 470 *a*
 Michal, 470 *a*
 Michmas, Michmash,
 471 *b*
 Michmetha, 472 *a*
 Michri, 472 *b*
 mid-day, 704 *a*
- Middin, 451 *a*
 middle, 41 *a*, 161 *b*, 298 *b*,
 427 *b*, 465 *b*, 858 *b*,
 863 *a*
 Midian, 451 *a*
 Midianites, 451 *b*
 midst, 41 *a*, 161 *b*, 427 *b*,
 742 *a*
 from the, 858 *b*
 midwife, 349 *a*
 Migdal-cl, 447 *b*
 Migdal-gad, 447 *b*
 Migdol, 447 *b*
 might, 37 *b*, 45 *a*, 154 *a*,
 253 *a*, 270 *b*, 275 *a*,
 386 *a*, 390 *a*, 616 *b*,
 726 *b*
 mightily, 270 *b*
 mighty, 66 *b*, 13 *a*, 45 *a*, 63 *a*,
 87 *a*, 153 *b*, 270 *b*,
 294 *b*, 873 *a*
 one, 6 *b*, 37 *b*, 45 *a*
 to be, 72 *a*, 74 *b*, 873 *b*
 migrate, to, 553 *b*
 migration, 88 *a*, 163 *b*
 Migron, 449 *a*
 Mijamin, Miamin, 470 *a*
 Mikloth, 504 *a*
 Mikneiah, 504 *b*
 Milalai, 479 *b*
 Milcah, 478 *b*
 Milcom, 479 *a*
 mild, 643 *b*
 to be, 287 *a*
 mildew, 369 *b*
 Milêl, 29 *a*
 military car, 605 *b*
 force, 253 *b*
 leader, 153 *b*
 standard, 189 *b*
 tumult, 395 *a*
 virtue, 154 *a*
 milk, 278 *a*, 286 *b*
 abundant, 243 *a*
 mill, 321 *a*, 321 *b*
 millet, 195 *a*
 Millo, 476 *a*
 millstone, 675 *b*, 765 *a*,
 768 *b*
 mind, 40 *a*, 451 *b*, 559 *a*,
 761 *a*, 789 *b*
 mindful, 244 *a*
 to be, 244 *b*
 mine, a, 543 *b*
 mingle, to, 461 *a*, 489 *a*,
 651 *a*, 651 *b*, 754 *b*,
 803 *a*
 Minianim, 487 *b*
 minister, 216 *a*, 357 *a*,
 595 *b*, 599 *b*, 851 *b*
 to, 838 *b*, 851 *b*
 Minni, 487 *a*
 Minnith, 487 *b*
 Miphkad, 499 *a*
 miracle, 458 *a*, 498 *b*,
 866 *a*
 mire, 133 *b*, 289 *b*, 343 *a*,
 778 *a*
 Miriam, 510 *a*
 Mirra, 510 *b*
 mirror, 506 *a*, 750 *b*
- miry, to be, 319 *a*, 575 *b*
 mischief, 66 *b*, 219 *b*
 miserable, 643 *a*
 misery, 4 *b*, 71 *b*, 312 *b*,
 489 *b*, 614 *a*, 643 *b*
 misfortune, 21 *b*, 36 *b*,
 71 *b*, 219 *b*, 272 *a*,
 551 *b*
 Misgab, 513 *a*
 Mishal, 514 *a*
 Misham, 519 *a*
 Mishma, 518 *b*
 Mishmannah, 518 *b*
 Mishraites, 521 *a*
 Mispar, 490 *b*
 Mispereth, 490 *b*
 Misrephoth-maim, 513 *b*
 miss, to, 271 *a*, 272 *a*,
 686 *a*
 missile, 827 *a*
 misstep, 272 *a*
 mist, 214 *b*
 mistress, 132 *a*, 154 *b*,
 156 *b*, 806 *a*
 Mithcah, 522 *b*
 Mithnite, 522 *a*
 Mithredath, 522 *b*
 mitigation 385 *a*
 mitre, 447 *a*
 mix, 461 *a*, 489 *a*, 650 *b*,
 651 *b*
 oneself, 123 *a*
 mixed crowd, 68 *a*
 Mizar, 502 *a*
 Mizpah, 502 *a*
 Mizpeh, 502 *a*
 Mizzah, 461 *a*
 Moab, 455 *a*
 Moadiah, 458 *a*
 mock, to, 233 *a*, 435 *a*,
 441 *a*, 459 *a*, 870 *b*
 at, to, 440 *a*
 mocker, 440 *b*
 mockery, 440 *a*, 851 *a*
 mockings, 871 *a*
 mode, 188 *b*, 208 *b*, 860 *a*
 model, 202 *b*, 856 *a*
 modest, 121 *b*
 to be, 713 *b*
 modesty, 121 *b*, 643 *a*
 moist, 435 *b*
 to be, 435 *b*
 country, 340 *b*
 moisten, to, 322 *a*, 772 *a*
 moistened, to be, 701 *a*,
 847 *a*
 Moladah, 456 *b*
 mole, 279 *a*, 297 *a*
 Molech, 479 *a*
 Molid, 456 *b*
 Moloch, 478 *a*
 molten image, 489 *b*,
 553 *a*, 684 *a*
 moment, a, 697 *b*, 757 *b*,
 841 *b*
 money, 409 *a*, 545 *a*
 monster, a sea, 869 *b*
 month, 367 *b*
 monument, 332 *a*, 501 *a*,
 832 *b*
 moon, 367 *b*, 406 *b*, 785 *a*
- Mordecai, 507 *b*
 more, 344 *a*, 377 *a*, 494 *b*
 610 *b*
 Moreh, 459 *b*
 moreover, 635 *b*
 not, 71 *b*
 Moresheth-gath, 460 *a*
 Moriah, 509 *b*
 morning, 137 *a*, 515 *b*,
 815 *b*
 light, 23 *b*
 morose, 180 *a*
 to be, 251 *a*, 409 *b*
 morrow, the, 466 *a*
 morsel, 695 *b*, 696 *b*
 mortar, 282 *b*, 451 *a*,
 473 *a*
 Moschi, 516 *b*
 Mosera, Mosereth, 457 *a*
 Moses, 514 *b*
 most excellent, 446 *a*
 Most High, 626 *b*, 632 *b*
 moth, 592 *a*, 659 *b*
 mother, 55 *a*, 348 *b*
 in law, 287 *a*
 mouldy, to become,
 645 *b*
 mound, 289 *b*, 475 *b*,
 500 *a*, 500 *b*, 589 *a*
 mount, to, 9 *b*
 up to, 714 *a*
 upwards, 9 *b*
 Mount Gerizim, 179 *b*
 mountain, 155 *a*, 220 *a*,
 230 *b*, 232 *b*, 320 *b*,
 451 *b*
 cock, 192 *b*
 mountaineer, 62 *a*, 232 *a*
 mountainous, 231 *a*
 mourn, to, 7 *a*, 65 *a*, 72 *a*,
 592 *b*
 for, to, 592 *b*
 mournful cry, 771 *b*
 mourning, 7 *b*, 64 *b*, 126 *a*,
 215 *b*, 855 *a*
 dress, 725 *a*
 mouse, 625 *b*
 mouth, 449 *b*, 608 *b*,
 664 *a*, 667 *a*, 669 *a*,
 673 *a*, 673 *b*, 874 *b*
 of caverns, 678 *b*
 to put something into
 the, 292 *a*
 move, to, 241 *a*, 416 *a*,
 534 *a*, 540 *a*, 569 *b*,
 589 *a*, 669 *b*, 714 *b*,
 733 *b*
 moved, to be, 177 *b*,
 381 *b*, 402 *a*, 455 *b*,
 538 *a*, 539 *b*, 755 *b*,
 766 *a*, 775 *b*
 moving to and fro, 673 *b*
 mow, to, 701 *b*
 mowing, 165 *a*
 Moza, 458 *b*
 Mozah, 501 *b*
 much, 382 *b*, 383 *a*, 753 *a*,
 753 *b*, 784 *b*
 more, 69 *b*
 of, to make, 159 *b*
 to be, 197 *a*, 383 *a*,
 753 *b*

- aud**, 133 *b*, 321 *b*, 778 *a*
muddy, to be, 584 *a*
muffle, to, 426 *b*
mule, 34 *b*, 688 *a*
muleteer, 34 *b*
multiplication, 506 *b*
multiplied, to be, 754 *a*
multiply, to, 383*a*, 664*a*, 850 *b*
oneself, to, 381 *b*
multitude, 58 *a*, 227 *b*, 382 *a*, 475 *a*, 506 *b*, 585 *b*, 648 *a*, 753 *b*, 846 *a*
municipient, 96 *a*
mural tower, 682 *a*
murmur, 34 *b*
to, 215*a*, 237*a*, 757*a*
mur-muring, 865 *a*,
muscle, 849 *b*
Mushi, 460 *a*
music, 248 *a*, 531 *b*, 836 *b*
musical instrument, 140 *a*, 183 *b*
must, 645 *a*, 863 *b*
muster, 686 *b*
to, 699 *a*
mute, 53 *a*
to be, 52 *b*, 105 *a*
mutter, to, 215 *a*, 437 *a*
mutually, 345 *a*
muzzle, 465 *b*
to, 272 *b*, 294 *b*
myriad, 753 *b*, 754 *b*
myrrh, 505 *b*
myrtle, 217 *a*
myself, I, 560 *a*

N
Naam, 554 *b*
Naamah, 555 *a*
Naarah, 556 *a*
Naaran, 556 *a*
Naarath, 556 *a*
Naashon, 545 *a*
Nabal, 529 *a*
Nabhi, 542 *b*
Naboth, 527 *a*
Nachon, 550 *b*
Nadab, 534 *a*
Nahalol, 537 *a*
Naham, 544 *b*
Naharai, 544 *b*
Nahash, 545 *a*
Nahor, 542 *b*
Nahum, 542 *b*
nail, 233 *a*, 236 *a*, 324 *b*, 376 *a*, 717 *b*
nails, 490 *a*, 513 *a*
Naioth, 548 *a*
naked, 625*a*, 653*b*, 655*b*, 810 *b*, 843 *b*
hill, *a*, 844 *b*
making, 134 *a*, 871 *a*
place, 497 *a*
the, 497 *a*
to be, 170 *a*, 171 *b*, 615 *b*, 653 *a*, 656 *b*
to make, 170 *a*, 310 *b*, 655 *b*, 690 *b*

nakedness, 496 *b*, 625 *b*, 653 *b*, 654 *a*, 844 *b*
name, 832 *b*, 833 *a*
of God, 832 *b*
to, 740 *b*
names, 833 *b*
Naomi, 555 *z*
Naphesh, 556 *b*
Naphthali, 560 *b*
Naphthum, 560 *b*
nard, 567 *a*
narrate, to, 594 *a*
narration, 490 *b*
narrow, 462 *b*, 718 *a*
to be, 23*a*, 293*b*, 361*b*, 706 *a*
to make, 252 *b*, 292 *a*
way, 519 *a*
what is, 458 *b*
narrowed, to be, 74 *a*
Nathan, 574 *a*
Nathan-melech, 574 *a*
nation, 55*a*, 427 *a*, 443 *a*
of another, 242 *a*
nations, 635 *b*, 639 *b*
native, *a*, 27 *a*
tree, 27 *a*
nativity, 456 *b*, 471 *a*
nausea, 252 *b*
nave (of a wheel), 314 *a*
navel, 849 *b*, 851 *a*
Nazarite, *a*, 541 *b*
Neah, 554 *a*
near, 47*b*, 74*b*, 93*b*, 97*a*, 98 *a*, 129 *a*, 331 *a*, 636 *b*, 638 *a*, 742 *b*
of kin, 151 *b*
relative, 151 *b*
Neariah, 556 *a*
nearly, 493 *a*
nearness, 129 *a*
Nebaioth, 528 *b*
Neballat, 529 *b*
Nobat, 528 *a*
Nebo, 526 *b*
sword of, 590 *a*
Nebuchadnezzar, 527 *a*
Nebushashban, 527 *a*
Nebuzaradan, 526 *b*
Necho, 550 *a*
neck, 499 *a*, 656 *a*, 704 *a*, 707 *a*
neck-chain, 228 *a*, 280 *a*, 644 *b*, 754 *b*
necklace, 228 *a*, 280 *a*, 280 *b*, 386 *b*, 644 *b*
Ne labiah, 534 *a*
need, 5*b*, 312*b*, 465*b*, 719*a*
needful, to be, 312 *a*
needing, 295 *b*
needy, 654 *a*, 719 *a*
to be, 587 *a*, 763 *b*
negation, 21 *a*
neglect, to, 570 *a*, 839 *b*
Nehaliel, 544 *a*
Neheiamite, 544 *a*
Nehushta, 545 *b*
Neiel, 554 *b*
neigh, to, 703 *b*
neighbour, 639 *a*, 823 *a*

neighbourhood, 577 *b*
neighbouring, 95 *a*
neighing, 501 *b*
Nekodah, 565 *a*
Nemuel, 552 *a*
Nepheg, 556 *a*
Nephtoah, 560 *b*
Nephusim, 556 *a*
Nergal, 567 *a*
Nergal-Sharezzer, 567 *a*
Neriaah, 567 *b*
nerve, 168*b*, 570*b*, 849*b*
nervous, 579 *b*
nest, 734 *b*
to make, 736 *a*
nestle, to, 736 *a*
net, 305 *b*, 306 *a*, 461 *b*, 472 *a*, 501 *b*, 671 *a*, 783 *a*, 801 *b*
Nethanceel, 574 *a*
Nethaniah, 574 *a*
Netophah, 547 *b*
nettle, 303 *b*
net-work, 75 *b*, 471 *a*
to make, 803 *a*
nevertheless, 72*a*, 144*b*, 403 *a*, 431 *b*
new, 242 *b*, 263 *a*, 263 *b*, 551 *b*
moon, 263 *a*
to be, 263 *a*
wine, 863 *b*
newly plucked, 325 *b*
Neziah, 563 *a*
Nibhaz, 527 *b*
Nibshan, 530 *a*
nigh, 98 *a*
night, 438 *a*
owl, 388 *a*
nimble, 60 *a*, 81 *a*
to be, 324 *b*
Nimrah, **Nimrim**, 552 *a*
Nimrod, 552 *a*
Nimshi, 552 *b*
nine, 316 *a*, 876 *b*
ninety, 698 *a*
Nineveh, 548 *b*
ninth, 876 *b*, 876 *b*
nip, to, 404 *b*
nipped off, to be, 745 *a*
Nisan, 548 *b*
Nisroch, 554 *a*
nitre, 575 *a*
no, 425 *b*
doubt, 42 *a*
farther, 71 *b*
one, 13 *b*, 28 *b*, 39 *a*
No, 524 *a*
Noah, 539 *b*, 554 *a*
Noahdiah, 540 *b*
Nob, 525 *b*
Nobah, 527 *b*
nobility, 535 *b*
noble, 6*b*, 13*a*, 301*b*, 462 *b*, 531 *b*, 535 *a*, 660 *a*, 811 *a*
lady, 794 *b*
something very, 447*a*
to be, 266 *b*, 414 *b*
nobles, 13*a*, 267*a*, 313*a*, 694 *a*, 755 *b*, 852 *b*

nobles, of a state, 37 *b*
nocturnal spectre, 438*b*
nod, to, 538 *a*
Nodab, 538 *a*
Nogah, 531 *a*
noise, 227 *b*, 727*b*, 772 *b*, 774 *b*, 775 *b*, 798 *a*, 874 *a*, 875 *b*
(of a shower), 227 *b*
to make, *a*, 228 *a*, 352 *a*, 369 *a*, 759 *a*, 775 *a*, 781 *a*, 797 *b*, 807 *a*
noon, 704 *a*
noose, 258*a*, 459*a*, 513*a*, 515 *b*
to be taken in, *a*, 364*a*
Nophah, 556 *b*
north, 462*b*, 715*b*, 791*a*
northern, 716 *a*
nose, 69 *b*
nostrils, 69 *b*, 543 *a*
not, 36 *a*, 38 *b*, 71 *b*, 120 *b*, 122 *b*, 425 *a*, 426 *a*, 431 *b*
not any thing, 122 *b*
not, so that, 39 *b*
not to be, 624 *a*
not to grow, 402 *a*
not to me, there is, 39 *a*
not unto, 124 *a*
not yet, 324 *b*, 325 *b*
notched, 685 *b*
nothing, 21 *a*, 38 *b*, 44 *a*, 52 *b*, 71 *b*, 120 *b*, 122 *a*, 122 *b*, 124 *b*, 426 *a*, 430 *b*, 857 *a*
bringing to, 124 *b*
to, 124 *a*
to bring to, 537 *b*
nothingness, 807 *b*
nourish, to, 241 *b*, 386 *b*, 773 *a*
nourished, to be well, 505 *b*
nourishing, 667 *a*
now, 70 *a*, 239 *b*, 383 *a*, 409 *a*, 662 *a*
noxious, 772 *a*
number, 472 *a*, 486 *a*, 487 *b*, 489 *a*, 490 *b*, 593 *a*, 825 *a*
to, 409 *a*, 485 *b*, 486 *a*, 594 *a*, 686 *a*
numbering, 499 *a*, 594 *b*
numerous, 647 *b*
to be, 381 *b*
nuptial bed, 295 *b*
nuptials, 315 *b*
nourished, 2 *a*
nurse, 470 *a*, 488 *a*
nut, 10 *b*

O
oak, 38 *a*, 48 *b*, 50 *a*
oar, 515 *a*, 818 *a*
oath, 48 *a*, 800 *b*
to bind by, 48 *a*
Obadiah, 600 *b*
Obal, 610 *a*
Obed, 600 *b*
Obed-edom, 600 *b*

obedience, 92 *a*, 562 *a*, 518 *b*
to render, 836 *a*
obey, to, 4*a*, 26 *b*, 362 *a*, 836 *a*
Obil, 18 *b*
object, 600 *b*
of praise, 248 *b*
oblation, 742 *a*, 874 *a*
obliterated, to be, 411 *b*
Oboth, 18 *b*
obscurations, 402 *a*
obscure, 71 *b*, 312 *b*
saying, 477 *b*
to be, 276 *b*, 402 *a*
obscurity, 725 *a*
observance, 518 *b*
observation, 838 *a*
observe, to, 563 *b*, 778 *a*, 837 *b*, 838 *a*
obstacle, 670 *a*
obstinacy, 747 *a*
obstinate, 6 *b*, 270 *b*
to shew oneself, 434 *a*
obstruct, to, 596 *b*, 796 *b*
obtain, to, 499 *a*, 821 *b*, 867 *a*
a cause, to, 702 *a*
obtest, to, 611 *a*
occasion, 855 *a*
occupation, 685 *a*
occupy, to, 370 *a*, 441 *b*
occur, to, 741 *a*
ocean, 857 *a*
Ocran, 626 *b*
octave, 834 *b*
Oded, 611 *a*
odious, to become, 101 *a*
to make, 101 *a*
odium, 293 *b*
odour, 767 *b*
to offer, 730 *b*
of all kinds, 397 *a*
naught, 51 *b*
nothing, 51 *b*
offence, 473 *a*, 595 *a*
to take, 409 *b*
offended, to be, 426 *b*
offer, to, 533 *b*, 742 *a*, 762 *a*
for sin, to, 271 *b*
gifts, to, 569 *a*
offered, to be, 631 *b*
offering, 238 *a*, 742 *a*, 874 *a*
a heave, 874 *a*
of a victim, 87 *a*
office, 501*a*, 600*a*, 686*b*, 687 *a*
of a priest, 385 *b*
officer, 687 *a*, 687 *a*, 689 *a*
off-scourings, 583 *a*
offset, 95 *b*
offshoot, 127 *a*
offspring, 116 *b*, 236 *b*, 254 *b*, 456 *b*, 548 *b*, 689 *b*, 690 *a*, 873 *b*
void of, 654 *b*
often, 379 *b*
Og, 610 *a*

Oh that! 32a, 56a, 432a
 Ohad, 16 a
 Ohel, 17 a
 oil, 360 b, 515 b
 beaten, 420 a
 ointment, 511 b, 780 a,
 835 b
 old, 374 a, 663 a, 724 b,
 788 b
 age, 252 a, 399 b,
 788 b
 man, 252 a, 373 b,
 376 a
 of, 680 a, 724 a
 to be, 251 b, 374 a
 to become, 251 b,
 663 a
 to grow, 251 b
 oleaster, 835 b
 olive, 243 b
 branch, 243 b
 leaf, 243 b
 tree, 243 b
 Omar, 21 a
 omen, 545 a
 omentum, 472 a
 Omri, 641 a
 On, 21 b
 on, 97 a, 626 b
 a certain day, 341 b
 account of, 90 a, 98 b,
 356 b, 423 b, 440 a,
 495 b, 630 a, 681 a,
 721 a
 behalf of, 424 a
 high, 626 b
 that account, 403 a
 the outside, 275 b
 the other hand, 8 a
 this account, 394 b
 Onan, 22 a
 once, 29 a
 one, 28 b, 40 b, 84 a,
 261 a
 after another, 29 a
 another, 28 b, 30 a
 born, 349 b
 by one, 29 a
 kept silent, 53 b
 no, 13 b, 28 b, 39 a
 only, 28 b
 time, 29 a
 onions, 133 b
 only, 42 a, 72 a, 102 b,
 345 b, 779 b
 begotten, 345 b
 child, 345 b
 now, 42 a
 that, 72 a
 Ono, 22 a
 onward, 494 b
 open, to, 136 a, 136 b,
 685 a, 685 b, 687 a,
 694 b, 696 a, 697 a
 eyed, 687 a
 space, 449 a
 opened, to be, 136 a
 opening, 499 a, 687 a,
 697 a
 Ophel, 645 b
 Uphir, 22 a

Ophni, 645 b
 Ophrah, 646 a
 opinion, 83 b, 205 a,
 513 a, 517 b, 661 a
 opportune, 662 b
 opportunity, 661 b
 oppose, to, 508 a, 589 a,
 701 a, 727 b
 opposed, to be, 721 a
 opposite, 20 b, 456 a,
 531 a, 550 b, 592 a,
 603 b, 682 b, 723 a,
 741 a
 oppress, to, 102 a, 288 a,
 352 a, 437 a, 570 b,
 660 a, 719 b, 806 a,
 851 a
 oppressed, 5 b, 198 b
 to be, 642 b
 oppression, 250 a, 288 a,
 437 a, 450 a, 498 a,
 508 b, 616 a, 648 b,
 649 b, 660 b, 690 a,
 805 b, 863 b, 864 a
 oppressor, 286 b, 660 a,
 706 a, 771 a
 opprobrium, 293 b
 opulent, 811 a
 or, 229 a
 oracle, 269 a, 273 b
 orbits, 577 b
 orcus, 798 a
 ordain, to, 301 a
 order, 646 b, 580 a, 785 a,
 787 b, 860 a
 to, 61 b
 to put in, 571 b, 812 b
 ordinance, 300 b
 ore, of gold and silver,
 134 b, stone, 8 a,
 Oreb, 652 b
 Oren, 80 b
 oriental, 724 a, 724 b
 origin, 456 b, 458 b,
 471 a, 724 a
 Orion, 408 a
 ornament, 150 b, 151 a,
 217 b, 313 b, 608 a,
 665 a, 846 b, 854 b,
 871 a
 to, 217 b
 ornamented, to be, 664 b
 Ornan, 81 a
 Orpah, 656 a
 orphan, 376 b
 Oshea, 220 b
 ossifrage, 690 b
 ostrich, 356 b, 772 a,
 861 a
 other, 34 a
 to be, 839 b
 otherwise, 235 a
 Othni, 663 a
 Othniel, 663 a
 out of doors, 266 b
 outcry, 251 a, 509 a,
 705 a, 772 b, 779 a,
 811 a
 outer, 275 b
 out-pouring, 817 a
 of wrath, 603 b

outside, 266 b
 oven, 869 a
 over, 98 a, 344 a, 626 b,
 630 b, 682 a
 against, 455 a, 456 a,
 530 b, 638 a, 721 a
 and above, to be,
 377 a
 to be, 222 b
 overcome, to, 348 b,
 762 b
 overdrive, to, 205 b
 overflow, to, 669 b,
 691 b, 705 b, 811 b,
 846 a, 846 b
 overflowing, 243 a
 overlay, to, 295 b, 757 b
 with, to, 631 b, 715 b
 overlaying of a statue,
 70 a
 overlook, to, 690 b
 overpower, to, 873 b
 overshadow, to, 322 a
 oversight, 686 b, 687 a
 overspread, to, 178 a,
 411 a, 842 b
 overtake, to, 208 a
 overthrow, 230 b, 454 a,
 837 a
 to, 230 a, 656 a, 829 a
 overthrowing, 195 a
 overthrow, to be, 575 b,
 650 a
 overturn, to, 216 b, 230 a,
 589 b, 611 a
 overturning, 230 b, 454 a,
 611 b
 overwhelm, to, 254 a,
 817 a
 owner, 130 b
 of flocks, 564 b
 ox, 506 b, 54a, 812a, 860 a
 cart, 605 b
 goad, 206 b, 479 b
 stalls, 778 a
 oxen, 137 a
 Ozem, 74 b
 Ozni, 26 b
 Oznites, 26 b
 P

Painted with colours,
 163 b
 painter, 145 a
 pair, a (of oxen), 712 a
 palace, 70 a, 80 a, 115 a,
 115 b, 116 a, 119 a,
 222 b, 232 a
 palaces, 53 b
 Palal, 677 a
 palanquin, 73 a
 palate, 276 a
 pale, to be, 807 a
 to become, 266 b,
 384 b, 401 a, 409 a
 paleness, 369 b, 370 a
 Pallu, 675 b
 palm, 324 a, 409 b
 branch, 410 a
 tree, 868 a
 Palma Christi, 731 b
 palme, 865 b
 the land of, 41 b
 palpitate, to, 574 b
 Palti, 676 a
 Pan, 684 a
 pan, 410 a, 710 a
 pangs, 257 b, 308 b
 pant, to, 358 b, 390 a,
 536 a, 544 a, 571 a,
 668 b, 799 a
 pap, 190 a, papyrus, 4 a
 parable, 273 b, 517 b
 to set forth a, 263 b
 to use, 202 a, 517 b
 Parah, 688 b
 paramour, 67 a
 Paran, 665 a
 parapet, 496 b
 parch, to, 732 b
 parched, 309 a
 pardon, to, 411 a, 565 a,
 568 b, 588 b
 Parmashta, 690 a
 Parnach, 690 a
 Parosh, 691 a
 Parshandatha, 694 a
 part, 102 b, 103 b, 167 a,
 284 b, 332 a, 481 a,
 486 a, 488 a, 515 b,
 667 b
 partiality, 512 b
 particle, 205 b
 parting, of the road, 55a
 partridge, 260 b, 741 a
 Paruah, 689 a
 Parvaim, 689 a
 Pasach, 684 a
 paschal lamb, 683 b
 Pas-dammim, 683 a
 Paseah, Phaseah, 683 b
 Pashur, 694 b
 pass, 491 a
 to, 283 a
 away, 162 b, 607 b
 beyond, 282 b
 by, 12 a, 25 b, 94 b,
 282 b, 607 b, 683 a
 on, 282 b
 over, to, 162 b, 601 a,
 607 b, 683 a
 the night, 109b, 434 a

passatrough, 140b, 162a
 282 b
 passing over, 491a, 600a
 passover, the day of, 683a
 past, to be, 398 b
 pastry, sweet, 678 a
 pasture, 188 a, 449 a,
 524 b, 537 a, 588 b,
 570 b, 774 a
 to, 773 a
 patch, 322 a, 324 a
 path, 78 a, 208 a
 Pathros, 698 a
 pattern, 202 b
 pavement, 511 a
 pay off, to, 778 b
 peace, 144 a, 470 b
 825 b, 830 a
 to have, 829 b
 to make, 830 a
 son of, 147 a
 peacocks, 863 b
 peak, 501 b
 pearl, 206 b, 682 b, 860 a
 Pedahel, 666 b
 Pedahzar, 666 b
 Pedaiah, 667 a
 pedestal, 14 b, 403 b
 pedigree, 346 b
 pediment, 38 a
 peel, to, 295 a, 685 b,
 738 a
 off, 815 a
 peeling off, 466 a, 746 a
 peg, 236 a
 Pekah, 687 a
 Pekahiah, 687 a
 Pellaiah, 674 b, 676 a,
 677 a
 Pelatiah, 676 a
 Peleg, 675 a
 Peleth, 677 b
 pelican, 388 a, 720 a
 Pelonite, 677 a
 Pelusium, 584 a
 pen, 471 b, 620 a
 penalty, 197 b, 272 a,
 831 a, 844 a
 to be made liable, 263a
 Penates, 875 a
 pendulous, something,
 498 b
 to be, 199 b, 200 a
 penetrate, to, 157 b
 Peniel, 682 a
 Peninnah, 682 b
 pens, 520 a
 pensile work, 459 b
 Penuel, 682 a
 penury, 295 b, 411 a
 people, 54 b, 57 b, 162 b,
 274 b, 427 a, 443 a,
 635 a
 one of the same, 27 b
 peoples, 639 b
 Peor, 684 b
 perceive, 113 b, 114 a,
 323 b, 333 b, 335 b
 perennial, 41 b
 to be, 59 a
 Peresh, 693 b

- perfect, 400a, 830a, 867a
 beauty, 471 b
 to, 134 a, 400 a
 to be, 562 b
 perfection, 399 a, 471 b,
 562 b, 864 a
 perfidious, 102 a
 perfidiously, to act,
 101 b, 295 b
 perfidy, 102 a, 494 a
 perforate, to, 281 a,
 304 a, 564 a
 perform, to, 633 a
 performed, to be, 830 a
 perfumer, 780 a
 perhaps, 20 a
 perish, to, 3 a, 3 b, 67 b,
 86 b, 104 b, 123 b,
 166 b, 202 b, 219 a,
 225 b, 252 b, 282 b,
 398 b, 417 a, 428 b,
 460 b, 592 b, 593 a,
 775 a, 865 b, 870 a
 to be ready to, 3 b
 Perizzite, 689 a
 permission, 781 a
 permit, to, 573 a
 pernicious, 41 b
 perpetually, 341 b
 perpetuity, 62 b, 562 b,
 605 b, 612 b, 856 b,
 866 b
 perplex, to, 804 a
 perplexed, to be, 669 a
 perplexing, 108 a
 perplexity, 446 a
 to be in, 362 a
 persecute, to, 366, 719b,
 758 b
 persecution, 507b, 508b,
 513 a
 Persia, 690 b
 Persians, 690 b
 person, 679 b
 a dead, 560 a
 living out of his own
 country, 178 a
 perspicuous, 707 a
 persuade, to, 696 a
 pertinaciously refusing,
 445 a
 perturbation, 756 a
 Perudd, 689 a
 perverse, 432 b, 650 b,
 697 b
 to be, 20a, 368a, 611a
 perverseness, 230 b,
 435 b
 perversity, 611 b, 614 a,
 857 b
 pervert, to, 230a, 589 b,
 604 b, 611 a, 616 a,
 649 b, 650 b
 perverted, 432 b
 pestilence, 461 a, 730 a
 pestle, 632 a
 Pethahiah, 697 a
 Pethor, 696 b
 Pethuel, 696 b
 petition, 91 b, 129 b,
 138 a, 514 a, 799 a
- Petra, 589 b
 petulant, 870 b
 to be, 633 a
 Peulthai, 685 a
 Pharaoh, 691 a
 Pharez, Peres, 692 a
 Pharphar, 691 a
 Philistea, 677 b
 Philistine, 677 b
 Philistines, 678 a
 Phinehas, 673 b
 Phurah, 689 a
 physician, 66 a
 Pibeseth, 673 a
 piece, 103b, 167a, 217a,
 745 a
 cut off, 305 a
 of flesh, 572 a
 pierce, to, 206 a, 555 a,
 566 b, 675 b, 693 a
 through to, 140 a,
 281 a, 323 b, 550 a,
 779 a
 pierced through, 281 b
 piercer, 104 a, 412 b
 piercing through, 412 b
 piercings, 451 b
 piety, 365 a, 703 a
 Pildash, 675 a
 pile, 497 a, 533 b, 654 b,
 770 b
 to, 757 a
 for burning, 450 b
 Pileha, 675 b
 pillar, 501 a, 638 b,
 708 b, 863 a
 pillows, 409 a
 Piltai, 676 a
 pin, 376 a
 pinch, to, 404 b
 pine, 471 b
 a species of, 80 b
 away to, 12 a, 191 a,
 240 b, 398 b, 455 b,
 504 b, 553 b
 to, 183 a, 184 a, 410 b
 to cause to, 455 a
 with longing, to, 401a
 pining, 183b, 196b, 400a
 away, one, 399 a,
 488 a
 with desire, 200 a
 pinion, a, 561 b
 Pinon, 673 b
 pious, 294 b, 702 a,
 723 a
 pip, to, 717 a
 pipe, 280b, 521 a, 543 a,
 610 a
 to, 851 a
 pipings, 850 a
 Piram, 687 b
 Pirathan, 691 a
 Pisgah, 683 a
 Pishon, 673 b
 Pispah, 684 a
 pistacia, 113 a
 pit, 100 a, 109 a, 152 b,
 161 b, 163 b, 472 b,
 672 a, 810 a, 814 a,
 814 b, 816 a
- pitch, 178 a, 251 b, 411 b
 to, 411 a
 a tent, to, 547 a
 pitchers, 529 a
 Pitkom, 697 b
 Pithon, 674 a
 pits, 413 b
 pity, 294 a, 766 a,
 869 a
 to, 266 a, 287 a, 292 b,
 538 a
 place, 96 b, 116 a, 332 a,
 403 b, 460 a, 471 a,
 503 b, 620 b, 638 a,
 653 b, 672 b, 770 a,
 863 b
 a tent, to, 823 a
 of habitation, 179 b
 of union, 259 b
 to, 336 a, 360 a, 361 b,
 370 b, 372 a, 560 b,
 590 b, 786 a, 794 b,
 809 a, 819 b, 846 b,
 854 a
 placed, 562 b
 something, 562 b
 places of refuge, 260 b
 placing, 853 a
 plague, 188a, 448b, 532b,
 782 a
 plain, 138 b, 667 a,
 785 a
 plaster, 321 b, 870 b
 plait, to, 76 a, 383 a,
 402 a, 577 b
 plaits of hair, 464 a
 plan, 211 a, 520 a
 to, 231 b, 361 b
 plane tree, 655 b
 plank, 745 b
 plant, 101a, 404a, 547a,
 752 a, 853 a
 to, 254 b, 853 b
 plantation, 467 b, 547 a,
 688 a
 planted, to be, 547 a,
 561 a
 planting 254 b, 255 a,
 467 b
 plates, thin, 671 a
 platform, 395 a, 447 b,
 494 b, 638 a, 638 b
 play, to, 248 a, 281 b,
 440 a, 707 b, 788 a
 plead a cause, to, 767 b
 pleasant, 286 a, 319 b,
 333 a, 521 b, 554 b,
 651 b
 to be, 319 a, 554 b,
 651 a
 pleasantness, 286a, 522b,
 554 b
 please, to, 846 a
 pleasure, 19 b, 554 b,
 604 b, 609 a, 778 b,
 843 b, 870 b
 pledge, 258 a, 600 b
 652 b
 to, 651 a
 Pleiades, 395 b
 plentifully, 383 a
- plenty, 227b, 471a, 506b,
 783 b
 plot, 216 a
 to, 247 b
 against, to, 186 a
 plough, to, 161 b, 309 a,
 328 b, 666 b, 697 a
 ploughing, 305 a
 plough-share, 94a, 466a
 pluck, to, 76 b, 248 a,
 509 b, 656 a
 away, to, 165 b
 off, to, 76b, 165b, 307a,
 325 a, 325 b, 730 b,
 777 b, 831 a
 out, to, 553 a
 up, to, 575 a, 650 a
 plucking away, 158 a
 plumb-line, 521 a
 plummet, 8 a, 521 a
 plunder, to, 181 b, 841 a
 plunged, to be, 317 b
 Pochereth of Zebaim,
 674 a
 poem, 62 a, 273 b, 462 a,
 473 a, 517 b, 790 a
 poet, 463 b
 poetess, 528 b
 point, 261 b, 564 b, 717 b
 a sharp, 834 b
 of time, 457 a
 out, to, 332 b, 355 a
 to bring to a, 308 a
 pointed, to be, 26 a
 poise, to, 847 b, 864 a
 poison, 286 b, 752 a
 poisonous, 510 a
 poker, wooden, 18 b
 polish, to, 509 a, 511 a,
 594 a, 733 b
 polished, 493 a, 703 b,
 733 b
 to be, 279 a, 433 a,
 492 b
 pollute, to, 151 b, 250 a,
 539 b, 848 b
 polluted, 151 b
 to be, 151 b, 293 a,
 322 b
 pollution, 322 b, 855 b
 pomegranate, 770 a
 pond, 144 a
 ponder, to, 26 b
 pool, 11 a, 144 a, 152 b
 poor, 5 b, 489 b, 655 b,
 751 b, 763 b, 768 a
 the, 199 b
 to be, 587 a
 to make, 370 b
 poplar, white, 429 b
 poppy, 763 b
 Poratha, 670 a
 port, 499 a
 portent, 24 b, 92 a,
 458 a
 porter, 874 b
 portico, 20 b, 488 b
 portion, 78 b, 257 b,
 284 a, 284 b, 481 a,
 486 a, 488 a, 515 b,
 667 b
- possess, to, 130 a, 295 a
 370 a, 520 b, 543 a
 possessed, of, 132 a
 possessing, 30 b
 possession, 30 b, 257 b
 370 b, 460 a, 472 b
 504 a, 516 b, 520 b,
 735 b
 of nettles, 481 a
 taking, 543 b
 to take, 758 a
 possessor, 2 b 30 b, 130 b
 post, 59 b, 501 a
 posterity, 33 b, 34 a
 posts, 37 b
 pot, 191 a, 191 b, 395 b,
 509 a, 585 a, 689 a,
 732 b
 a great, 28 a
 potash, 575 a
 Potiphar, 668 b
 Potiphara, 668 b
 potsherd, 309 a
 pottage, 240 b, 541 b
 potter, 343 b, 361 b
 672 a, wheel 8 b,
 potter's clay, 321 b
 ware, 295 a
 workshop, 307 a
 pottery, 307 a
 pouch, 305 a
 pound, to, 9 a, 192 b,
 194 b, 329 a, 384 a,
 421 a, 655 b, 763 a,
 781 a
 pounding, 842 a
 pour, to, 252 b, 361 a,
 553 a, 572 b, 593 a,
 595 b, 706 a, 793 b,
 845 a
 oneself out, to, 763 a
 out, to, 83 b, 136 b,
 241 b, 246 a, 252 b,
 254 a, 353 b, 361 a,
 529 b, 532 b, 653 a,
 669 b, 768 a, 821 a
 over, to, 122 b
 together, to, 123 a
 poured out, to be, 225 a
 something, 458 b
 pouring, 502 a
 out, 83 b
 poverty, 4 b, 489 b, 751 b,
 768 a
 powder, 9 b
 power, 20 a, 21 a, 21 b,
 154 a, 253 a, 275 a,
 295 a, 331 a, 390 a,
 616 b, 873 b
 having, 828 b
 to give, 827 b
 to obtain, 827 b
 powerful, 6 b 13a, 294 b,
 363 a, 447 a, 618 b
 647 b, 654 a, 305 b,
 806 b, 809 a, 828 a
 to be, 348 b
 ones, 20 a, 828 b
 warrior, 702 a
 powerless, 199 b
 powers, 445 a

- practice**, 300 *b*
practise, to, 209 *b*
 divination, to, 736 *a*
praise, 245 *b*, 454 *a*,
 516 *b*, 857 *a*
 to, 142 *b*, 143 *b*, 159 *b*,
 226 *a*, 332 *b*, 526 *a*,
 801 *a*, 868 *b*
praised, to be, 143 *a*,
 226 *b*
praises, 221 *a*
praising, 226 *b*
prate, to, 689 *b*
pray, to, 418 *b*, 663 *b*,
 676 *b*, 709 *b*
prayer, 113 *b*, 129 *b*,
 130 *a*, 291 *a*, 514 *a*,
 799 *a*, 861 *a*, 871 *b*
preaching, 743 *b*
precede, to, 723 *a*
precept, 188 *b*, 419 *b*,
 500 *a*, 608 *a*, 687 *a*,
 704 *a*
precious, 286 *a*, 363 *b*,
 447 *a*, 464 *b*
 ointments, 868 *a*
 stone, 443 *a*
 things, 286 *a*, 363 *b*,
 447 *b*, 464 *b*
 to be, 363 *a*
preciousness, 363 *b*
precipitate, to, 368 *a*
predestined, to be,
 361 *b*
predict, 357 *b*, 385 *a*
prediction, 526 *b*
pre-eminence, 20*a*, 21*a*,
 377 *b*, 461 *a*
pre-eminent, 376 *b*
 to be, 377 *a*
perfect, a, 562 *b*, 578 *b*
pregnant, 231 *b*, 578 *a*
 to become, 231*b*, 232*b*
premature, birth, 558 *a*
preparation, 654 *b*
prepare, to, 27 *a*, 248 *a*,
 485 *b*, 677 *a*, 684 *b*,
 820 *b*
prepared, 662 *b*
 to be, 387 *a*, 398 *b*
presage, to, 385 *a*
presence, 679 *b*
 of Jehovah, 680 *b*
present, 39 *a*, 144 *a*,
 371 *b*, 522 *a*, 813 *b*,
 817 *b*, 876 *b*
 to give, 868 *b*
 to be, 63 *b*, 501 *a*
 to, 533 *b*
presently, 137 *b*, 341 *b*,
 493 *a*, 662 *a*, 743 *a*
preserve, to, 310*b*, 374*a*,
 514 *b*, 563 *a*, 593 *b*,
 666 *b*, 837 *b*
preserved, 563 *a*
preserving of life, 463 *b*
press, to, 65 *a*, 162 *a*,
 212 *a*, 329 *a*, 437 *a*,
 458 *b*, 493 *b*, 533 *a*,
 544 *b*, 706 *b*, 719 *b*,
 851 *a*
- press down**, 18 *b*
 in, 317 *b*
 on, 23 *a*, 190 *b*
 out, 242 *a*
 together, 185 *a*
 upon, to, 291 *b*,
 493 *b*, 621 *b*, 706 *a*,
 720 *a*
 upon any one, 54 *b*
pressed, to be, 615 *a*,
 719*b*
pressing, to be, 270 *a*
 together, 91 *b*, 461 *b*
pressure, 470 *b*
pretend, to, 470 *a*
pretext, 631 *b*
prevail, to, 156 *a*, 348 *b*
previously, 325 *a*
prey, 43 *b*, 110 *a*, 134 *a*,
 315 *b*, 325 *b*, 479 *b*,
 501 *b*, 518 *a*, 519 *a*,
 606 *a*, 708 *a*, 829 *b*
 to, 110 *a*
price, 363 *b*, 454 *b*, 464 *a*,
 472 *a*, 503 *b*, 504 *b*,
 600 *b*, 667 *a*
 to set a, 842 *b*
prick, to, 564 *b*
 up the ears, 26 *b*
prickles, 713 *b*
pride, 150 *b*, 151*a*, 153*a*,
 162 *b*, 238 *b*, 508 *b*,
 604 *a*, 672 *a*, 758 *b*,
 815 *a*
priest, 385 *a*, 385 *b*
 to be a, 385 *a*
priesthood, 385 *b*
primogeniture, 119 *b*
prince, 13 *a*, 516 *a*, 531*b*,
 535 *a*, 541 *b*, 553 *a*,
 569 *b*, 607 *a*, 682 *a*,
 751 *b*, 764 *a*, 794 *a*,
 844 *b*
 to be, 796 *b*
princes, 480 *b*, 486 *b*,
 596 *a*, 755 *b*, 852 *b*
princess, 794 *b*
principal judges, 15 *a*
prints, 649 *a*
prison, 109 *a*, 398 *a*,
 399 *a*, 399 *b*, 488 *b*,
 580 *b*, 708 *b*
 to hold in, 68 *a*
prisoner, 810 *b*
pristine state, 724 *a*
privately, 597 *b*
privilege, 300 *b*, 301 *a*
probity, 62 *b*, 470 *b*
procession, 224 *a*, 857 *b*
proclaim, to, 251*a*, 414*a*,
 530 *a*, 741 *a*
proclamation, 743 *b*
procure, to, 107 *b*
prodigal, 246 *a*, 816 *a*
prodigy, 458 *a*
produce, 108 *a*, 182 *a*,
 254 *b*, 327 *a*, 548 *a*,
 600 *b*, 639 *a*, 855 *b*,
 to, 138 *b*, 327 *b*, 360 *a*,
 538 *a*, 657 *a*, 719 *a*,
 788 *b*
- produce**, by God, 141*a*
product of labour, 329 *a*
profanation, 855 *b*
profane, 278 *a*, 280 *b*,
 281 *b*, 293 *b*
 to, 250 *a*, 281 *a*, 322 *b*
profaned, to be, 293 *a*
profess, to, 332 *b*
profit, 11 *a*, 377 *b*, 419*a*,
 583 *b*, 855 *b*
 to, 356 *a*, 587 *a*
 to make, 377 *a*
profligates, 242 *b*
progeny, 116 *b*, 254 *b*,
 456 *b*, 486 *b*, 506 *b*,
 548 *b*, 549 *a*, 661 *b*,
 717 *a*, 873 *b*
progress, 224 *a*
prohibit, to, 305 *b*
prohibiting, 44 *b*, 68 *b*,
 678 *a*
project, 466 *a*
 to, 700 *a*
projection, 37 *b*
prolong, to, 79 *a*, 516 *b*
prominence, 37 *b*
prominent, to be, 129 *b*,
 700 *a*
promise, 62 *a*, to, 186 *b*
prompt, 454 *a*, 662 *b*
 to be, 454 *b*, 662 *a*
promulgate, to, 360 *a*
prone, to be, 4 *a*
proof, 24 *b*, 111 *b*, 458 *a*
prop, 81 *a*, 87 *a*, 490 *b*,
 519 *a*, 575 *a*, 777 *b*
 to, 58 *b*, 83 *b*, 592 *a*,
 801 *a*
property, 116 *b*, 320 *a*,
 472 *b*, 475 *b*, 497 *b*,
 578 *b*
prophecy, 526 *b*
 to, 525 *b*
prophet, 264 *a*, 268 *b*,
 335 *b*, 528 *a*, 750 *b*
prophetess, 528 *b*
propose, to, 679 *b*
 to oneself, to, 247 *b*
propped, to be, 591 *a*
prospect, 269 *a*
prosper, to, 10 *a*, 88 *a*,
 143 *a*, 419 *a*, 660 *b*,
 709 *b*
prospered, to be, 710 *a*
prosperity, 273 *b*, 351 *b*,
 389 *b*, 419 *a*, 866 *a*
prosperous, 273 *a*, 319 *b*
 to be, 274 *a*
prostitute, 241 *b*
prostrate, 298 *a*
 to, 217 *a*, 285 *a*, 313 *a*,
 320 *b*, 416 *a*, 545 *b*,
 757 *b*, 813 *b*, 821 *a*
 to be, 297 *b*
 oneself, to, 161*a*, 558*a*
protect, to, 295 *b*, 296 *a*,
 386 *b*, 404 *b*, 553 *a*,
 586 *a*
protection, 60 *a*, 133 *b*,
 597 *b*, 616 *b*
protract, to, 516 *b*
- protuberance**, 113 *a*
proud, 150 *a*, 151 *a*,
 153 *a*, 154 *a*, 158 *b*,
 238 *b*, 339 *a*, 758 *b*,
 799 *a*
 to be, 153 *a*, 156 *b*,
 603 *a*, 660 *b*, 670 *a*,
 672 *a*
proudly, to act, 217 *b*
prove, to, 111 *a*, 145 *b*,
 347 *b*, 864 *a*, 552 *b*,
 719 *b*
provender, to give, 123 *a*
proverb, 517 *b*
provide for, to, 357 *a*,
 536 *b*
province, 451 *a*
provision, 43 *b*, 708 *a*
provoke, to, 409 *b*, 511*b*,
 615 *b*, 756 *a*
provoked to anger, to be,
 250 *b*
prudence, 108 *a*, 462 *a*,
 620 *a*, 647 *b*, 655 *b*,
 790 *a*, 858 *a*
prudent, 653 *b*
 teachers, 446 *a*
 to be, 114 *a*, 789 *b*
prune, to, 160 *a*, 248 *a*,
 454 *a*
pruning-hook, 462 *a*
psalm, 531 *b*
Puah, 668 *a*, 669 *b*
public thanksgivings,
 224 *a*
publish, to, 529 *b*
pudenda, 653 *b*, 732 *b*
Puhites, 670 *b*
Pul, 669 *a*
pull, to, 325 *b*, 583 *a*,
 656 *a*
 away, to, 563 *a*
 down, to, 232 *a*, 365 *b*
 off, to, 283 *a*
 out, to, 563 *a*
 up, to, 553 *b*, 596 *a*
puncture, to, 304 *a*
punish, to, 137 *a*, 197 *a*,
 348 *a*, 844 *a*
punished, to be, 86 *b*,
 335 *a*, 686 *b*
punishment, 137 *b*, 687*a*,
 844 *b*, 858 *b*, 859 *a*
Punites, 669 *a*
Punon, 669 *a*
purchase, 504 *a*, 735 *b*
pure, 138*a*, 244*a*, 564*a*,
 565 *a*, 670 *b*, 722 *b*
 to be, 244 *a*, 565 *a*,
 725 *a*
 to become, 318 *a*
purge, to, 192 *a*, 383 *a*,
 429 *a*, 702 *b*, 719 *b*,
 843 *b*
 oneself, to, 145 *b*
purification, 318*b*, 508*b*,
 868 *a*
purified, 670 *b*, 719 *b*
purify, to, 252 *b*, 318 *b*,
 725 *b*
 oneself, to, 371 *b*
- purity**, 104 *a*, 138 *a*,
 141 *a*, 244 *a*, 318 *a*,
 318 *b*, 565 *b*
purple, 76 *a*
 cloths, 76 *b*
purpose, 211 *a*, 247 *b*,
 356 *b*, 495 *b*, 496 *b*,
 600 *b*, 701 *a*
 to, 202*a*, 247*a*, 661*a*,
purse, 305 *a*, 350 *a*,
 395 *b*, 720 *b*
pursue, to, 758 *b*
pursuit, 296 *b*,
push, 195 *b*
 to, 177 *a*, 195 *a*,
 217 *a*, 531 *a*, 532 *b*,
 719 *a*
pustule, 9 *a*
Put, **Phut**, 668 *b*
put, to, 336 *a*, 360 *a*,
 360 *b*, 560 *b*, 573 *b*,
 770 *a*, 786 *a*, 809 *b*,
 813 *a*, 819 *b*, 846 *b*
 away, to, 534 *b*, 607*b*
 back, to be, 181 *a*
 forth, to, 360 *a*, 788*b*
 in, to, 633 *b*
 in, to be, 107 *b*
 in bonds, to, 68 *a*
 in motion, to, 220 *a*,
 228 *a*
 in order, to, 654 *b*
 into shape, to, 250 *a*
 off, to, 571 *a*, 694 *b*
 on, to, 70 *a*, 407 *a*,
 413 *a*, 430 *a*
 out, to, 382 *a*
 to flight, 110 *b*
 to shame, 400 *b*
 together, 819 *b*
Putiel, 668 *b*
putridity, 502 *b*
putrify, to cause to, 529
putting aside, 241 *b*
 on, 70 *a*
- Q
- quadrupeds**, 105 *a*
quail, a, 790 *b*
quake, to, 756 *a*, 773 *a*
quantity, large enough,
 195 *b*
quarrel, 789 *a*
 to, 173 *b*, 561 *b*
quarries, stone, 683 *b*
quarry, 490 *a*
quarter of the heaven,
 664 *a*
queen, 154 *b*, 478 *b*,
 479 *a*, 805 *a*
quench thirst, to, 633 *a*
quenched, to be, 382 *a*,
 question, 799 *a*
 to, 798 *b*
quick, 267 *b*
 to be, 454 *a*
quickly, 105 *a*, 454 *b*,
 493 *a*, 732 *a*
quiet, 203*a*, 305*a*, 739*a*,
 757 *b*, 847 *b*
 to, 539 *a*

quiet, to be, 202*b*, 203*a*,
312 *a*, 588 *a*, 799 *a*,
810 *b*
Jonicile, 735 *b*
to have, 847 *b*
to make one hold
one's, 309 *b*
quietness, 203 *a*
quilt, 791 *b*
quilts, 490 *b*
quit, 565 *b*
quite, 42 *a*, 69 *a*, 70 *b*
quiver, 87 *a*, 865 *a*
to, 792 *b*

R

Raamah, 774 *b*
Raamiah, 774 *a*
Raames, 774 *b*
Rabbah, 754 *b*
Rabbath, 754 *b*
Rabbith, 754 *b*
Rabshakeh, 755 *b*
race, 255 *a*, 346*b*, 508*b*
races, 859 *a*
Rachal, 769 *a*
Rachel, 765 *b*
Raddai, 758 *a*
radiate, to, 744 *b*
radiating, 209 *a*
raft, 603 *b*
rafts, 188 *b*, 777 *b*
rage, 250 *b*, 251 *a*
to, 228*a*, 369*a*, 757*b*,
758 *b*, 774 *a*
ragged, 653 *b*
raging, 756 *a*, 774 *b*
rags, 122 *a*, 476 *b*
Raguel, 773 *b*
Rahab, 758 *b*, 764 *b*
Raham, 766 *a*
Rahel, 765 *b*
rail, to, 668 *b*
rain, 108*a*, 182*b*, 467*b*,
579 *b*
to, 182 *b*, 467 *b*
the latter, 479 *b*
rainbow, 748 *b*
raise, to, 252 *a*, 578 *a*,
728 *a*, 761 *b*
up, to, 252 *a*, 615 *a*
Rakkath, 781 *a*
Rakkon, 780 *a*
ram, 20 *a*, 37 *b*, 199 *a*,
769 *b*
a great, 37 *a*
Ramah, 770 *a*
Ramath, 751 *b*
ramble, to, 759 *a*
Rameses, 774 *b*
Ramiah, 770 *b*
Ramoeth, 751 *a*, 770 *b*
rampart, 475 *b*, 491 *b*
rancid, to be, 249 *b*
to become, 239 *b*
range, to, 812 *b*
ranging in order, 186 *a*,
497 *a*
rank, 785 *a*
rapacious creature, 622*a*
Rapha, 775 *b*

Raphael, 776 *b*
Raphah, 777 *a*
Raphu, 777 *a*
rapid course of a horse,
190 *b*
rapine, 102 *a*, 134 *a*,
166 *a*, 692 *a*
rare, 363 *b*
to make, 363 *b*
rash, 454 *b*
rashly, 292 *b*, 768 *a*
to take his part, 217*b*
uttered something,
446 *b*
rat, 297 *a*
ration, 78 *b*
rattle, to, 771 *b*
raven, 652 *a*
ravin, to, 315 *b*, 701 *a*
ravished, to be, 805 *a*,
821 *a*
raw, 273 *a*, 523 *a*
razor, 459 *b*, 871 *a*
reach, to, 499 *b*
across to, 140 *b*
out to, to, 700 *b*
to, to, 466 *b*
unto, to, 531 *b*
read aloud, to, 740 *b*
reading, 504 *b*
ready, 371*b*, 535*a*, 662*b*
to be, 534 *a*, 561 *a*,
662 *a*
to make, 485 *b*
prepared, 283 *a*
prepared for war, to
be, 283 *a*
there is, 39 *a*
there is not, 39 *a*
Reaia, 750 *b*
Reniah, 750 *b*
reap, to, 739 *a*
reaping hook, 448 *a*
rear, 29 *b*, 368 *b*, 649 *a*
reason, 173 *a*, 188 *b*,
311 *b*, 323 *b*
reasons, 18 *b*
Rebah, 755 *a*
Rebecca, 755 *b*
rebel, 595 *a*, 809 *a*
rebellion, 91 *b*, 507 *a*,
695 *a*
rebellious, 507 *b*, 595 *a*,
809 *a*
to be, 505 *b*, 507 *a*
rebuild, to, 128 *a*, 270 *a*
rebuke, 177*a*, 448*b*, 858*b*
to, 380 *b*
recall to mind, 661 *a*
recalled to mind, to be,
244 *b*
recede, to, 533 *a*
receive, to, 67 *b*, 442 *a*,
499 *a*, 568 *b*, 721 *a*,
732 *b*
an inheritance, to,
370 *a*
as a loan, to, 432 *b*
as a possession, or in-
heritance, to, 543 *a*
glad tidings, to, 146*b*

received, to be, 67 *b*
receiving, 503 *b*
Rechab, 768 *b*
Rechah, 769 *a*
recitation, 504 *b*
recite, to, 740 *b*
reckon, to, 409 *a*, lost, 3*b*
reckoned, to be, 311 *a*
recline, to, 755 *a*, 842 *b*
recognise, to, 551 *a*
recollect, to, 244 *a*
recompense, 174*b*, 866*b*
to, 830 *a*
record, 199 *a*
recount, to, 594 *a*
recover, to, 282 *a*
health, to, 274 *a*
rectitude, 702 *b*, 703 *a*
red, 13 *b*, 14 *a*, 852 *b*
to be, 13 *a*, 289 *a*
chalk, 794 *b*
reddish, 796 *b*
to be, 796 *a*
redeem, to, 151 *a*, 666 *b*
redemption, 150*b*, 152*a*,
412 *a*
price of, 412 *a*, 666 *b*
the right of, 152 *a*
redness, 13 *b*, 852 *b*
reduced to poverty, to
be, 370 *b*
redundance, 593 *b*
redundancy of honey,
357 *b*
redundant, 344 *a*, 595 *b*
to be, 377 *a*, 609 *a*,
691 *b*, 793 *b*
reed, 4 *a*, 11 *a*, 581 *b*,
610 *a*, 735 *a*
(a measuring), 735 *b*
reeds, 29 *a*
ready place, 11 *a*
reel, to, 177 *b*, 260 *b*,
418 *b*, 804 *b*
Reelaiah, 774 *a*
reeling, 774 *a*, 874 *b*
refine, to, 252 *b*
refractory, 445 *a*, 595 *a*,
596 *a*
refresh, to, 23 *a*, 591 *a*
refreshed, 71 *a*
refreshing, 505 *a*, 510 *b*
refreshment, 273*b*, 713*b*
refuge, 294*b*, 465*b*, 486*b*,
491 *a*, 492 *b*, 616 *b*
to take, 294 *a*
refuse, 551 *b*
to, 4 *a*, 74 *a*, 445 *a*,
453 *b*, 537 *b*
refutation, 496 *b*
regard, to, 678 *b*
as a thing understood,
to, 114 *a*
with disgust, to, 239*b*
regarded, to be, 836 *a*
Regem, 757 *a*
Regem-melech, 727 *a*
region, 14 *a*, 96 *b*, 149 *b*,
172 *a*, 257 *b*, 664 *a*
on the other side,
603 *a*

region, sterile, 652 *b*
regulate, to, 197 *a*
Rehabiah, 765 *b*
Rehob, 764 *b*
Rehoboth, 765 *a*
Rehoboth, 764 *b*
Rehum, 765 *a*
Rei, 774 *a*
reign, to, 477 *b*, 533 *a*
reins, 321 *a*, 400 *a*
reject to, 130 *a*, 176 *b*,
249 *b*, 445 *a*,
525 *a*
rejoice, to, 163 *a*, 169 *a*,
327 *b*, 615 *b*, 632 *a*,
634 *b*, 635 *a*, 787 *b*,
791 *a*
rejoicing, 169 *a*, 216 *a*,
221 *a*, 633 *a*, 791 *b*,
874 *a*
Rekem, 780 *b*
rekindled, 71 *a*
relations (by blood),
799 *b*
relationship, 2 *b*, 152 *a*
relative, 27 *b*
relaxation, 759 *b*, 761 *b*
relaxing, 770 *b*
release, 834 *a*
religion, 210 *b*
remain, to, 193 *b*, 346 *a*,
372 *a*, 377 *a*, 539 *a*,
609 *b*, 637 *a*, 727 *b*,
799 *b*
remainder, 344 *a*, 377 *a*,
377 *b*
remaining, 47 *a*
part, 800 *a*
Remaliah, 770 *b*
remark, to, 114 *a*
remedy, 511 *a*, 868 *a*
remember, to, 199 *a*,
202 *a*, 244 *a*
remembrance, 245 *b*
Remeth, 771 *b*
remission, 230 *a*, 834 *a*
remissness, 777 *b*
remit, to, 547 *b*, 690 *b*,
834 *a*
Remmon, 770 *a*
remnant, 799 *b*
remote, 765 *a*
regions, 369 *a*
time, 634 *a*
to be, 766 *b*
remoteness, 223 *b*
remove, to, 133 *a*, 161 *a*,
223 *b*, 241 *b*, 242 *b*,
355 *b*, 417 *b*, 460 *a*,
534 *b*, 552 *b*, 553 *b*,
569 *b*, 582 *b*, 603 *b*,
607 *b*, 679 *a*, 741 *b*,
766 *b*, 804 *a*
away, to, 663 *b*
removed, 582 *a*
to be, 215 *b*, 223 *b*,
329 *a*, 663 *a*
removing, 678 *a*
away, 489 *a*
remuneration, 830 *b*
rend, to, 136 *a*, 571 *b*

rend, to, 685 *b*, 390 *a*
692 *a*, 745 *a*, 841 *a*
render, to, 808 *b*
illustrious, to, 381 *b*
stinking, to, 250 *a*
rendered, to be, 809 *b*
rending abroad, 690 *a*
renew, to, 263 *a*, 808 *a*
rent, to be, 136 *a*
repair, to, 263 *a*, 264 *a*
270 *a*, 776 *a*
repay, to, 175 *a*
repeat, to, 610 *a*, 839 *b*,
840 *b*
repeatedly, 610 *b*
repeating, 610 *b*
a, 839 *b*
repel, to, 206 *b*, 217 *a*,
546 *b*, 766 *b*
repent, to, 809 *a*, 858 *a*
repentance, 544 *b*
Rephah, 777 *a*
Rephaiah, 777 *b*
Rephaim, 776 *b*
Rephaites, 776 *b*
Rephidim, 777 *b*
repine, to, 757 *a*
reply, 496 *b*, 876 *a*
to, 642 *a*
report, 836 *b*
repose, 486 *b*
reproach, 158 *b*, 29*a*,
307 *b*, 400 *b*, 525 *a*
to, 160 *b*, 307 *a*, 400 *b*
reproached, to be, 210*a*
reproof, 177 *a*
reprove, to, 177 *a*, 380 *b*
reprover, 353 *b*
reptile, 771 *a*, 850 *b*
request, 91 *b*, 799 *a*
to, 129 *b*, 798 *b*
require, to, 138 *a*
required, to be, 210 *a*
requisite, to, 830 *a*
rescue, to, 477 *a*
resemble, to, 809 *b*
Resen, 772 *a*
reserve, for any one to,
74 *a*
to, 837 *b*
reserved, to be, 310 *b*
reservoir, 10 *b*, 152 *b*,
171 *a*
Resheph, 782 *a*
reside, to, 589 *a*
residence, 237 *b*
residue, 377 *b*, 799 *b*
resist, to, 508*a*, 589*a*, 743*b*
resisting, 873 *a*
respect of persons, 512*b*
respite, 761 *b*
rest, 184 *a*, 203 *a*, 229 *b*,
377 *a*, 377 *b*, 486 *b*,
507 *a*, 539 *b*, 545 *b*,
588 *a*, 668 *a*, 799 *b*,
818 *a*, 847 *b*
to, 202 *b*, 312 *a*, 538*a*,
613 *b*, 757 *b*, 304 *a*,
823 *a*, 847 *b*
on one's arm, to, 353*a*
to cause to, 539*a*

- rest from, to, 112 *b*
upon, to, 590 *b*, 591 *a*,
778 *a*, 842 *a*
resting, 757 *b*
restore, to, 60 *a*, 128 *a*,
263 *a*, 270 *a*, 610 *b*,
808 *a*, 830 *a*
life, to, 274 *a*
restored, to be, 809 *a*, 873 *a*
restrain, 487 *b*
to, 134 *b*, 260 *a*, 310 *b*,
384 *b*, 397 *b*, 462 *b*,
537 *b*, 716 *b*
by rule, to, 648 *b*
oneself, to, 72 *a*
restrained, to be, 134 *b*,
310 *b*
restraint, 135 *b*, 496 *b*,
648 *b*
results, 855 *b*
retard, to, 32 *b*, 79 *b*,
649 *a*
retribution, 174 *b*, 825 *b*,
830 *b*, 866 *b*
return, 809 *a*, 817 *b*,
876 *a*
to, 18 *a*, 610 *a*, 808 *a*,
808 *b*, 857 *b*
Reu, 773 *b*
Reuben, 750 *b*
Reuel, 773 *b*
Reumah, 750 *b*
reveal, to, 170 *b*
revelation, 23 *b*, 269 *a*,
608 *a*
revelations, 23 *b*
revenge, to, 565 *b*
revenged, to be, 544 *a*
reverence, 303 *a*, 365 *a*,
459 *a*
to, 364 *a*, 364 *b*
reverencing, 364 *b*
reverse, 230 *b*
the, 230 *b*
review, to, 486 *a*, 686 *a*
revile, to, 160 *b*
revive, to, 274 *a*
to cause to, 282 *b*
reviving, 273 *a*
revoke, to, 808 *b*
revolve, to, 605 *a*, 677 *b*,
717 *b*
reward, 95 *b*, 464 *a*, 513 *a*,
649 *b*, 830 *b*
of good news, 146 *a*
to, 808 *b*
to receive *a*, 830 *a*
Rezeeph, 779 *a*
Rezin, 779 *a*
Rezon, 764 *a*
Rhodians, 758 *a*
rib, 635 *a*, 711 *a*
Ribai, 767 *b*
Riblah, 755 *a*
rich, 210 *b*, 462 *b*, 660 *a*,
811 *a*
to be, 220 *a*, 660 *b*, 810 *a*
riches, 21 *a*, 220 *a*, 227 *b*,
275 *a*, 295 *a*, 329 *a*,
377 *b*, 382 *a*, 390 *a*,
riches, 551 *a*, 661 *a*, 664 *b*,
687 *a*, 811 *a*
their, 227 *a*
ricinus, 731 *b*
ride, to, 768 *b*
riders, 768 *b*
riding, 769 *a*
right, 197 *b*, 300 *b*, 301 *a*,
351 *b*, 520 *a*, 550 *b*,
676 *a*, 703 *a*
hand, to use the, 352 *a*
on the, 863 *a*
showing the, 858 *b*
side, 351 *a*
to be, 88 *a*, 419 *a*, 702 *a*
to go to the, 352 *a*
righteous, 375 *b*, 701 *b*
to be, 702 *a*, 702 *b*
to declare, 702 *b*
to render, 702 *b*
righteousness, 703 *a*
rightly, 15 *a*, 347 *a*, 402 *b*,
702 *a*
to dispose, 873 *a*
to do, 347 *a*
rim, 152 *a*
Rimmon, 770 *a*
Rimmon-percz, 770 *a*
ring, 172 *a*, 264 *a*, 271 *a*,
318 *a*, 542 *a*, 605 *a*
ringlets, 759 *a*
Rinnah, 771 *b*
ripe late, to be, 442 *b*
ripen, 175 *a*
to, 147 *a*
ripened, to be, 147 *a*
Riphath, 197 *b*, 768 *a*
ripped up, to be, 136 *a*
rise, to, 253 *b*, 359 *b*,
761 *b*
above, to, 356 *a*
up, to, 162 *a*, 387 *a*,
728 *a*
rises up, one who, 873 *a*
rising of light, 254 *a*
up, *n*, 731 *a*
Rissah, 772 *a*
rite, 518 *b*
Rithmah, 782 *b*
rival, to, 303 *b*, 719 *b*
river, 18 *b*, 168 *b*, 326 *a*,
326 *b*, 327 *b*, 340 *b*,
350 *b*, 537 *a*, 537 *b*,
543 *b*, 674 *b*, 675 *a*
Rizpah, 779 *a*
roar, to, 555 *a*, 774 *a*,
797 *b*, 814 *b*
roaring, 80 *b*, 537 *a*, 797 *b*
roast, to, 709 *b*, 732 *b*
roasted, 710 *a*
robber, 225 *b*, 315 *b*
robbery, 166 *a*
robe, a long, 864 *b*
robust, 19 *b*, 37 *b*, 71 *a*,
274 *b*, 647 *b*, 747 *b*
to be, 18 *b*, 355 *b*, 726 *b*
to become, 282 *a*
to make, 156 *a*
rock, 8 *a*, 42 *a*, 320 *b*,
410 *a*, 513 *a*, 589 *b*,
706 *b*, 718 *a*, 839 *a*
rod, 174 *b*, 273 *a*, 504 *a*,
801 *a*
roe, 74 *b*
roe-buck, 74 *b*
Rogelim, 756 *b*
Rohgah, 759 *a*
roll, to, 7 *a*, 20 *a*, 26 *a*, 52 *b*,
172 *a*, 605 *a*, 605 *b*,
677 *b*
down, to, 172 *b*
off, to, 26 *a*
oneself, to, 710 *b*
oneself on, to, 230 *b*
rapidly, to, 507 *a*
together, 7 *a*, 173 *a*, 320 *a*
up, to, 7 *a*, 620 *a*, 714 *a*
rolled down, 710 *b*
rolling, 108 *a*, 172 *a*,
173 *a*, 676 *b*
Romanti-ezer, 771 *a*
roof (of a house), 157 *a*
root, 650 *a*, 851 *a*
out, to, 650 *a*, 851 *b*
to take, 851 *b*
up, to, 650 *a*
rope, 257 *b*, 264 *b*, 377 *a*,
566 *b*, 604 *b*, 726 *b*,
872 *b*
Rosh, 752 *b*
rot, to, 604 *b*, 780 *a*
rough, 173 *b*, 180 *a*,
792 *a*
to be, 178 *b*, 306 *b*, 718 *a*
soil, 179 *b*
sounds in the throat,
to produce, 181 *a*
roughness, 179 *b*
round, 605 *a*
about, 129 *a*, 488 *b*
heap of wood, 194 *a*
to be, 48 *a*, 52 *b*, 238 *a*,
721 *b*, 785 *a*
to go, 576 *b*, 580 *a*,
812 *a*
to make, 238 *a*
roundness, 580 *a*, 676 *b*
route, to, 421 *b*
an enemy, to, 390 *a*
the rear of an army,
to, 248 *b*
row, 320 *b*, 654 *b*, 787 *b*,
860 *a*
royal edict, 323 *b*
rub, to, 209 *a*, 278 *a*,
509 *a*, 511 *a*, 815 *a*
off, to, 296 *a*
over, to, 463 *a*
to pieces, to, 763 *a*
rubbing, 765 *a*
ruby, 384 *a*
ruddy, 13 *b*, 665 *a*
to be, 13 *a*
ruin, 36 *b*, 205 *b*, 219 *b*,
450 *b*, 466 *b*, 473 *a*,
498 *b*
to, 816 *a*
ruins, 169 *b*, 302 *b*, 493 *b*,
498 *b*, 514 *b*, 621 *b*,
772 *a*, 798 *a*, 807 *b*
rule, 480 *b*, 515 *b*, 689 *a*,
726 *b*, 828 *a*, 860 *b*
rule, to, 186 *a*, 197 *a*, 259 *b*,
517 *a*, 533 *a*, 648 *b*,
809 *a*, 827 *b*, 844 *a*
to cause to, 827 *b*
over, to, 758 *a*
ruler, 531 *b*, 828 *b*
Rumah, 762 *b*
ruminate, to, 181 *a*
rumination, 179 *a*
rumour, 727 *b*, 834 *a*,
836 *b*
run, to, 344 *b*, 357 *a*,
416 *a*, 541 *b*, 592 *a*,
688 *b*, 692 *b*, 759 *a*,
763 *a*, 778 *a*, 811 *b*,
(as a sore), to, 327 *a*
swiftly, to, 687 *b*
up, to, 849 *a*
runner, 778 *a*
runners, 763 *a*
running about, 520 *b*
rupture, 691 *b*
rush, 11 *a*, 581 *b*
to, 592 *a*, 666 *b*, 817 *a*
headlong, to, 219 *a*
on, to, 723 *b*
upon, to, 233 *b*, 558 *a*,
592 *b*, 694 *b*
violently upon, to,
621 *b*
rushes, rope of, 11 *a*
rushing, 80 *b*
Russians, 752 *a*
rust, 278 *a*
rut, 491 *b*
Ruth, 763 *b*
S
sabbath, 804 *b*
Sabacans, 800 *a*
Sabtah, 578 *b*
Sabtechah, 578 *b*
Sacar, 790 *b*
sack, 718 *a*, 794 *a*
sackcloth, 794 *a*
sacred, to be, 725 *a*
scribes, 304 *b*
sacrifice, 83 *b*, 86 *b*,
184 *b*, 238 *a*, 487 *a*,
742 *a*
for sin, 272 *a*, 272 *b*
to, 184 *b*, 238 *a*
sad, 11 *a*, 353 *a*, 380 *b*,
505 *a*, 595 *a*, 772 *b*
to be, 58 *b*, 65 *a*,
192 *a*, 251 *a*, 328 *b*,
380 *b*, 605 *b*
to make, 279 *b*
saddle, to, 259 *b*
sadness, 208 *b*, 312 *b*,
480 *b*, 508 *a*, 510 *a*,
772 *b*, 858 *a*
safe, 373 *a*, 825 *a*, 829 *b*,
830 *b*, 867 *a*
to be, 824 *b*
and sound, to con-
tinue, 274 *a*
to keep, 829 *b*, 837 *b*
safety, 374 *b*, 825 *a*,
866 *a*
to set in, 676 *a*
sagacious, 277 *b*
sail, 429 *a*
sailor, 258 *a*, 476 *b*
Salathiel, 799 *a*
Salcah, 588 *b*
sale, 480 *a*
something for, 478 *b*
Salem, 830 *b*
saliva, 768 *a*
Sallai, 588 *b*
Sallu, 588 *b*
Salmah, 790 *b*
Salmon, 710 *b*, 790 *b*
salt, 476 *b*
to, 476 *b*
to eat, 476 *b*
land, 476 *b*
salted, 287 *a*
salute, to, 143 *a*, 825 *a*
salvation, 220 *b*, 374 *b*,
717 *a*
salvations, 460 *b*
Samaria, 838 *b*
sambuca, 783 *a*
same, the, 28 *b*, 29 *a*
Samlah, 791 *b*
Samson, 839 *a*
Samuel, 833 *b*
Sanballat, 591 *b*
sanctuary, 503 *a*, 725 *b*
sand, 265 *b*
sandal, 554 *b*
wood, red, 53 *a*
sand-piper, 65 *b*
sandy country, 449 *b*
soil, 147 *a*
Sansannah, 591 *b*
sap, 251 *b*
Saphi, 592 *b*
sapphire, 593 *b*
Sarabullah, 595 *a*
Saracchim, 795 *b*
Sarah, 795 *a*
Sarai, 795 *a*
Saraph, 796 *a*
sardius, 14 *a*
sardonyx, 807 *a*
Sargon, 595 *a*
Satan, 122 *b*, 788 *a*
satiare, to, 759 *b*
satiated, 783 *b*
to be, 210 *b*, 783 *a*
satiety, 783 *b*
satire, 485 *b*, 531 *b*
satisfaction, 778 *b*
satisfied, to be, 759 *b*,
783 *a*
satisfy, to, 778 *b*
satrap, 324 *a*
satraps, 34 *a*
Saturn, 395 *a*
satyrs, 792 *a*
Saul, 798 *a*
savage, 42 *b*
save, 241 *b*
to, 514 *b*
saw, 449 *a*, 513 *a*
to, 181 *a*, 569 *b*, 787 *b*
say, to, 60 *b*
and do, to, 679 *a*
saying, a sharp, 841 *a*

scab, 178 a, 350 a, 490 b,
574 b, 593 a, 718 a
scabby, 178 b
to be, 718 a
scaffold, 395 a, 638 b
scale, 746 a
to, 295 a, 814 b
scales, 444 b
scaling off, 746 a
scall, 574 b
scarcely, 42 a
scarlet, 859 a
clothed in, 865 b
deep, 840 b
scatter, to, 104 a, 110 b,
139 b, 209 a, 253 a,
254 a, 255 a, 255 b,
541 a, 558 b, 562 b,
592 b, 669 b, 688 a,
689 b, 691 b
those that, 462 a
scattered, to be, 226 b
scent, 767 b
septic, 592 a
sceptre, 301 a, 467 a,
801 a, 849 b
scoff, to, 870 b
at, to, 733 b
scorch, to, 806 b, 813 a
scorched, 732 b
to be, 386 a
scoria, 580 b, 584 a
scorim, 693 a
scorn, 307 b, 513 a, 733 b,
788 a
to, 307 a, 733 b
life, to, 307 a
scorpion, 650 a
scourge, 650 a, 719 a,
810 b, 816 b, 818 a
scrape, to, 67 a, 178 a,
178 b, 180 b, 181 a,
306 b, 583 a, 592 b,
593 b, 738 a, 843 b,
846 a
off, to, 296 a, 737 b
the beard, to, 196 b
together, to, 11 a, 67 a
scratch, to, 169 b, 178 a,
178 b, 180 b, 306 b,
593 b, 718 a, 843 b,
846 a
scribe, 594 a
sculpture, 504 a, 696 b
to, 733 b
scurf, 490 b, 593 a
scurvy, 178 a
sea, 350 b, 351 a, 476 b,
857 a
sea-coast, 258 a, 463 b
sea-purslain, 476 a
sea-weed, 581 b, 668 b
seal, 268 a, 315 a,
318 a
to, 314 b, 315 a, 317 b
up, to, 314 b
seal-ring, 268 a
search, to, 137 a, 137 b,
301 a
for, to, 137 a, 297 b,
701 b

search out to, 109 a,
111 a, 145 b, 297 a,
301 b, 860 a
searching, 301 b
out, 376 b
that which is known
by, 465 b
season, to, 291 b, 401 b,
780 a
seasonable, to be, 120 a
seat, 407 a, 460 a, 524 b,
538 b, 804 b, low 8b,
seats set round, 488 b
Seba, 576 a
Secacah, 586 b
Sechu, 789 b
second, 518 b, 840 b,
869 b
time, a, 841 a
secret, 301 b, 580 b,
597 b, 763 b
arts, 433 a
secretly, to do, 295 b,
433 a
section, 149 b
secure, 825 a, 867 a
to be, 112 b, 824 b
to make, 829 b
securities, 112 b
security, 58 a, 112 b,
446 b, 652 b, 871 a
sedition, to move, 507 a
seduce, to, 535 a,
570 a
to fornication, to,
249 b
to sin, to, 271 b
to vanity, to, 214 b
seductions, 450 b
sedulous, 304 a
see, to, 268 a, 268 b,
333 b, 538 a, 748 b,
805 a
about, to, 334 b
seed, 254 b
time, 254 b
seeing, 687 a, 750 a,
750 b
seek, to, 129 b, 138 a,
209 b, 806 b, 815 b
by feeling, to, 183 a
for, to, 137 b, 747 b
for prey, to, 320 b
from any one, to,
138 a, 209 b
occasion, to, 63 b
the face of God, to,
137 b
seeking, 209 b
seemly, 524 b
to be, 326 a
seer, 268 b, 750 b
Seir, 792 b
Seirath, 792 b
seize, to, 30 a, 273 a,
314 a, 315 b, 656 a,
734 a
Selah, 589 b, 827 a
select, to, 103 b, 111 b,
145 a, 564 b
selected, to be, 103 b

Seled, 587 b
self, 92 a
sell, to, 465 b, 472 b
Semachiah, 591 a
semen virile, 254 b
seminis fluxus, 254 a
Sennaah, 591 a
Sennacherib, 591 b
Senah, 591 b
send, to, 825 b, 827 a
after, to, 441 b
away, to, 547 b
down, to, 365 b
forth, to, 320 b
out to, 826 a
sending, 518 a
Senir, 792 a
sent, one, 475 a
sentence, 167 a, 323 b,
512 a, 517 b, 696 a,
783 a
sententious expression,
273 b
separate, to, 74 a, 103 a,
113 b, 145 a, 179 b,
417 b, 458 b, 491 a,
564 a, 564 b, 666 b,
674 a, 675 a, 682 b,
688 a, 690 a, 693 a,
694 b
oneself, to, 542 a
out, to, 574 b
separated, 310 b
to be, 166 b, 462 a
separately, 102 b, 103 a
separation, 102 b, 103 a
separations, 446 a
Sephar, 594 b
Sepharad, 594 b
Sepharvaim, 594 b
sepulchral heap, 159 a
mound, 125 b
sepulchre, 109 a, 116 a,
721 a, 722 a, 816 a
sepulture, 721 a
Serah, 795 a
Seraiah, 795 a
Sered, 595 a
serene, 707 a
serenity, 141 a
series, 787 b
serpent, 243 a, 433 b,
545 a, 869 b
serpents, great, 868 b
winged, 796 a
Scrug, 795 a
servant, 556 a, 599 a,
600 a, 646 b, 851 b
servants, to have many,
313 a
serve, to, 217 a, 598 a,
640 b, 675 b, 851 b
service, 475 a, 600 a,
675 b
servitude, 600 b
set, to, 18 a, 71 a, 154 b,
336 a, 353 a, 360 a,
360 b, 361 b, 370 b,
560 b, 633 b, 651 a,
669 a, 786 a, 809 a,
809 b, 819 b, 854 a

set, to be, 355 b, 539 b,
637 b, 873 a
a seal upon, to,
314 b
an ambush, to, 75 a
bounds to anything,
to, 154 b
lown, to, 539 a
tree, to, 283 a, 666 b,
667 a
free, to be, 663 a
in order, to, 609 b,
794 b
on fire, 362 a
oneself down, to,
291 a, 538 b
oneself, up to, 610 b
over, 562 b
something, 59 b
time, 248 a, 457 a
up, to, 386 b, 704 b,
706 a, 728 a, 864 b
Seth, 852 b
Sethur, 596 b
setting, 853 a
in a row, 186 a
of gems, 475 a
(of the sun), 494 b
settings, 514 a
settle down, to, 853 b
seven, 236 a, 802 b,
803 a
times, 803 a
seven-fold, 803 a
seventeen, 802 b
seventy, 597 a, 803 a
sever, to, 145 a
severe, 299 a
severity, his, 875 b
sew, to, 264 a, 872 a
together, to, 264 a,
324 a, 775 b
up, to, 322 a
sexual desire, 870 b
intercourse, to have,
346 a
Shaalabbin, 842 a
Shaalbin, 842 a
Shaalim, 842 a
Shaaph, 842 b
Shaaraim, 843 b
Shanshagaz, 843 b
Shabbethai, 804 b
Shacknai, 821 b
shaded, to be, 710 b
shades, 698 b
shadow, 733 b, 709 b
of death, 711 a
Shadrach, 807 a
shady place, 500 b
shaggy, to be, 411 a
Shaharaim, 815 b
Shahazimah, 815 a
shake, to, 241 b, 246 a,
302 b, 455 b, 465 b,
539 b, 540 b, 555 a,
692 b, 733 b
down, to, 574 b
forth, to, 541 a
off, to, 555 a, 574 b
out, to, 246 a, 555 a

shake the hand, to
541 a
shaken, to be, 241 b
540 b, 592 a, 763 a,
775 b
shaking, 177 b, 250 a,
869 a
of the head, 486 a
off, a, 566 b
Shalisha, 831 b
Shallecheth, 829 b
Shallum, 825 b, 830 b
Shalmai, 790 b, 831 a
Shalman, 831 a
Shalmanezzer, 831 a
Shama, 836 b
Shamar, 838 a
shame, 109 b, 147 b,
400 b, 529 b, 653 b,
732 b
a man of, 41 a
to put any one to,
109 b
to put to, 293 b, 297 a,
316 b, 328 b
shameful, to make,
870 a
things, to do, 109 b,
328 b
shamefully, to act,
109 b
Shamgar, 833 a
Shamir, 834 b
Shamlai, 834 b
Shamma, 833 a
Shammah, 833 b
Shammam, 834 a
Shamsherai, 839 a
shape, 737 a
Shaphan, 845 b, 846 a
Shaphat, 844 b
Shapher, 846 a
Shaphir, 845 a
Sharai, 850 a
Sharar, 851 a
Sharezer, 849 b
shark, a, 548 b
Sharon, 850 a
sharp, 261 a, 261 b, 438 a,
493 a
to be, 26 a, 206 b, 261 a,
288 b, 299 a, 308 a,
492 b, 713 b
weapon, 789 a
sharpen, to, 261 b, 308 a,
438 a, 509 a, 733 b,
841 a
sharpened, 304 a, 305 a
to be, 261 a
sharpness, 261 b, 289 b
Sharuhon, 850 a
Shashai, 852 a
Shashak, 852 b
Shaul, 798 a
Shaulites, 798 a
shave, to, 171 b, 408 b
Shaveh, 809 b
Shaveh - Kiriathaim,
810 a
Shavsha, 812 b
sheaf, 53 a, 639 a, 671 a

Sheal, 798 <i>b</i>	shewing of opinion, <i>a, 29 a</i>	shoot, 689 <i>b</i> , 716 <i>a</i> , 795 <i>a</i> ,	side, 74 <i>a</i> , 74 <i>b</i> , 331 <i>a</i> ,	singing, 226 <i>b</i> , 245 <i>a</i>
Shealtiel, 799 <i>a</i> , 832 <i>a</i>	Shibmah, 783 <i>a</i>	796 <i>b</i> , 814 <i>b</i> , 827 <i>a</i> ,	368 <i>b</i> , 664 <i>a</i> , 701 <i>a</i> ,	512 <i>b</i> , 836 <i>b</i>
shear, to, 165 <i>b</i> , 408 <i>b</i> ,	Shieron, 823 <i>b</i>	851 <i>b</i> , 853 <i>a</i>	711 <i>a</i> , 755 <i>a</i> , 817 <i>a</i>	singular, to be, 689 <i>a</i>
737 <i>a</i>	shield, 448 <i>b</i> , 583 <i>b</i> , 713 <i>b</i> ,	to, 769 <i>b</i>	side chamber, 711 <i>a</i>	to make, 674 <i>a</i>
shearer, 165 <i>b</i>	827 <i>b</i>	shooter, 459 <i>b</i>	sides (of a gate), 420 <i>b</i>	Sinite, 584 <i>b</i>
Sheariah, 843 <i>b</i>	Shihon, 817 <i>b</i>	Shophach, 811 <i>b</i>	Sidonian, 708 <i>b</i>	sink, to, 317 <i>b</i> , 810 <i>a</i> ,
shearing, 165 <i>a</i>	Shihor, Sihor, 818 <i>a</i>	shore, 36 <i>a</i> , 266 <i>a</i>	siege, 436 <i>b</i> , 500 <i>a</i>	848 <i>b</i>
Shear-jashub, 799 <i>b</i>	Shihor-libnath, 818 <i>a</i>	shorn, to be, 171 <i>b</i>	sieve, 383 <i>a</i> , 556 <i>a</i>	down, to, 813 <i>b</i> , 814 <i>a</i> ,
she-ass, 95 <i>a</i>	Shilhi, 827 <i>b</i>	wool, 165 <i>a</i>	sigh, 34 <i>b</i>	848 <i>a</i>
sheath, 535 <i>b</i> , 871 <i>a</i>	Shilhim, 827 <i>b</i>	short, 739 <i>a</i> , 743 <i>a</i>	to, 63 <i>b</i> , 64 <i>a</i> , 536 <i>a</i>	together, to, 418 <i>b</i>
Sheba, 800 <i>a</i> , 803 <i>a</i>	Shillem, 830 <i>b</i>	shortly, 493 <i>a</i>	deeply, to, 358 <i>b</i>	sinner, 271 <i>b</i> , 272 <i>a</i>
Shebah, 801 <i>a</i>	Shiloh, 818 <i>b</i>	shortness, 743 <i>a</i>	sighing, 215 <i>b</i>	Siphmoth, 793 <i>b</i>
Shebam, 783 <i>a</i>	Shilonite, 818 <i>b</i>	shot through, to be,	sight, 269 <i>a</i> , 506 <i>a</i> , 750 <i>b</i>	Sippai, 593 <i>a</i>
Shebaniah, 802 <i>a</i>	Shilshah, 831 <i>b</i>	366 <i>a</i>	to be in, 530 <i>a</i>	Sirah, 595 <i>b</i>
Shebarim, 804 <i>a</i>	Shimeah, 836 <i>b</i>	shoulder, 420 <i>b</i> , 822 <i>a</i>	of, to be in, 550 <i>b</i>	Siron, 850 <i>a</i>
Shebna, 802 <i>a</i>	Shimeah, 833 <i>a</i> , 837 <i>a</i>	pieces, 420 <i>b</i>	sign, 24 <i>b</i> , 58 <i>a</i> , 92 <i>a</i> ,	Sisamai, 592 <i>a</i>
Shebuel, 800 <i>b</i>	Shimeath, 837 <i>a</i>	shout for joy, 216 <i>a</i>	464 <i>a</i> , 512 <i>b</i> , 552 <i>b</i> ,	Sisera, 585 <i>a</i>
Shecaniah, 823 <i>b</i>	Shimei, 837 <i>a</i>	to, 703 <i>b</i>	857 <i>b</i>	sister, 29 <i>b</i> , 30 <i>a</i>
Shechem, 822 <i>b</i>	Shimma, 836 <i>b</i>	shouting for joy, 771 <i>b</i>	of something future,	sister-in-law, 327 <i>b</i>
shed tears, to, 119 <i>a</i> ,	Shimon, 818 <i>b</i>	shovel, 355 <i>a</i>	24 <i>b</i>	Sistra, 488 <i>a</i>
201 <i>a</i> , 204 <i>a</i>	Shimrath, 838 <i>b</i>	show, to, 332 <i>b</i> , 366 <i>b</i>	of something past,	sit, to, 173 <i>b</i> , 371 <i>b</i> , 376 <i>a</i> ,
shedding of blood, 513 <i>a</i>	Shimri, 838 <i>b</i>	shower, 108 <i>a</i> , 254 <i>a</i> ,	24 <i>b</i>	524 <i>a</i>
Shedeur, 806 <i>b</i>	Shimrith, 838 <i>b</i>	558 <i>b</i> , 754 <i>b</i> , 792 <i>b</i> ,	of the covenant, 24 <i>a</i>	down, to, 173 <i>b</i> , 371 <i>b</i> ,
sheep, 698 <i>b</i> , 785 <i>a</i>	Shimron, 838 <i>a</i>	810 <i>b</i> , 838 <i>a</i>	signal, 457 <i>b</i>	376 <i>a</i> , 538 <i>a</i> , 804 <i>a</i>
the thick and fat tail	Shimshai, 839 <i>a</i>	shrewd, 277 <i>b</i>	signet ring, 619 <i>a</i>	upon eggs, to, 136 <i>a</i>
of a, 51 <i>a</i>	Shinab, 839 <i>b</i>	shrew-mouse, 65 <i>b</i>	signify, to, 642 <i>a</i>	site (of a city), 460 <i>a</i>
sheep-fold, 135 <i>a</i>	Shinar, 841 <i>a</i>	shrub, 789 <i>a</i>	Sihon, 584 <i>a</i>	Sitnah, 788 <i>b</i>
Sheerah, corner of,	shine, to, 165 <i>a</i> , 226 <i>b</i> ,	Shua, 811 <i>a</i>	silence, 52 <i>b</i> , 192 <i>b</i> , 193 <i>a</i> ,	sitting, 804 <i>b</i>
26 <i>b</i>	239 <i>b</i> , 318 <i>a</i> , 358 <i>a</i> ,	Shuah, 810 <i>a</i>	203 <i>b</i> , 230 <i>a</i> , 310 <i>a</i> ,	six, 233 <i>a</i> , 852 <i>a</i> , 853 <i>a</i>
Shege, 804 <i>b</i>	359 <i>a</i> , 433 <i>a</i> , 440 <i>b</i> ,	Shual, 811 <i>b</i>	588 <i>a</i> , 828 <i>a</i>	sixth part, 852 <i>a</i>
she-goat, 37 <i>a</i> , 616 <i>b</i>	500 <i>b</i> , 529 <i>b</i> , 531 <i>a</i> ,	Shubael, 809 <i>a</i>	to, 588 <i>a</i>	sixty, 575 <i>a</i>
Shehariah, 815 <i>b</i>	537 <i>a</i> , 541 <i>a</i> , 545 <i>a</i> ,	shoulder, 842 <i>b</i>	to bring to, 203 <i>b</i>	skillful, 277 <i>b</i> , 454 <i>a</i> , 662 <i>i</i>
shekel, <i>a</i> , 848 <i>a</i>	562 <i>a</i> , 563 <i>a</i> , 564 <i>a</i> ,	to, 792 <i>b</i>	to keep, 312 <i>a</i>	to be, 454 <i>a</i>
the twentieth part of	661 <i>a</i> , 703 <i>b</i> , 705 <i>b</i> ,	Shuham, 810 <i>a</i>	silent, 230 <i>a</i> , 305 <i>a</i>	skill, 278 <i>a</i>
<i>a</i> , 179 <i>a</i>	715 <i>a</i> , 744 <i>b</i> , 840 <i>a</i> ,	Shulamith, 810 <i>b</i>	to be, 52 <i>b</i> , 192 <i>b</i> , 202 <i>b</i> ,	skilled, 292 <i>a</i>
Sheleph, 831 <i>a</i>	850 <i>a</i>	Shumathites, 839 <i>a</i>	203 <i>a</i> , 587 <i>b</i> , 588 <i>a</i> ,	to be, 114 <i>a</i>
Shelesh, 831 <i>b</i>	forth, to, 121 <i>a</i> , 240 <i>a</i>	Shunem, 811 <i>a</i>	713 <i>a</i> , 853 <i>b</i>	skin, 170 <i>a</i> , 615 <i>b</i>
shell-fish, 864 <i>a</i>	like gold, 239 <i>b</i>	Shuni, 810 <i>b</i>	to command to be,	of the grape, 238 <i>b</i>
Shelomi, 831 <i>a</i>	to cause one's face to,	Shupham, 844 <i>a</i>	230 <i>a</i>	skip, to, 780 <i>a</i>
Shelomith, 831 <i>a</i>	23 <i>a</i>	Shuphanites, 811 <i>b</i>	silently, 193 <i>a</i> , 310 <i>a</i>	skirt, 406 <i>a</i>
shelter, to take, 322 <i>a</i>	to make to, 240 <i>a</i>	Shuppim, 845 <i>a</i>	silk, 516 <i>a</i>	skull, 170 <i>a</i>
Shem, 833 <i>a</i>	to make one's own	Shur, 812 <i>b</i>	sill, 592 <i>b</i>	slack, 777 <i>a</i>
Shema, 836 <i>b</i>	face to, 23 <i>a</i>	shut, 35 <i>a</i>	Sillah, 587 <i>b</i>	slackness, 777 <i>b</i>
Shemaiah, 837 <i>a</i>	shining, 108 <i>b</i> , 209 <i>a</i> ,	to, 30 <i>b</i> , 35 <i>a</i> , 105 <i>a</i> ,	silly, 871 <i>b</i>	slain, 281 <i>b</i> , 480 <i>a</i>
Shemariah, 838 <i>b</i>	662 <i>b</i> , 663 <i>b</i> , 703 <i>b</i>	105 <i>b</i> , 315 <i>a</i> , 579 <i>b</i> ,	person, 697 <i>a</i>	beasts, 317 <i>b</i>
Shemeber, 833 <i>a</i>	to be, 703 <i>b</i>	596 <i>b</i> , 629 <i>b</i> , 647 <i>a</i> ,	Siloah, 827 <i>a</i>	slander, 184 <i>b</i> , 443 <i>b</i> ,
Shemida, 834 <i>a</i>	to make, 226 <i>a</i>	648 <i>b</i> , 736 <i>b</i>	silver, 409 <i>a</i>	769 <i>a</i>
Shemiramoth, 834 <i>b</i>	plate, 709 <i>a</i>	doors, to, 163 <i>b</i>	coin, 10 <i>b</i>	slaughter, 4a201 <i>b</i> , 231 <i>a</i> ,
Shenazar, 839 <i>b</i>	ship, 22 <i>a</i> , 64 <i>a</i> , 64 <i>b</i> ,	fast, to, 123 <i>a</i>	Simeon, 837 <i>a</i>	280 <i>a</i> , 317 <i>b</i> , 448 <i>b</i> ,
Shepham, 845 <i>b</i>	593 <i>a</i> , 708 <i>a</i>	out, to, 103 <i>b</i>	similitude, 202 <i>b</i> , 517 <i>b</i> ,	466 <i>b</i> , 471 <i>a</i> , 513 <i>a</i> ,
Shephatiah, 844 <i>b</i>	Shiphi, 846 <i>a</i>	up, 305 <i>b</i>	518 <i>a</i>	692 <i>a</i> , 730 <i>a</i>
shepherd, 774 <i>a</i>	Shiprah, 846 <i>b</i>	up, to, 259 <i>b</i> , 397 <i>b</i> ,	simplicity, 697 <i>a</i>	animals, to, 237 <i>b</i>
Shephi, 845 <i>a</i>	Shiphtan, 844 <i>b</i>	579 <i>b</i> , 719 <i>b</i>	simply, 72 <i>a</i>	guilt of, 202 <i>a</i>
Shepho, 844 <i>a</i>	Shisha, 819 <i>a</i>	up, to be, 579 <i>a</i> , 587 <i>b</i> ,	Simri, 838 <i>b</i>	house, 317 <i>b</i>
Shephuphan, 844 <i>a</i>	Shishak, 819 <i>a</i>	605 <i>b</i>	sin, 271 <i>b</i> , 272 <i>a</i> , 272 <i>b</i> ,	knife, 464 <i>a</i>
Sherah, 800 <i>a</i>	Shitrai, 817 <i>b</i> , 850 <i>a</i>	Shuthelah, 813 <i>a</i>	611 <i>b</i> , 614 <i>a</i> , 805 <i>a</i> ,	slay, to, 3 <i>b</i> , 293 <i>a</i> , 317 <i>a</i> ,
sherds, 295 <i>a</i>	Shittim, 816 <i>b</i>	shutting up, 488 <i>b</i> , 578 <i>b</i> ,	857 <i>b</i>	460 <i>b</i> , 550 <i>a</i> , 730 <i>a</i> ,
Sherobiah, 849 <i>b</i>	Shiza, 818 <i>a</i>	648 <i>b</i> , 838 <i>a</i>	to, 271 <i>a</i> , 611 <i>a</i> , 695 <i>a</i>	814 <i>a</i>
Shereah, 851 <i>a</i>	Shobab, 809 <i>a</i>	Siaha, 585 <i>a</i>	offering, 272 <i>a</i>	in sacrifice, to, 238 <i>a</i>
Sheshach, 852 <i>b</i>	Shobach, 809 <i>a</i>	Sibechai, 578 <i>a</i>	Sinai, 584 <i>a</i>	slaying, 202 <i>a</i> , 238 <i>a</i>
Sheshai, 852 <i>a</i>	Shobai, 801 <i>b</i>	Sibmah, 783 <i>a</i>	since, 25 <i>a</i> , 56 <i>b</i>	317 <i>a</i> , 317 <i>b</i> , 466 <i>i</i>
Sheshan, 852 <i>b</i>	Shobal, 809 <i>a</i>	Sibram, 578 <i>a</i>	sincere, to be, 387 <i>a</i>	814 <i>a</i>
Sheshbazzar, 852 <i>a</i>	Shobek, 809 <i>a</i>	sick, 192 <i>a</i>	sincerely, 470 <i>b</i>	sleek, to be, 675 <i>b</i>
Shethar, 853 <i>b</i>	Shobi, 801 <i>b</i>	of mind, 192 <i>b</i>	sincerity, 470 <i>b</i> , 562 <i>b</i>	sleep, 840 <i>a</i> , 841 <i>a</i>
Shethar-bozni, 853 <i>b</i>	Shochoh, 786 <i>a</i>	to be, 66 <i>a</i> , 278 <i>a</i> ,	sinful, 272 <i>a</i>	to, 373 <i>b</i> , 758 <i>a</i>
Shova, 807 <i>b</i> , 817 <i>b</i>	shoe, <i>a</i> , 554 <i>b</i> , 575 <i>b</i>	279 <i>a</i> , 541 <i>a</i> , 553 <i>b</i> ,	sing, to, 215 <i>a</i> , 226 <i>a</i> ,	deep, 874 <i>a</i>
show, to, 175 <i>a</i> , 263 <i>b</i> ,	to, 554 <i>b</i> , 576 <i>a</i>	848 <i>a</i>	248 <i>a</i> , 641 <i>b</i> , 728 <i>b</i> ,	sleeping, 374 <i>a</i>
264 <i>a</i> , 335 <i>a</i> , 347 <i>b</i> ,	Shoham, 807 <i>a</i>	to feign oneself,	789 <i>a</i> , 812 <i>b</i> , 818 <i>b</i> ,	sleepless, 846 <i>b</i>
530 <i>a</i>	shone upon, 703 <i>b</i>	279 <i>b</i>	836 <i>b</i>	slender, 199 <i>b</i> , 205 <i>i</i>
oneself, to, 41 <i>a</i>	shoot, 246 <i>a</i> , 247 <i>a</i> ,	sickle, 306 <i>a</i> , 448 <i>a</i>	singe, to, 30 <i>a</i>	thread, 199 <i>b</i>
showing, 29 <i>b</i>	359 <i>b</i> , 564 <i>a</i> , 650 <i>a</i> ,	Siddim, 785 <i>a</i>	singer, 248 <i>a</i>	slenderness, 199 <i>b</i>

sice, 675 *b*
sling, 733 *b*
slinger, 734 *a*
slip, to, 282 *b*, 590 *a*
 away, to, 477 *a*, 672 *b*, 675 *b*
 off, to, 571 *a*
 with the foot, 272 *a*
slipperiness, 476*a*, 590*a*
slippery, 284 *a*
 places, 285 *a*
slipping away, 464 *b*
slightful, to be, 647 *b*
slightfulness, 647 *b*
slow, 79 *b*, 381 *b*
slowly, 34 *b*
 to go, 700 *a*
sluggish, 381 *a*
slumber, 539 *b*
small, 493 *a*, 714 *b*, 730 *b*
 to be, 715 *a*, 730 *a*
 to make, 9 *a*
smallness, 462 *a*, 502 *a*, 714 *b*, 730 *b*
Smaragdites, 104 *b*
smear, to, 842 *b*
smear, to be, 210 *b*, 841 *b*
smell, to, 760 *a*
 a sweet, 146 *a*
 sweetly, to, 146 *a*
 to have a bad, 100 *b*
smite, to, 226 *b*, 248 *b*, 462 *b*, 465 *b*, 532 *b*, 549 *a*, 566 *b*, 593 *b*, 834 *a*, 873 *a*
 in pieces, to, 226 *b*, 465 *b*
smith, 309 *b*, 488 *b*
smiting, 471 *a*, 793 *b*
smoke, 660 *a*, 731 *a*, 869 *b*
 to, 195 *a*
smoking, 660 *a*
smooth, 284 *a*, 493 *a*, 733 *b*
 to, 279 *b*, 284 *a*
 to be, 170 *a*, 279 *a*, 283 *b*, 433 *a*, 477 *a*, 479 *b*, 675 *b*
 to make, 180 *b*, 733 *b*, 743 *a*
smoothed, to be, 842 *b*
smoothness, 284*b*, 464 *b*, 476 *a*, 590 *a*
snail, 802 *a*
snare, 258*a*, 459*a*, 461*b*, 478 *b*, 515 *b*, 671 *a*, 712 *b*
snare, to lay, 363 *b*, 566 *b*, 704 *b*
 the devising of, 462 *a*
snatch, to, 563 *a*, 581 *b*
 away, to, 110 *a*, 181 *a*, 355 *b*, 685 *b*
sneezing, 620 *b*
snooze, to, 758 *a*
snort, to, 544 *b*
snow, 865 *a*

snuffers, 462 *a*, 466 *b*, 479 *b*
so, 40 *a*, 89 *b*, 378 *a*, 380 *a*, 384 *b*, 395 *b*, 401 *a*, 402 *b*, 403 *a*, 404 *a*, 409 *b*, 580 *a*
 and so, 239 *b*
 as, 380 *a*
 great, 378 *a*
 long as, 606 *b*
 that, 196 *b*, 235 *a*, 391 *b*, 424 *b*, 607 *a*
 that not, 122 *a*
Sochoh, 786 *a*
socket, 473 *a*, 564 *b*
Sochoh, 786 *a*
sodden, something, 147 *a*
Sodi, 580 *b*
Sodom, 579 *b*
sodomite, 725 *b*
soft, 147 *a*, 608 *b*, 641 *b*, 768 *a*
 to be, 368 *b*, 769 *a*
softness, 476 *a*, 492 *b*, 768 *a*
soil, to, 123 *a*, 323 *a*
soiled, to be, 420 *a*
sojourn, to, 164 *a*
sojourner, 178 *a*
sojourning, 181 *b*
solace, 548 *a*
 to, 83 *b*
solar, 839 *a*
soldering, (of metal), 185 *b*
soldier, 40 *b*, 156 *b*, 174 *b*
soles of the feet, 71 *b*
solicitous, to be, 279 *a*
solitarily, 103 *a*
solitary, 345 *b*, 654 *a*
 to be, 526 *b*, 103*a*, 376*b*, 835 *a*
Solomon, 831 *a*
some, 29 *a*
 measure, 378 *b*
 one, 28 *b*, 40 *b*
something, 62 *a*, 188 *a*, 452 *a*, 696 *a*
 opposite, 721 *a*
 precious, 296 *b*
son, 125 *b*, 138 *a*, 138 *b*, 349 *b*
 in law, 315 *b*
song, 221*a*, 247*a*, 248*b*, 273 *b*, 462 *a*, 477 *b*, 485 *b*, 517 *b*, 531 *b*, 790 *a*, 819 *a*, 872 *a*
soon, 743 *a*
soothe, to, 800 *b*
soothing, 183 *a*
soothsayer, 18 *a*
Sophereth, 594 *b*
sorceries, 419 *a*
sores, to use, 545 *a*
sore, to be, 380 *b*
Sorek, 796 *b*
sorrow, 64 *b*, 329 *a*, 470 *b*, 647 *a*, 855 *a*, 858 *a*

sorrowful, 505 *a*, 639 *a*
 to be, 65 *a*, 413 *a*
sort, 470 *a*
Sotai, 581 *a*
sought, to be, 129 *b*
 for, to be, 210 *a*
soul, 274 *b*, 382 *a*, 427 *a*, 451 *b*, 559 *a*
sound, 34 *b*, 215 *b*, 227*b*, 339 *b*, 727 *b*, 825 *a*, 829 *b*, 830 *b*, 837 *a*, 867 *a*, 873 *b*, 874 *a*
 a trumpet, to, 762 *b*
 to utter a gentle, 35 *a*
soundness, 522 *a*, 825 *a*
soup, 511 *a*, 692 *a*
sour, to be, 129 *a*, 238 *b*, 308 *a*
 to become, 50 *b*
south, 351 *b*, 530 *a*
quarter, 207 *a*
southern quarter, 351 *b*, 863 *a*
sow, to, 254 *a*
sowing, 254 *b*
sown, place which is, 462 *b*
 between, 114 *b*, 695 *b*
 included within certain limits, 153 *b*
 of time, 521 *b*
spacious, 759 *b*, 764 *b*
 to be, 222 *b*, 374 *a*, 759 *b*, 764 *a*
spade, 376 *b*
span, 255 *b*
spare, to, 266 *a*, 287 *a*, 310 *b*, 683 *a*
sparing, 683 *b*
 of, to be, 310 *b*
spark, 394 *b*
sparkling, 74 *b*, 209 *a*
spatter, to, 541 *b*
speak, to, 186 *a*, 215 *a*, 479 *a*, 479 *b*, 594 *a*, 673 *a*, 788 *b*
 barbarously, to, 435 *a*
 fast, to, 567 *a*
 rapidly, to, 507 *a*
 rashly, to, 440 *b*
 that which is certain, to, 360 *b*
 that which is true, to, 360 *b*
 the truth, to, 702 *a*
 to begin to, 643 *a*
 vainly, to, 214 *b*
spear, 292 *a*, 467*a*, 648*a*, 731 *a*, 770 *b*, 801 *a*
species, 248 *b*, 470 *a*
specify, 564 *a*
spectacle, 750 *b*
speech, 62*a*, 187*b*, 443*a*, 475 *b*, 789 *a*
speed, 105 *a*
speedily, 276 *a*, 454 *b*
spent, to be, 398 *b*, 867 *b*
sphere, 263 *b*
spice, 146 *a*, 780 *a*
 to, 291 *b*, 780 *a*

spices, 590 *a*
spider, 625 *b*
spin, to, 26 *a*, 320 *a*
spindle, 676 *b*
spirit, 571 *a*, 760 *a*
 of divination, 335 *b*
 of python, 335 *b*
spit, to, 369 *b*, 871 *b*
 out, to, 249 *b*, 859 *b*
spittle, 780 *a*, 872 *b*
splendid, 104 *b*, 363 *b*, 382 *a*
 to be, 266 *b*
 garments, 464 *a*
splendour, 15 *b*, 83 *a*, 150 *b*, 151 *a*, 219 *a*, 240 *a*, 243 *a*, 318 *b*, 358 *b*, 359 *a*, 382 *a*, 531 *a*, 562 *b*, 616 *b*, 700 *b*, 871 *a*
splinters, 738 *b*
split, to, 672 *b*, 781 *a*
spoil, 110 *a*, 519 *a*, 606 *a*
 to, 102 *a*, 110 *a*, 134*a*, 181 *b*, 257 *a*, 257 *b*, 283 *a*, 695 *a*, 829 *b*, 841 *a*, 863 *b*
 any one, to, 134 *a*
spoiling, 102 *a*, 515 *a*
spoils, 281 *a*
spokes, 314 *a*
spontaneous, 535 *a*
sport, 707 *b*
 to, 707 *b*, 788 *a*
 to make, 707 *b*
spot, 444 *b*, 456 *b*, 532 *b*
 in the skin, 106 *a*
spotted, 322 *a*, 856 *a*
spotty, 139 *b*
spouse, 30 *a*, 428 *b*
spout, to, 209 *a*
 forth, to, 241 *a*
spread, to, 593 *a*, 593 *b*, 694 *a*, 757 *b*
 (a bed), 753 *b*
 oneself abroad, to, 684 *a*
 out, to, 253 *a*, 324 *a*, 361 *a*, 515 *b*, 521 *b*, 546 *a*, 672 *a*, 673 *a*, 692 *b*, 693 *a*, 694 *a*, 694 *b*, 696 *a*, 763 *b*, 776 *b*, 780 *b*, 816 *b*
 over, to, 320 *a*, 515 *a*, 631 *b*
 wide, to be, 136 *b*
spreading out, 297 *b*, 499 *a*
sprigs, 246 *a*
spring, 169 *b*, 171 *a*
 to, 199 *b*, 217 *a*, 587 *b*, 737 *a*, 780 *a*
 up, to, 296 *a*
 up, things which, 699 *a*
springing, 458 *b*
sprinkle, to, 366 *a*, 540*b*, 541 *b*, 562 *b*, 772 *a*
sprinkled, to be, 541 *b*
 with spots, 139 *b*
sprinkling, 343 *b*

sprout, 564 *a*, 689 *b*
 712 *a*, 814 *b*, 827 *a*
 to, 210 *a*, 537 *b*, 539 *b*, 689 *b*
 forth, to, 282 *b*, 712 *a*
spun, something, 467 *a*
 what is, 26 *a*
spurious, 480 *a*
spy, a, 756 *b*
 out, to, 859 *b*
squanderer, 246 *a*
squeak, 714 *a*
squeeze, 437 *a*
 to, 242 *a*, 252 *b*
 out, to, 704 *a*, 787 *b*
 together, to, 734 *b*
squeezing, 470 *b*
stability, 62 *b*
stable, 4*b*, 77*a*, 77*b*, 495*b*
 507 *a*
 to be, 59 *a*, 376 *b*
 to be made, 387 *b*
stables, 24 *a*
staff, 174 *b*, 455 *b*, 466 *b*
 504 *a*, 519 *b*, 801 *a*
 a round, 676 *b*
tag, a, 37 *a*
 belonging to a, 37 *b*
stage, 494 *b*
stagger, to, 177 *b*, 418 *b*
 to cause, 540 *b*
stain, 456 *b*
 to, 123 *a*, 151 *b*, 445 *a*
stained, 856 *a*
 to be, 420 *a*
stalk, 734 *a*, 735 *b*
stall, 4*b*, 77*a*, 291*b*, 444*a*
 507 *a*
stallion, 729 *a*
stalls, 24 *a*, 846 *b*
stammer, to, 435*a*, 440*a*
 870 *b*
stammering, 630 *b*
stamp, to, 11 *a*
stamping, 842 *a*
stand, to, 360 *b*, 372 *b*, 561 *a*, 593 *b*, 637 *a*, 727 *b*, 728 *b*
 by, to, 360 *b*
 fast, to, 727 *b*
 firm, to, 59 *a*, 387 *a*
 on end, to, 591 *a*
 out, to, 372 *b*
 over against, 721 *a*
 up for, to, 360 *b*
 upright, to, 372 *b*, 386 *b*, 610 *b*
standard, 189 *b*, 552 *b*
standing, 495 *a*, 873 *a*
star, 386 *a*
 bright, 222 *b*
station, 403 *b*, 495 *a*
 501 *a*, 518 *b*
statuary work, 715 *a*
statue, 71 *a*, 501*a*, 562 *b*, 591 *a*
stature, 728 *b*
statute, 210 *b*, 300 *b*
 520 *a*, 731 *a*
staves, 102 *b*
stay, 490 *b*, 519 *a*

- May, to, 58 *b*, 265 *a*, 591 *a*
 behind, to, 32 *b*
 oneself, to, 591 *a*
 steal, to, 176 *a*
 steeping, 521 *a*
 steer, 605 *a*
 stench, 101 *a*, 707 *b*
 step, 84 *b*, 224 *a*, 494 *b*, 499 *a*, 500 *b*, 685 *a*, 694 *b*, 714 *b*, 756 *b*
 to, 714 *a*
 stepping chains, 714 *b*
 steps, 490 *a*, 598 *a*, 631 *b*
 sterile, 173 *a*
 to be, 651 *b*
 country, 449 *b*
 stick, 801 *a*
 fast, to, 269 *b*
 on, to, 871 *b*
 stigma, 736 *a*
 still, 610 *b*
 to, 230 *a*, 801 *a*, 821 *b*
 to be, 203 *a*, 312 *a*, 757 *a*
 to stand, 59 *a*
 stillness, 203 *a*, 203 *b*
 stimulate, to, 582 *b*
 stink, 707 *b*
 to, 100 *b*, 239 *b*, 249 *b*
 stinking, 707 *b*
 stir up, to, 706 *b*
 up strife, to, 178 *b*
 stirred up, to be, 626 *a*
 stock, 255 *a*, 458 *b*, 501 *a*, 650 *a*
 stocks, 454 *a*, 579 *b*
 stomach, 720 *b*
 stone, 8 *a*, 8 *b*, 718 *a*, 720 *b*, 779 *a*
 a little, 179 *b*, 720 *b*
 a small, 299 *a*
 costly, 8 *a*, 583 *b*
 cutter, 298 *a*
 pebble, 706 *b*
 quarry, 162 *b*, 165 *b*, 502 *b* to stone, 594 *b*,
 stony, 134 *b*, 215 *a*
 stool, 8 *b*, 384 *a*
 for the feet, 217 *a*
 stop, to, 35 *a*, 272 *b*, 579 *b*, 596 *b*, 637 *b*, 796 *b*
 up, to, 294 *b*
 store, 23 *a*, 687 *a*
 hidden, 476 *b*
 to, 74 *b*
 up, to, 701 *a*
 storehouse, 23 *a*, 66 *b*, 444 *a*, 448 *a*, 461 *b*, 489 *b*
 (of snow and hail), 10 *b*
 stork, 294 *b*
 storm, 246 *a*, 254 *a*, 592 *b*, 793 *a*, 807 *b*
 of rain, 254 *a*
 to be taken by, 136 *a*
 story, 361 *a*
 straight, 375 *b*, 567 *b*
 in, 720 *a*
 straight, to be, 23 *a*, 88 *a*, 375 *a*, 702 *a*, 784 *b*, 873 *a*
 on, to go, 88 *a*
 straighten, to, 706 *a*
 straightened, to be, 361 *b*, 613 *a*, 706 *a*, 719 *b*
 straightness, 375 *b*, 702 *b*
 of way, 470 *b*
 strain, to, 252 *b*
 strange, 242 *a*, 242 *b*
 to be, 551 *a*
 stranger, 169 *b*, 178 *a*, 242 *a*, 252 *b*, 551 *b*, 860 *b*
 to be, 242 *a*
 strangers, 652 *a*
 strangle, to, 65 *b*, 291 *b*, 293 *b*
 strangling, 465 *a*
 straw, 169 *b*, 521 *b*, 746 *a*, 856 *a*
 stream, 19 *b*, 71 *a*, 225 *b*, 327 *b*, 537 *a*, 543 *b*, 674 *b*, 802 *a*
 of water, a little, 470 *a*
 streams, 454 *a*, 675 *a*
 of milk, 243 *a*
 street, 266 *b*, 764 *b*, 812 *a*
 strength, 20 *a*, 21 *b*, 37 *b*, 38 *a*, 45 *a*, 60 *a*, 154 *a*, 253 *a*, 270 *b*, 275 *a*, 295 *a*, 331 *a*, 390 *a*, 444 *a*, 445 *a*, 561 *a*, 611 *b*, 616 *b*, 618 *b*, 648 *a*, 726 *b*, 718 *a*, 873 *b*
 to exert one's, 674 *b*
 strengthen, to, 42 *b*, 156 *a*, 269 *b*, 618 *b*
 oneself, to, 60 *a*
 stretch oneself out, to, 450 *a*
 out, to, 79 *a* 216 *b*, 321 *a*, 373 *a*, 449 *b*, 521 *b*, 545 *b*, 795 *b*, 826 *a*
 strew, to, 689 *a*, 776 *b*
 striated, 649 *b*
 stricken, 549 *a*
 stride, to, 694 *b*
 strife, 197 *b*, 450 *b*, 451 *a*, 451 *b*, 500 *b*, 501 *b*, 509 *b*, 738 *b*, 767 *b*, 856 *b*
 strike, to, 226 *b*, 462 *b*, 531 *a*, 532 *a*, 549 *a*, 566 *a*, 566 *b*, 593 *b*, 673 *a*, 685 *a*, 686 *a*, 780 *b*, 793 *b*, 834 *a*, 872 *a*, 873 *a*
 down, to, 719 *a*
 fire, to, 384 *a*
 on the mind, to, 685 *b*
 upon, to, 463 *a*, 665 *b*
 striking, 463 *b*, 471 *a*
 string (of a bow), 470 *b*
 stringed instrument, to play on, 531 *b*
 strings, 481 *a*
 of pearls, 303 *b*
 strings, to strike, 531 *b*
 strip, to, 278 *a*
 off, to, 165 *b*, 561 *b*, 563 *a*, 829 *b*
 off bark, to, 295 *a*, 310 *b*
 stripe, 256 *b*
 to, 507 *b*
 stripes, 454 *a*
 strive, to, 193 *b*, 561 *b*, 659 *a*, 759 *a*, 767 *a*
 often, to, 138 *a*
 upward, 9 *b*
 stroke, 227 *a*, 331 *a*, 507 *b*, 532 *a*
 to, 279 *b*, 463 *a*, 515 *a*, 800 *b*, 842 *b*
 the face, to, 32 *a*
 strokes, 454 *a*
 strong, 22 *a*, 37 *b*, 45 *a*, 58 *a*, 60 *a*, 63 *a*, 71 *a*, 87 *a*, 153 *b*, 270 *b*, 274 *b*, 279 *b*, 294 *b*, 616 *a*, 618 *b*, 647 *b*, 873 *a* one, 66 *b*
 to be, 18 *b*, 59 *b*, 60 *a*, 72 *a*, 74 *b*, 87 *a*, 156 *a*, 230 *b*, 265 *a*, 295 *a*, 435 *a*, 511 *a*, 697 *b*, 726 *b*, 805 *b*, 809 *a*, 812 *a*, 873 *b*
 to become, 282 *a*, 631 *a*
 to make, 60 *a*, 270 *a*, 516 *b*, 618 *b*, 873 *b*
 to show oneself, 156 *b*
 stronghold, 11 *a*, 135 *b*
 struck, to be, 774 *a*
 structure, 856 *a*, 863 *b*, 864 *b*
 stubborn, 6 *b*, 596 *a*, 747 *a*
 to be, 434 *a*, 686 *a*
 stubbornness, 850 *b*
 stud, 564 *b*
 studiously, 68 *a*
 study, 774 *a*
 to, 209 *b*
 of letters, 431 *a*
 stumble, to, 418 *b*
 stumbling, 532 *b*
 block, 473 *a*, 670 *a*
 stunned, 835 *a*
 to be, 223 *a*
 stupendous, 364 *b*
 dead, 459 *b*
 stupid, 195 *a*, 529 *a*
 to be, 324 *b*
 stupidified, to be, 223 *a*
 stupify, to, 38 *b*
 stupor, 518 *a*
 style, 304 *b*, 620 *a*
 Suah, 580 *b*
 subdue, to, 187 *b*, 197 *a*, 365 *b*, 383 *b*, 402 *a*, 410 *a*, 640 *b*, 758 *a*
 subdued, to be, 405 *a*
 subject, 126 *a*
 to, 383 *b*
 subjugate, to, 197 *a*
 sublime, 508 *b*, 751 *a*
 sublimity, 150 *b*
 submerged, to be, 848 *b*
 submission, 362 *b*
 submissive, to be, 713 *b*
 submit, to, 411 *a*
 oneself, to, 405 *a*
 subscription, 857 *b*
 subside, to, 810 *a*, 821 *b*, 848 *a*, 853 *b*
 substance, 21 *b*, 180 *a*, 220 *a*, 390 *a*, 769 *a*
 substitute, 578 *b*
 subtle, 277 *b*
 subtlety, 273 *b*
 suburb, 687 *b*
 subvert, to, 611 *a*
 succeed, to, 419 *a*, 709 *b*
 to let, 670 *a*
 success, 419 *a*
 successful, to be, 88 *a*, 710 *a*
 to make, 710 *a*
 Succoth, 585 *b*
 Succoth-benoth, 586 *a*
 succour, to, 374 *b*, 616 *a*
 such, 380 *a*
 a one, 677 *a*
 as, 401 *b*
 Suchathites, 786 *a*
 suck, to, 164 *b*, 352 *b*, 501 *b*, 502 *a*, 522 *b*, 541 *a*
 down, 434 *b*
 in, to, 795 *b*
 out, to, 502 *a*
 sucker, 127 *a*, 273 *a*, 343 *a*, 352 *b*
 suckle, to, 352 *b*, 612 *a*
 suckling, 164 *b*, 352 *b*, 611 *b*, 612 *a*
 sudden destruction, 121 *b*
 suddenly, 29 *a*, 695 *b*, 697 *b*, 757 *b*
 suffer, to, 568 *b*
 suffice, to, 499 *b*, 593 *b*
 sufficiency, 195 *b*
 sufficient, to be, 197 *a*
 what is, 451 *a*
 suffocate, to, 291 *b*
 suitable, 79 *b*, 216 *a*, 809 *b*
 Sukkiim, 586 *a*
 sullen, 595 *a*
 sulphur, 178 *a*
 sum, 737 *b*
 summer, 731 *a*, 731 *b*
 to pass the, 729 *b*
 summit, 58 *b*, 155 *a*, 317 *a*, 501 *a*, 744 *b*
 summon, to, 355 *b*, 836 *b*
 sun, 23 *b*, 286 *b*, 306 *b*, 838 *b*
 sunburnt places, 309 *a*
 sunk, to be, 705 *b*
 down, places, 848 *b*
 sunny, 707 *a*
 to be, 703 *b*, 708 *b*
 sun-rise, 453 *b*, 462 *a*
 sunshine, to be in the, 347 *b*
 superfluity, 595 *b*
 superior, to be, 377 *a*
 supplant, to, 649 *a*
 supplicate, to, 663 *a*, 676 *b*, 677 *a*
 supplication, 291 *a*
 861 *a*, 871 *b*
 to make, 293 *a*
 support, 81 *a*, 85 *a*, 87 *a*, 519 *a*, 575 *a*, 777 *b*
 to, 58 *b*, 592 *a*, 591 *a*, 867 *a*
 oneself, to, 353 *a*
 supported, to be, 591 *a*
 suppose, to, 61 *a*, 676 *b*
 supreme, 632 *b*
 judges, 15 *a*
 Sur, 582 *b*
 sure, 731 *a*
 to be, 59 *a*, 387 *b*
 surely, 42 *a*, 44 *a*, 229 *a*
 surety, 59 *b*, 652 *b*, 871 *a*
 to become, 650 *b*
 surface, 679 *b*
 of the altar, 157 *a*
 on the, 682 *a*
 surpass, to, 639 *b*
 surpassing, 112 *a*
 surround, to, 18 *b*, 27 *a*, 40 *a*, 72 *a*, 160 *b*, 262 *b*, 266 *a*, 275 *b*, 299 *b*, 320 *b*, 414 *a*, 420 *b*, 566 *b*, 576 *b*, 580 *a*, 610 *a*, 621 *a*, 729 *a*
 survivor, 795 *a*, 800 *a*
 Susa, 813 *a*
 Susseans, 813 *a*
 Susi, 581 *b*
 suspend, to, 587 *b*, 864 *b*, 865 *a*
 sustain, to, 58 *b*, 83 *b*, 386 *b*, 536 *b*, 590 *b*
 sustenance, 273 *b*, 463 *b*
 swaddle, to, 314 *b*
 swaddling band, 314 *b*
 swallow, 207 *a*, 581 *a*, 585 *a*
 to, 123 *a*, 174 *a*, 434 *b*, 664 *b*
 swarm, 608 *a*
 swear, to, 48 *a*, 802 *a*
 to cause any one to, 48 *a*
 sweat, 250 *a*, 344 *b*
 sweep, to, 181 *a*, 583 *a*
 away, to, 180 *b*, 181 *a*, 580 *b*, 583 *a*, 591 *b*
 sweepings, 580 *b*, 583 *a*
 sweet, to be, 502 *a*, 521 *b*, 522 *b*, 651 *a*, 651 *b*
 odours, 548 *b*
 what is, 501 *b*
 sweetness, 481 *a*, 522 *b*
 swell, to, 232 *b*, 700 *a*
 up, to, 129 *b*, 134 *a*, 289 *a*, 645 *a*
 swelling, 14 *b*, 238 *b*, 339 *a*, 700 *a*
 swift, 732 *a*
 course, 357 *a*
 to be, 361 *b*, 733 *a*

swiftly, 732 *a*
to be borne, 540 *a*
swim, to, 787 *b*
to cause to, 705 *b*
swine, 269 *b*
swing, to, 200 *a*
swinging, something,
199 *a*
swollen, to be, 217 *a*
up, to be, 129 *b*
sword, 302 *a*, 472 *b*
swords, drawn, 697 *b*
sycamore, 848 *a*
Syene, 581 *a*
Syria, 80 *a*
Syrian, 80 *b*, 718 *b*
Syrians, 80 *a*
Syrinx, 610 *a*
T
Taanath Shiloh, 855 *a*
Tabaoth, 318 *a*
Tabareni, 858 *a*
Tabbath, 318 *a*
Tabel, Tabeel, 317 *a*
Taberah, 856 *a*
tabernacle, 17 *a*, 517 *a*
table, 433 *a*, 827 *b*
tablet, 171 *b*, 433 *a*
Tabor, 855 *b*
summits of, 26 *b*
Tabrimmon, 318 *a*
tache, 744 *b*
Tachmonite, 860 *b*
Tadmor, 856 *b*
Tahan, 861 *a*
Tahash, 862 *a*
Tahashes, 861 *a*
Tahpenes, 861 *a*
Tahrea, 861 *b*
tail, 248 *b*
take, to, 30 *a*, 67 *a*, 273 *a*,
314 *a*, 370 *a*, 438 *b*,
441 *a*, 568 *b*, 721 *a*,
721 *b*
a pledge, to, 257 *a*
a stand, to, 360 *a*
a wife, to, 130 *a*
away, to, 30 *b*, 67 *a*,
74 *a*, 123 *b*, 133 *a*,
176 *a*, 180 *b*, 241 *b*,
283 *a*, 355 *b*, 460 *a*,
552 *b*, 553 *b*, 563 *a*,
592 *b*, 603 *a*, 663 *b*,
692 *b*, 800 *a*, 804 *a*
care of, to, 137 *a*
counsel, to, 357 *a*
heed, to, 872 *b*
hold of, to, 30 *a*, 314 *a*
in, to, 386 *b*
out, to, 30 *b*, 199 *b*,
360 *a*
out of the way, to,
67 *a*, 679 *a*
possession of, to, 370 *a*
the care of, to, 210 *a*
up, to, 546 *b*, 554 *a*,
567 *b*, 631 *b*, 640 *a*
aken, 24 *b*
to be, 872 *b*
away, 663 *a*

taken away, to be, 166 *a*,
166 *b*, 215 *b*, 593 *a*
by storm, to be, 136 *a*
for, to be, 311 *a*
taking, 503 *b*
away, 241 *b*, 678 *a*
knowledge of, 223 *b*
talent, 396 *a*
talk idly, to, 112 *a*
in one's dreams, to,
220 *b*
triflingly, to, 103 *a*
talkative, 21 *a*
talking, 62 *a*
tallness, 450 *b*, 728 *b*,
855 *a*
Talmal, 865 *b*
Talmom, 322 *b*
Tamar, 868 *a*
tamarisk, 86 *a*
tame, 50 *b*
to, 410 *a*
to be, 54 *a*
Tammuz, 866 *a*
Tannach, 870 *b*
Tannhumoth, 869 *a*
Tanis, 714 *b*
tapestry, 846 *b*
Taphath, 324 *b*
Tappuah, 871 *b*
Tara, 874 *b*
Taralah, 873 *b*
Tarea, 855 *a*
Tarpelites, 325 *b*
tarry, to, 32 *b*, 79 *b*, 164 *a*,
164 *b*, 346 *b*, 434 *a*
Tarshish, 875 *a*
Tartak, 875 *b*
Tartan, 875 *b*
task, 300 *b*, 864 *b*
taste, 323 *b*
to, 43 *b*, 323 *a*
tasted, to give to be,
292 *a*
Tatnai, 876 *b*
taught, to be, 240 *a*
one, 865 *b*
tawiness, 370 *a*
tawny, 796 *b*
to be, 796 *a*
taxation, 655 *a*
teach, to, 54 *a*, 114 *a*,
240 *a*, 335 *a*, 354 *b*,
366 *b*, 439 *b*, 573 *a*
to go to, 756 *b*
teaching, 23 *b*, 459 *b*,
834 *a*. teacher, 2 *a*
team, 77 *b*
tear, *a*, 204 *a*
tear, to, 745 *a*, 803 *b*,
841 *b*, 865 *a*
in pieces, to, 134 *a*,
136 *a*, 325 *b*, 685 *a*,
694 *b*
off, to, 863 *b*
up, to, 574 *a*
tearing in pieces, 583 *a*
teat, 805 *b*
Tebah, 317 *b*
Tebalah, 317 *b*
teeth, 480 *a*, 522 *a*

Tehinnah, 861 *a*
Tekoa, 873 *a*
Telabib, 864 *b*
Telah, 865 *a*
Telassar, 865 *a*
Telcm, 322 *a*
Tel-harsa, 864 *b*
tell, to, 529 *b*, 530 *a*,
836 *b*
Tel-mela, 864 *b*
Tema, 863 *a*
Teman, 863 *a*
tempest, 246 *a*, 582 *a*,
805 *b*, 807 *b*
temple, 115 *b*, 116 *a*,
222 *b*, 517 *a*, 780 *a*
temptation, 489 *a*
ten, 325 *a*, 659 *a*
tenacity, 204 *b*
tend, to, 773 *a*
to any thing, to, 46 *a*
tender, 768 *a*
to be, 71 *a*, 368 *b*, 769 *a*
grass, 210 *a*
herb, 210 *a*, 211 *a*
tendon, 168 *b*
tendrils, 796 *b*
tendrils, 546 *b*, 795 *a*
tenons, 331 *a*
tent, 17 *a*, 96 *a*, 116 *a*,
517 *a*, 720 *b*
to move one's, 16 *b*
to pitch, 16 *b*
tenth, 659 *a*
terebinth, 47 *b*, 48 *b*
Teresh, 875 *a*
terrace, 95 *b*
terrible, 38 *b*, 41 *b*, 364 *b*,
656 *b*
terrified, to be, 104 *b*,
121 *a*
terrify, to, 104 *b*, 121 *a*,
133 *b*, 195 *a*, 303 *a*,
364 *b*, 656 *b*, 671 *b*,
757 *a*
terrifying, 654 *a*
territory, 153 *b*
terror, 38 *b*, 57 *b*, 105 *a*,
121 *b*, 133 *b*, 183 *b*,
242 *a*, 246 *a*, 260 *a*,
280 *a*, 303 *a*, 314 *a*,
316 *b*, 364 *b*, 466 *b*,
497 *a*, 671 *b*, 767 *a*,
782 *b*, 803 *b*, 866 *a*,
872 *a*
to strike with, 104 *b*
tessellate, to, 779 *a*
tessellated pavement,
779 *a*
stuff, 876 *a*
testicle, 85 *b*
testimony, 607 *a*, 608 *a*,
785 *a*
Thahath, 862 *b*
Thamah, 866 *b*
thanksgiving, 454 *a*,
830 *b*, 858 *a*
Timpacus, 683 *a*, 872 *a*
that, 88 *a*, 89 *a*, 196 *a*,
196 *b*, 219 *b*, 391 *a*,
391 *a*, 424 *b*, 601 *a*

that thing, 832 *a*
time, 394 *a*, 851 *a*
which, 196 *b*
the, 211 *b*, 220 *b*
Thebez, 856 *a*
theft, 176 *a*
them, 376 *a*
themselves, 229 *a*
then, 13 *a*, 25 *a*, 26 *a*,
33 *a*, 89 *b*, 239 *b*,
341 *a*, 403 *a*, 832 *a*
now, 70 *b*
thence, 832 *a*
Theophilus, 48 *a*
there, 25 *a*, 384 *b*, 832 *a*,
866 *a*
is, 41 *b*
therefore, 25 *a*, 40 *a*, 235 *a*,
403 *a*, 403 *b*, 431 *b*
therein, 832 *a*
thereupon, 26 *a*
these, 46 *a*, 48 *b*, 51 *b*,
52 *b*, 53 *b*
they, 63 *b*, 227 *a*, 228 *b*,
229 *a*
joined together, 345 *a*
together, 345 *a*
thick, to be, 48 *a*, 52 *b*
clouds, 656 *a*
darkness, 632 *a*
wood, 310 *a*
thicket, 577 *b*, 585 *b*,
598 *a*
of trees, 358 *a*
thickets, 264 *a*
thickness, 601 *a*
thief, 176 *a*
thigh, 368 *b*, 369 *a*
thin, 205 *b*, 779 *b*, 780 *a*
to be, 698 *b*
to make, 312 *a*, 763 *b*
plates, 781 *a*
thing, 62 *a*, 187 *b*, 475 *b*,
643 *b*, 700 *a*
done, 187 *b*
itself, 180 *a*
things formed, 362 *a*
sown, 253 *b*
think, to, 61 *a*, 202 *a*,
311 *a*, 661 *a*, 676 *b*
on, to, 137 *a*
upon, to, 789 *a*
thinness, 205 *b*
third, 828 *b*, 831 *b*, 865 *a*
part, 828 *b*
rank, 865 *b*
thirst, 711 *b*, 712 *a*,
864 *b*
to, 426 *b*, 432 *b*
to burn with, 431 *a*
thirsty, 711 *b*
to be, 711 *b*
(region), 712 *a*
thirty, 421 *a*, 831 *b*,
865 *b*
this, 183 *a*, 198 *a*, 199 *a*,
204 *b*, 211 *a*, 221 *a*,
224 *a*, 237 *a*, 238 *b*
same, 92 *a*
thither, 832 *a*
thong, 168 *b*

thorn, 262 *b*, 264 *a*
271 *a*, 588 *b*, 713 *b*
729 *b*, 820 *b*, 834 *b*
bush, 264 *a*, 591 *b*
thorus, 585 *b*, 789 *a*,
820 *b*
a place of, 555 *a*
thorny plant, 734 *a*
those, 63 *b*, 227 *a*, 228 *b*,
229 *a*
thou, 66 *c*, 92 *a*, 94 *b*,
95 *a*
though, 56 *b*
thought, 215 *b*, 231 *b*,
362 *a*, 661 *a*, 772 *b*,
774 *a*, 787 *b*
thoughts, 92 *b*, 795 *b*
thousand, 54 *a*, 54 *b*
thread, 26 *a*, 35 *a*, 102 *b*,
168 *b*, 264 *b*, 697 *b*
threads, 489 *b*
(slender), 729 *b*
threaten, to, 757 *a*
three, 150 *a*, 831 *b*, 865 *b*
threefold, 831 *b*
thresh, 156 *b*, 194 *b*, 198 *a*
threshing, 450 *b*
floor, 15 *a*
time, 198 *a*
wain, 145 *a*, 304 *a*,
459 *b*
threshold, 499 *a*, 592 *b*,
598 *a*
thrice, 831 *b*
throat, 178 *b*, 179 *a*,
440 *a*
throne, 415 *b*
a royal, 407 *a*
through, 720 *b*
through, 455 *a*
throw, to, 320 *b*, 325 *a*,
332 *b*, 557 *a*, 769 *b*,
770 *a*, 776 *b*, 826 *b*,
829 *a*, 834 *a*
down, to, 195 *a*, 449 *a*
headlong, to, 368 *a*
oneself down, to, 443 *a*
stones, to, 733 *b*
throwing down, 450 *b*
thrum, 199 *b*
thrust, to, 177 *a*, 181 *b*,
195 *a*, 195 *b*, 217 *a*,
324 *b*, 534 *b*, 719 *a*,
837 *a*, 873 *b*
any one from a place,
to, 105 *a*
away, to, 161 *a*, 217 *a*,
766 *b*
down, to, 217 *a*
forth, to, 534 *b*
in, to, 633 *b*
out, to, 192 *a*, 324 *b*,
719 *a*
through, to, 206 *a*
thrusting down, 195 *a*
thumb, 105 *b*
Thummim, 866 *a*
thunder, 157 *b*
thus, 378 *a*, 401 *a*, 402 *b*,
404 *b*, 409 *b*
thyself, thou, 560 *a*

- tiara, 317 *a*, 665 *a*, 713 *b*
 Tibhath, 317 *b*
 Tibni, 856 *a*
 Tidal, 857 *a*
 tidings, 833 *b*
 tie, to, 382 *b*, 412 *a*,
 782 *b*
 fast, to, 252 *a*, 269 *b*
 firmly, to, 382 *b*
 up, to, 647 *b*
 tied together, 253 *b*
 up, 794 *a*
 tighten a cord, to, 257 *a*
 Tiglath-pileser, 856 *b*
 Tikvah, 873 *a*
 Tikvath, 872 *b*
 till now, 609 *a*
 tilled, to be, 598 *b*
 Tilon, 863 *a*
 timbrel, 871 *a*
 time, 25 *a*, 71 *b*, 247 *b*,
 248 *a*, 341 *a*, 342 *a*,
 609 *a*, 661 *b*
 of life, 279 *a*
 of the pruning of the
 vines, 247 *a*
 times, 486 *a*
 appointed, 247 *b*
 timid, 314 *b*, 454 *b*
 to be, 384 *b*, 671 *b*
 timidity, 510 *a*
 Timnah, 867 *b*
 Timnath-heres, 868 *a*
 tin, 103 *a*
 tinge, to, 700 *b*
 tingle, to, 710 *a*
 tinkling, 711 *b*
 instrument, 711 *b*
 tip, of the ear, 869 *a*
 Tiras, 863 *b*
 Tirathites, 875 *a*
 tired, one who is, 329 *b*
 Tirhakah, 874 *a*
 Tirhanah, 874 *b*
 Tiria, 863 *b*
 tiring labour, 859 *b*
 Tirzah, 875 *a*
 Tishbite, 875 *b*
 tithes, 498 *a*
 to give, 659 *b*
 to, 46 *a*, 97 *b*, 422 *a*,
 425 *a*, 606 *a*
 to-day, 341 *a*
 to-morrow, 137 *b*, 465 *b*
 Toah, 858 *b*
 Tob, 319 *b*
 Tob-Adonijah, 319 *b*
 Tobiah, Tobijah, 320 *a*
 Tochen, 864 *b*
 toe, 74 *a*
 the great, 105 *b*
 Togarmah, 856 *b*
 together, 28 *b*, 261 *a*,
 345 *a*, 635 *b*
 with, 46 *b*
 toil, 329 *a*, 864 *b*
 to, 73 *b*, 639 *a*
 toils, 855 *a*
 toilsomely, to labour,
 384 *a*
 Tolad, 859 *a*
 Tolad, 859 *a*
 tongs, a pair of, 479 *b*
 tongue, 442 *b*, 443 *b*
 too light, 294 *b*
 much, 344 *a*
 tool, 399 *b*
 top, 58 *b*, 501 *a*, 501 *b*
 (of the head), 724 *b*
 topaz, 672 *b*, 875 *b*
 tope, to, 576 *a*
 Tophel, 871 *b*
 torch, 129 *b*, 441 *a*
 tormentor, 859 *a*
 torn away, to be, 363 *a*,
 574 *b*
 from, to be, 566 *a*
 in pieces, that which
 is, 325 *b*
 off, to be, 363 *a*
 pieces, 745 *a*
 torpid, to be, 236 *b*,
 668 *a*
 torrent, 543 *b*
 tortuous, 649 *b*
 things, 496 *b*
 tossed, to be, 592 *a*
 tossings, 534 *b*
 totality, 396 *a*, 400 *a*
 totter, to, 418 *b*, 455 *b*,
 491 *b*
 tottering, 455 *b*
 Tou, 870 *a*
 touch, to, 460 *a*, 521 *a*,
 531 *b*, 550 *a*
 towards, 46 *a*, 422 *a*,
 425 *a*, 456 *b*, 530 *b*,
 550 *b*, 678 *b*
 tower, 447 *b*, 580 *a*,
 719 *a*
 a mural, 682 *a*
 of Edar, tower of the
 flock, 447 *b*
 town, 503 *b*, 624 *b*,
 743 *b*
 track, 96 *b*, 491 *b*
 tract, of land, 257 *b*,
 822 *b*
 traffic, 489 *a*, 583 *b*,
 618 *a*, 769 *a*
 train, 802 *a*, 810 *b*
 to, 439 *b*
 up, to, 292 *a*
 trample, to, 198 *b*, 207 *b*,
 209 *a*, 216 *b*, 339 *a*,
 677 *a*
 down, to, 130 *a*, 777 *b*
 on, to, 108 *a*, 194 *b*
 under feet, to, 383 *b*
 with the feet, to, 382 *b*
 trampling, 572 *a*
 tranquil, 799 *a*, 824 *a*
 to be, 799 *a*
 to make, 847 *b*
 tranquillity, 511 *a*, 818 *a*,
 825 *a*, 828 *a*
 transcribe, 663 *b*
 transfer, to, 663 *b*, 840 *a*
 transferred, to be, 576 *b*,
 663 *a*
 transfix, to, 140 *a*, 550 *a*,
 779 *a*
 transform, 839 *b*
 transgress, to, 282 *b*,
 695 *a*, 805 *a*, 839 *b*
 transgression, 695 *a*
 transition, 600 *b*
 translate, to, 757 *a*,
 873 *b*
 translated, 874 *a*
 transparency, 429 *b*
 transparent, to be, 238 *b*
 trap, 478 *b*
 trappings, 608 *a*
 travel, to, 859 *b*
 about, to, 583 *b*
 traveller, 78 *a*, 225 *b*
 treacheries, 102 *a*
 treacherous, 102 *a*
 treacherously, to act,
 194 *a*
 treachery, 494 *a*
 tread, 130 *a*
 to, 11 *a*, 207 *b*, 209 *a*,
 382 *b*, 756 *a*, 758 *a*,
 771 *a*, 777 *b*
 a threshing floor, 208 *a*
 down, 147 *b*, 216 *b*,
 339 *a*, 645 *a*, 758 *a*
 with the feet, 108 *a*,
 383 *b*
 treading, 572 *a*
 down, a, 510 *b*, 855 *b*
 treasure, 23 *a*, 295 *a*
 hidden, 467 *b*
 up, to, 74 *b*
 treasurer, 165 *a*
 treasures, 176 *b*, 471 *b*
 treasuries, 176 *b*
 treasury, 23 *a*, 343 *b*
 treat shamefully, to,
 400 *b*
 tree, 38 *a*, 38 *b*, 48 *b*,
 646 *a*, 856 *b*
 trellis, 653 *b*
 tremble, to, 104 *b*, 169 *a*,
 241 *b*, 265 *a*, 302 *b*,
 303 *a*, 364 *a*, 366 *b*,
 369 *a*, 574 *b*, 656 *b*,
 671 *a*, 756 *a*, 758 *b*,
 773 *a*, 774 *a*
 to make, 246 *a*
 trembling, 246 *a*, 275 *b*,
 280 *a*, 303 *a*, 677 *b*,
 756 *a*, 773 *a*, 774 *b*
 to cause, 656 *b*
 tremulous sound, to give
 forth, 406 *a*
 sound, to make, 771 *b*
 trepidation, to be in,
 104 *b*
 trespass, 695 *a*
 one who brings a sa-
 crifice for, 86 *b*
 trial, 111 *b*
 trials, 489 *a*
 triangle, 828 *b*
 tribe, 467 *a*, 519 *b*,
 801 *a*
 a man of the same,
 27 *b*
 or people, one of the
 same, 30 *a*
 tribunal, 197 *b*, 47 *a*,
 415 *b*
 tribute, 121 *b*, 450 *a*,
 472 *a*, 487 *a*, 488 *a*,
 512 *b*
 triens, 828 *b*
 trier (of metals), 110 *b*
 trifles, 102 *b*
 trim, to, 347 *a*
 trip along, to, 324 *b*
 tristata, 828 *b*
 triumphal song, 247 *a*
 trodden, 572 *a*
 a place which is, 451 *b*
 troop, 10 *a*, 158 *a*, 274 *b*,
 635 *b*
 trophy, 332 *a*
 trouble, 241 *b*, 250 *a*,
 325 *a*, 639 *a*
 to, 121 *a*, 121 *b*, 241 *b*
 troubled, to be, 191 *a*,
 384 *b*, 626 *a*
 in mind, 109 *b*
 troublesome, to be, 381 *a*
 troubling, 437 *a*
 trough, 11 *a*, 759 *a*
 true, 63 *a*, 361 *a*
 to be, 387 *a*
 truly, 76, 596, 1446, 174 *a*,
 702 *a*
 trumpet, 298 *b*, 299 *a*,
 811 *b*
 to, 299 *b*
 to blow a, 299 *b*
 signal, 339 *b*
 trunk, 1666, 171 *a*, 501 *a*,
 650 *a*
 trust, 294 *b*
 to, 59 *a*, 766 *b*
 in, to, 294 *a*
 trustworthy, 361 *a*
 to be, 59 *a*
 trusty, 59 *b*
 truth, 59 *b*, 63 *a*, 562 *b*,
 747 *a*
 try, to, 111 *a*, 111 *b*,
 552 *b*
 to get, to, 138 *a*
 Tubalcain, 858 *a*
 tube, 71 *a*, 459 *a*
 tubes, 714 *a*
 tumble, 230 *b*
 tumid, to be, 217 *a*, 645 *a*
 tumour, 645 *b*
 tumours of the anus,
 321 *a*
 tumult, 756 *a*, 774 *b*,
 775 *b*, 798 *a*, 853 *a*,
 869 *a*, 874 *a*, 875 *b*
 to make a, 757 *b*
 tumultuous, to be, 369 *a*
 tunic, 420 *a*, 493 *b*, 672 *b*
 turban, 317 *a*, 665 *a*
 turbid, to be, 3846, 7246
 turn, 860 *a*
 to, 4 *b*, 18 *b*, 716, 230 *a*,
 265 *a*, 546 *a*, 576 *a*,
 678 *b*, 679 *a*, 747 *a*,
 820 *a*
 about, to, 46, 186, 576 *b*,
 807 *b*
 turn aside, to, 19 *a*,
 242 *a*, 582 *a*, 612 *a*,
 785 *b*, 788 *a*
 aside from the way,
 to, 163 *b*
 aside to lodge, to, 19 *a*
 away, to, 4326, 546 *a*,
 611 *b*
 back, to, 230 *a*, 610 *a*,
 857 *b*
 from the way, to, 242 *a*
 itself, to, 678 *b*
 oneself, to, 701 *a*
 over to, 18 *b*
 round, to, 265 *a*
 the mind to anything,
 to, 113 *b*
 the mind to some-
 thing, to, 334 *b*
 to, to, 809 *a*
 to the left, to, 790 *b*
 to the right, to, 59 *a*
 turned, to be, 355 *b*,
 576 *b*
 something, 305 *a*
 work, 505 *a*
 turning, 108 *a*, 172 *a*
 away, 515 *a*
 turnings, 18 *b*
 turtle-dove, 860 *a*, 873 *b*
 tutelage, 59 *b*
 twelve, 841 *a*
 twentieth, 659 *b*
 twenty, 377 *a*, 659 *a*
 twig, 177 *b*, 466 *b*
 twigs, 246 *a*, 738 *b*
 twilight, 571 *a*
 twin, 854 *b*
 twine, to, 259 *a*, 712 *b*,
 851 *a*
 twins, 859 *a*, 866 *a*
 twist, 611 *a*
 to, 154 *b*, 209 *a*, 257 *a*,
 259 *a*, 320 *a*, 604 *b*,
 649 *b*, 650 *b*, 726 *b*,
 813 *b*, 851 *a*
 threads, to, 144 *b*
 together, to, 154 *b*,
 159 *a*
 twisted, 230 *b*, 273 *b*
 to be, 265 *a*, 697 *b*
 in folds, 433 *b*
 work, 159 *a*
 twisting, 454 *a*
 twitter, to, 717 *a*, 717 *b*,
 two, 96 *a*, 840 *b*, 953 *a*,
 874 *b*
 edges, 673 *b*
 persons, 69 *b*
 they, 841 *a*
 two-fold, 519 *a*
 tyranny, 690 *a*
 tyrant, 154 *a*, 535 *a*
 Tyre, 706 *a*
 U.
 Ucal, 43 *b*
 Ulai, 20 *b*
 Ulam, 20 *b*
 ulcer, 814 *a*
 Ulla, 630 *b*

- Ummah**, 638
unalloyed, 518 *a*
unbridled, to let go, 690 *b*
uncircumcised, 655 *a*
unclean, 151 *b*, 322 *b*, 665 *b*
 to become, 322 *b*
 bird, 192 *b*, 870 *a*
uncleanness, 192 *a*, 534 *b*, 548 *a*
unclose, to, 853 *b*, 872 *a*
uncover, to, 170 *b*, 653 *a*, 655 *b*
under, 860 *b*, 862 *a*
undermine, to, 729 *b*
understand, to, 113 *b*, 114 *a*, 335 *b*, 836 *a*
understanding, 115 *a*, 205 *a*, 311 *b*, 485 *b*, 789 *b*, 790 *a*, 855 *b*
 to have, 114 *a*
undertake, 684 *b*
undeservedly, 292 *b*
unexpectedly, 697 *b*
unfold, to, 546 *a*
unfortunate, 3 *b*, 772 *b*
 the, 281 *a*
 to be, 3 *b*, 281 *a*
ungodly, 611 *b*
unhappy, 380 *b*, 772 *b*
unheard of, 242 *b*, 263 *a*, 551 *b*
unholy, 278 *a*
union, 345 *a*, 346 *b*
unite, to, 28 *a*
united, 29 *a*
 together, to be, 345 *a*
unitedly, 28 *b*
unlawful, 242 *b*
unless, 20 *a*, 57 *a*, 394 *b*, 431 *b*, 434 *a*
 that, 124 *b*, 241 *b*
unmixed, 318 *a*
Unni, 643 *b*
unprofitableness, 122 *b*
unpunished, to leave, 565 *a*
unrighteous, 781 *b*
unrighteousness, 781 *b*
unsalted, 871 *b*
unséarchable, to be, 640 *a*
unseasoned, 871 *b*
unshaken, to be, 58 *b*
unshod, 346 *b*, 810 *b*
until, 424 *b*, 606 *b*
 failure, 122 *a*
 not, 124 *b*
 when? 63 *a*
unto, 97 *b*, 422 *a*, 550 *b*
 between, 115 *a*
unwilling, 445 *a*
 to be, 4 *a*, 445 *a*
upbraid, to, 348 *a*
Uphaz, 22 *a*
uphold, to, 590 *b*, 592 *a*
upon, 97 *b*, 494 *b*, 626 *b*, 630 *a*, 682 *a*
upper, 632 *a*
upper chamber, 632 *b*
 room, 495 *a*
upright, 90 *b*, 319 *a*, 375 *b*, 402 *b*, 728 *b*, 865 *b*, 867 *a*
 to be, 364 *a*, 702 *b*, 867 *b*
 columns, 868 *b*
uprightly, to act, 867 *b*
uprightness, 62 *b*, 275 *a*, 372 *b*, 375 *b*, 376 *a*, 470 *b*
upwards, 494 *b*
Ur, 24 *a*
urethra, 845 *a*
urge, to, 23 *a*, 54 *b*, 65 *a*, 162 *a*, 195 *b*, 299 *a*, 533 *b*, 685 *a*, 706 *a*, 758 *b*
 on, to, 536 *a*, 544 *b*
 oneself, to, 23 *a*
urgent, to be, 270 *a*, 691 *b*
urgently, 450 *b*
 to do, 822 *a*
Uri, 24 *a*
Uriah, 24 *b*
Uriel, 24 *b*
Urijah, 24 *b*
urine, 818 *b*
Ursa Major, 659 *b*
useful, to be, 356 *a*
useless, 122 *b*
usury, 506 *b*, 513 *b*, 570 *b*, 873 *b*
 to lend on, 570 *b*
utensil, 26 *b*, 399 *b*
Uthai, 616 *a*
utmost, 731 *b*
utter, to, 573 *a*, 594 *a*, 668 *b*
 a voice, to, 836 *b*
 any thing rashly, to, 350 *a*
 words, to, 696 *b*
uxorious, 92 *a*
Uz, 614 *b*
Uzai, 19 *b*
Uzal, 19 *b*
Uzza, 616 *b*
Uzzen-Shera, 26 *b*
Uzzi, 618 *b*
Uzziah, 619 *a*
Uzziel, 618 *b*
V.
vacant, to be, 112 *b*, 565 *a*
vacillate, to, 540 *a*
vacuity, 38 *b*
vagrant, 225 *b*
vail, 489 *a*, 493 *b*, 690 *a*, 712 *a*, 714 *b*, 734 *a*
vain, 50 *a*, 51 *b*, 768 *a*
 in, 857 *a*
 to be, 112 *b*
vainglorious, to be, 672 *a*
Vajezatha, 236 *b*
vale, 171 *a*
valid, 41 *b*, 361 *a*
valley, 71 *a*, 136 *a*, 168 *a*, 486 *a*, 543 *b*, 640 *b*
valley of vision, 167 *b*
vallics, 151 *a*
valour, 40 *a*, 275 *a*
value, 654 *b*
 highly, to, 159 *b*
Vaniah, 236 *b*
vanish, to, 67 *b*, 225 *a*, 476 *b*
vanity, 21 *a*, 51 *b*, 214 *b*, 807 *b*, 849 *a*, 857 *a*
 of words, 21 *b*
vanquish, to, 285 *a*
vapour, 11 *b*, 214 *b*, 569 *b*, 731 *a*
variegate, to, 780 *b*
variegated, 780 *b*
 to be, 258 *b*
 garments, 140 *a*
 spots, 259 *b*
Vashni, 236 *b*
Vashti, 236 *b*
vast, 753 *a*
vat of the wine-press, 362 *a*
vault, 152 *a*
 to, 720 *b*
vaulted house, 152 *a*
 work, 10 *b*
vectura, 768 *a*
vegetables, 255 *a*
vehemence, 382 *a*
vehement, 616 *a*, 828 *b*
 to be, 511 *a*
vehicle, 769 *a*
veil, 368 *a*, 433 *b*
 to, 295 *b*
veiling over, 866 *b*
vein (of silver), 458 *b*
venerable, 364 *b*
vengeance, to take, 565 *b*
venture, to, 552 *b*
verdant, to be, 3 *a*, 564 *a*
verdure, 3 *a*, 369 *b*
verge towards any place, to, 46 *a*
verily, 59 *b*
versicoloured, 780 *b*
vertebrae of the neck, 499 *a*
vertigo, 803 *a*
very, 270 *b*, 376 *b*, 377 *b*, 444 *a*, 784 *b*
 great, 376 *b*
vessel, 399 *b*, 445 *a*, 462 *b*, 736 *a*
vessels, 529 *a*
vestibule, 20 *b*
vestry, 480 *a*
vex, to, 570 *b*, 633 *a*, 720 *a*
 any one, to, 409 *b*
vexation, 409 *b*, 639 *a*, 648 *b*, 858 *c*, 864 *a*, 870 *b*
vexer, 859 *a*
vibrate, to, 771 *b*, 865 *a*
vicissitudes, 78 *b*, 662 *a*
victim, 238 *a*, 260 *a*
victory, 154 *a*, 373 *a*, 477 *a*, 876 *a*
view, 269 *a*
 to, 749 *a*, 783 *b*
vigorous, 273 *a*, 283 *a*
vigour, 435 *b*, 442 *b*
vile, 147 *b*, 551 *b*, 845 *b*
 to be, 246 *a*
 to account, 529 *a*
vileness, 122 *b*
village, 300 *a*, 411 *b*, 503 *b*
villager, 689 *a*
villages, 689 *a*
vindicated from wrongs, to be, 702 *b*
vine, 177 *b*
vine-branch, 247 *a*
vine-dresser, 415 *a*
vinegar, 288 *b*
vineyard, 414 *b*, 806 *b*
vintage, 133 *b*
violation, 595 *a*
violence, 253 *b*, 270 *b*, 288 *a*, 497 *a*, 498 *a*, 660 *b*, 692 *a*, 805 *b*, 809 *a*, 863 *b*
violent, 654 *a*, 806 *a*
 heat, 246 *b*
 man, 286 *b*
 shower, 253 *b*
violently, to act, 241 *a*, 288 *b*, 660 *a*
 to treat, 288 *a*
vipér, 72 *a*, 697 *b*, 717 *a*
virgin, 149 *a*
virginity, 149 *b*
 tokens of, 149 *b*
virtue, 275 *a*, 703 *a*
virtuous, 702 *a*
virulent, 42 *b*
vision, 268 *b*, 269 *a*, 273 *b*, 463 *b*, 506 *a*, 750 *b*
visit, to, 686 *a*
vital moisture, 442 *b*
 power, 274 *b*
 principle, 760 *a*
vitiligo alba, 105 *b*
viziers, 2 *a*, 216 *a*
vociferate, to, 762 *b*
voice, 727 *a*, 732 *a*
 of God, 524 *b*
void, 124 *a*
 to make, 124 *a*, 537 *b*, 692 *b*, 808 *b*
 of heart, to be, 428 *a*
 of strength, to be, 666 *a*
 space, 496 *b*
voidness, 104 *a*
volume, 448 *a*
voluntary, 535 *a*
vomit, 720 *a*, 731 *a*
 to, 593 *b*
 up, to, 726 *b*
Vophsi, 236 *b*
vow, 536 *a*
 to, 535 *b*
 of abstinence, 68 *b*
 of God, 82 *b*
vulture, 366 *b*, 197 *a*, 766 *a*
W.
wafer, 780 *b*
wag, to, 538 *a*
wage war, to, 456 *a*
wages, 11 *a*, 44 *a*, 50 *c*, 649 *b*, 684 *b*, 685 *a*, 790 *b*
wagon, 605 *b*
wail, to, 349 *b*, 536 *b*, 592 *b*
wailing, 490 *b*, 536 *b*, 771 *b*
wain, 659 *b*
wait, to, 265 *a*, 276 *b*, 346 *a*, 421 *a*, 784 *a*
 to lie in, 812 *b*, 847 *a*
 upon, to, 217 *a*, 851 *b*
waiting, 345 *b*
wake, to, 615 *a*
walk, 454 *a*
 to, 78 *a*, 207 *b*, 224 *b*, 225 *b*, 327 *a*, 349 *b*
 about, to, 225 *b*
 over, to, 771 *a*
 up and down, to, 225 *b*
wall, 91 *b*, 128 *b*, 160 *b*, 265 *b*, 275 *b*, 320 *b*, 321 *b*, 420 *a*, 534 *a*, 732 *a*, 812 *b*
 (of a city), 161 *a*
 of the house, 682 *a*
wallow, to, 677 *b*
walls, 849 *a*
wander, to, 3 *a*, 271 *b*, 538 *a*, 540 *b*, 804 *b*, 821 *a*, 824 *b*, 870 *a*
 about, to, 289 *a*, 759 *a*
 to cause, to, 3 *b*, 538 *a*, 540 *b*, 805 *a*
wanderer, 225 *b*, 534 *a*
wanderings, 448 *a*
want, 295 *b*, 465 *b*, 654 *a*
 to be in, 4 *a*, 295 *b*, 719 *a*
 to cause, to, 295 *b*
 to suffer, 295 *a*, 763 *b*
wanting, 294 *b*, 295 *b*
 to be, 295 *a*, 609 *b*
wanton, to be, 672 *a*
wantness, 672 *a*
war, 436 *b*, 477 *a*, 742 *a*
 to, 436 *a*
 to make, 179 *a*
ward, 467 *b*, 686 *b*
warfare, 699 *b*
warlike disturbance, 395 *a*
 engines, 312 *a*
warm, 285 *a*
 to be, 10 *b*, 287 *b*
 baths, 290 *b*
 to become, 287 *b*, 402 *a*
warmth, 286 *b*, 351 *a*, 665 *a*
warn, 240 *a*
warning, to take, 240 *a*
warp, the, 853 *a*
warrior, 127 *b*
wash, to, 11 *a*, 244 *a*, 296 *a*, 766 *b*, 817 *a*
 away, to, 192 *a*
 garments, to, 382 *b*
 off, to, 296 *a*
washing, 766 *b*
wasps, 719 *a*

- waste**, 373 *b*
 to, 121 *b*
 away, to, 121*a*, 285*a*, 490 *a*
 to be, 857 *a*
 to be laid, 86*b*, 302*a*, 835 *a*
 to lay, 806 *a*, 835 *a*
wasted, 835 *b*
 to be, 398 *b*
wasteness, 857 *a*
wasting, 135 *b*, 183 *b*, 833 *b*
 away, 400 *a*
watch, 87*a*, 716*b*, 838 *a*
 to, 111*a*, 562*a*, 563*b*, 615 *b*, 837 *a*, 846 *b*
 to keep, 547 *b*
watcher, 625 *a*
watchman, 715 *b*
watch-tower, 110 *b*, 111 *b*, 197 *b*, 502 *a*, 562 *a*, 716 *a*, 719 *a*
water, 155*a*, 468*b*, 470*a*
 to, 366 *a*, 759 *b*
 cattle, to, 847 *a*
 disturbed, 511 *a*
 making, 853 *b*
water-course, 514 *a*, 713 *b*, 870 *b*
watered, 759 *b*
watering, 343 *b*, 767 *a*
water-pots, 181 *b*
waters of Merom, 508 *b*
wave, 857 *a*
 to, 200 *a*, 540 *b*, 865 *a*
waver, to, 418 *b*, 491 *b*, 589 *a*
wavering, 668 *b*
waves, broken, 514 *a*
waving, 869 *a*
 about, 682 *b*
wax, 193 *b*
way, 78 *a*, 208 *a*, 225 *b*, 454 *a*, 491 *b*, 680 *a*, 801 *b*
 embarked, 490 *a*
 toll, 225 *b*
ways, 78 *b*, 224 *a*
we, 63 *b*, 64 *a*
weak, 199 *b*, 200*a*, 285*a*, 384 *b*, 776 *a*
 to be, 71 *a*, 200 *b*, 236 *b*, 285 *a*, 297 *b*
 to be made, 279 *b*
weakened, the, 313 *a*
weakness, 51 *b*
wealth, 21 *a*, 21 *b*, 116 *b*, 227 *b*, 275 *a*, 320 *a*, 329 *a*, 390 *a*, 475 *b*, 504 *a*, 551 *a*, 578 *b*, 583 *b*, 662 *b*, 735 *b*, 769 *a*, 811 *a*
wealthy, 210 *b*, 811 *a*
 to be, 295 *a*
wean, to, 175 *a*
weaned, 174 *b*
weapon, 26*b*, 490*a*, 827*a*
weapons, 230 *b*, 399 *b*, 571 *b*
wear away, to, 815 *a*
wearied, 329 *a*, 357 *a*
 the, 312 *a*
 to be, 426 *b*
 to become, 279 *a*
 one who is, 329 *b*
 out, to be, 329 *a*, 357 *a*
weariness, 329 *a*, 639 *a*, 859 *b*, 864 *b*
weary, to, 329 *b*
 to be, 373 *b*, 729 *a*
 of, to be, 230 *b*
weasel, 277 *a*
weave, to, 75 *a*, 76 *a*, 553 *a*, 586 *a*, 712 *b*, 789 *b*, 853 *a*
weaver's shuttle, 76 *a*
spatha, 376 *b*
web, 489 *b*
weed, to, 609 *b*
week, 800 *b*, 804 *b*
weep, to, 119 *a*, 201 *a*, 204 *a*
 for the dead, to, 119*b*
weeping, 119 *a*, 119 *b*, 120 *a*
weevil, 592 *a*
weigh, to, 26 *b*, 587 *b*, 847 *b*, 864 *a*, 873 *a*
weight, 8*a*, 173*a*, 520 *b*, 547 *a*
 the smallest Hebrew, 179 *a*
weighty, to be, 764 *a*
welfare, 220 *b*, 273 *b*, 320 *a*, 373 *a*, 374 *b*, 703 *a*, 825 *b*, 830 *a*, 876 *a*
well, 100 *a*, 115 *a*, 152 *b*, 160 *b*, 169 *b*, 347 *a*, 402 *b*
 fed, 509 *b*
 nigh, 39 *b*
 off, 319 *b*
 to do, 319 *a*, 347 *a*
 watered district, 520*b*
west, 350 *b*, 446 *a*
 the, 29 *b*, 496 *b*, 497 *a*
western quarter, 350 *b*
westward, 497 *a*
wet, to be, 7*a*, 701*a*, 767 *a*
what? 35 *b*, 444 *a*, 451 *b*, 454 *b*, 481 *a*
 time, 392 *a*
whatever, 452 *a*
 is without, 266 *b*
 lives, 362 *b*
whatsoever, in, 824 *a*
wheat, 272 *a*, 292 *a*, 436 *b*
wheel, 22 *b*, 169 *b*, 170 *a*
 in flight, to, 209 *a*
wheeling, 605 *a*
whelp, 164 *b*
when, 56 *b*, 89 *a*, 196 *b*, 341 *b*, 379 *b*, 380 *a*, 392 *a*, 394 *b*, 401 *b*, 424 *b*
 yet, 69 *b*
whence? 35 *b*, 39 *b*, 63 *a*, 832 *a*
whenever, 196 *a*
where? 16 *b*, 35 *b*, 36 *b*, 37 *a*, 39*b*, 40*a*, 63 *a*, 89 *a*, 90 *a*, 832 *a*
 then, 16 *b*
wherefore? 35 *b*, 235 *a*, 450 *b*, 452 *a*
wheresoever, 90 *a*
whether, 56 *a*, 214 *a*, 229 *a*
 not, 20 *a*
 ...or, 114 *b*, 235 *a*
which? 35*b*, 38*a*, 196*a*, 392*a*, 454*b*
while, to be, 376*a*, 392*b*, 424*b*, 601*a*, 606*b*, 611*a*
whip, 810 *b*, 816 *b*, 818 *a*
whirl, 676 *b*
whirlpools, 454 *a*
whirlwind, 169 *b*, 582 *a*
whiskers, 664 *b*
whisper, to, 437 *a*, 544 *b*
whisperer, a, 567 *a*
whisperers, 34 *b*
whispering, 437 *b*
whistle, to, 850 *b*
whistlings, 850 *a*
white, *a*, 267 *a*, 429 *a*, 429 *b*, 707 *a*, 707 *b*
 to be, 105 *b*, 108 *b*, 266 *b*, 429 *a*, 703 *b*, 707 *a*
 bread, 304 *b*
 like snow, 824 *a*
 linen, 267 *a*
 marble, 852 *a*
 something, 852 *a*
whiteress, 429 *b*, 707 *b*, 812 *b*
whither? 63*a*, 63*b*, 89*a*, 90*a*, 832*a*
whithersoever, 89*a*, 90*a*
whitish, to be, 72 *b*
who? 35 *b*, 88 *a*, 196 *a*, 468 *b*, 481 *a*
whoever 469 *a*
whole, 70 *a*, 396 *a*, 397*b*, 400 *a*, 737 *b*, 825 *a*, 830 *a*, 865 *b*, 867 *a*
 the, 70 *b*
 to be, 829 *b*
 to make, 867 *b*
wholeness, 825 *a*, 866 *a*
wholly, 40*a*, 69*a*, 345*a*, 397*a*
whoredom, 860 *b*
whoredoms, 249 *b*
whosoever, 84 *a*, 397 *a*, 469 *a*, 481 *a*
why? 35 *b*, 450 *b*, 452 *a*
wicked, 100 *a*, 529 *a*, 612 *a*, 772 *a*, 781 *b*
 action, 256 *a*
 deed, 246 *b*
 man, 122 *b*
 to be, 586 *b*
wickedly, to act, 101 *a*, 241 *a*, 816 *a*
wickedness, 21 *a*, 21 *b*, 122 *b*, 219 *b*, 246 *b*, 256 *b*, 312 *b*, 462 *a*,
wickedness, 512 *a*, 529*b*, 612 *a*, 772 *b*, 781 *b*, 807 *a*
wicker-work, 399 *a*
wide, 15 *b*, 764 *b*
 to be, 14*b*, 716 *a*, 764*a*
 to become, 764 *a*
 cloak, 15 *a*
wideness, 15 *a*
widow, 53 *a*
widowed, 53 *a*
 to be, 52 *b*
widowhood, 53 *a*, 53 *b*
wield, 872 *a*
wife, 84 *a*, 259 *b*, 428 *b*
wiles, 649 *b*
will, 17 *b*, 19 *b*, 275 *a*, 700 *a*, 772 *b*, 774 *a*, 778 *b*
 of God, 18 *a*
 to, 61 *a*, 296 *b*, 326 *a*, 700 *a*
willing, 535 *a*
 to be, 4*a*, 534*a*, 700*a*
 willow, 652 *a*, 717 *a*
wind, 760 *a*, 761 *a*
 wind up, to, 714 *a*
winding stairs, 433 *b*
window, 75 *b*, 279 *b*, 385 *b*, 463 *b*
wine, 289 *b*, 347 *b*, 489 *b*, 576 *a*
 mixed, 480 *b*
 new, 645 *a*
winepress, 183 *a*, 329 *a*, 362 *b*, 670 *a*
wing, 11 *a*, 177 *b*, 377 *a*, 406 *a*, 614 *b*, 709 *a*
 feather, 9 *b*
wink, to, 757 *b*, 764 *a*
winnow, to, 253 *a*
winnowing fan, 462 *a*, 767 *a*
winter, 596 *b*
 to, 307 *a*
wipe away, to, 580*b*, 583*a*
 to, 463 *a*
 off, to, 296 *a*
wisdom, 205 *a*, 278 *a*, 536 *b*, 647 *b*, 860 *b*
wise, 276 *b*, 277 *b*
 to be, 277 *a*, 335 *a*
 to become, 277 *a*
wish, to, 4*a*, 326*a*, 700*a*
 for, to, 19 *a*
with, 93 *b*, 94 *a*, 98 *b*, 435 *a*, 636 *a*, 637 *a*
 one another, 345 *a*
 regard, to, 423 *b*
withdraw, to, 417 *b*, 582 *a*, 741 *b*
oneself, to, 23*a*, 283*a*
withdrawing, 353 *b*, 595 *a*, 788 *b*
wither away, to, 734 *b*
withered, to be, 528 *b*
withhold, to, 134*b*, 180*b*, 487 *b*
within, 97*a*, 114*b*, 115*a*, 116 *b*, 607 *a*, 692 *b*
 yet, 611 *a*
without, 39*b*, 71*b*, 122*a*, 122 *b*, 124 *a*, 124 *a*, 266 *b*, 275 *b*, 425 *b*
 to be, 295 *a*
 cause, 292 *b*, 768 *a*
witness, 607 *a*, 785 *a*
 to, 610 *a*
wizard, 335 *b*
woe, 36 *a*, 52 *b*, 219 *b*
wolf, 237 *a*
woman, 84*a*, 148*a*, 564*b*, 766 *a*
 a strange, 242 *b*
 womanly, 92 *a*
womb, 113*a*, 492*a*, 766*a*
women, 570 *b*
wonder, to, 866 *a*
wonderful, 676 *a*
 deed, 459 *b*
 to be, 674 *a*
 to make, 674 *b*
 wonderfully, 364 *b*
wont, to be, 54 *a*
wood, 69 *a*, 646 *b*, 647 *a*
 a kind of precious, 53*a*
wood-cutter, 298 *a*
wood-demons, 792 *a*
woods, 355 *b*
woof, 651 *b*
wool, 641 *a*, 713 *a*
word, 61 *b*, 62 *a*, 187 *b*, 475 *b*, 696 *a*
words, 188 *b*
 great, 102 *b*
work, 174*b*, 491*a*, 497*b*, 498 *b*, 600 *a*, 601 *a*, 632 *b*, 684 *b*
 to, 598 *a*, 657 *a*
 done, 329 *a*
 of an artificer, 310 *a*
 to urge to, 44 *a*
 up a mass, to, 188 *b*
working of wood, 310 *a*
workman, 58 *a*, 59 *b*, 646 *b*
workmanship, 661 *a*
works, 495 *a*
workshop, 632 *b*
world, 279 *a*, 613 *b*
worm, 770 *a*, 859 *a*, 865 *b*
wormwood, 440 *b*
worn down in strength
 to be, 279 *a*
 out with use and age, 121 *b*
worship, 675 *b*
 to, 837 *b*, 838 *a*
 to offer, 418 *b*
worshipper, 599 *a*, 664*b*
worthless, to be, 246 *a*
worthlessness, 122 *b*
 would that! 56 *b*, 412 *a*
 to God! 32*a*
wound, 198 *b*, 298 *a*, 465 *b*, 471 *a*, 685 *b*
 to, 400 *b*, 428*a*, 685*b*, 693 *a*, 711 *a*
 slightly, to, 308 *a*
wounded, to be, 279 *a*, 281 *a*, 841 *a*

wounds, 140 *a*
 wrap around, to, 414 *a*
 oneself up, to, 405 *a*
 round, to, 426*b*, 609*b*
 up, to, 414 *a*, 433 *a*,
 620 *a*, 635 *a*
 wrapped in darkness,
 to be, 621 *a*
 wrath, 250 *b*, 303 *b*
 wreath, 433 *b*, 438 *a*,
 604 *b*
 breathe, to, 154 *b*
 wreathed work, 252 *b*
 wreathen work, 155 *a*
 wrenched, to be, 683 *a*
 wrest, to, 649 *b*
 wrestle, 9 *a*, 697 *b*
 wretched, 5*b*, 192*a*, 489*b*,
 639 *a*
 to be, 3 *b*, 281 *a*,
 to be made, 418 *b*
 wrist, 74 *a*
 write, to, 419 *a*, 419 *b*,
 594 *a*, 781 *a*, 817 *a*
 writhe, to, 265 *a*, 611 *a*
 with pains, to, 257 *a*
 writing, 419 *b*, 473 *a*,
 594 *a*
 written, something, 419*b*
 wrong, 288 *a*
 to do, 322 *a*
 wrought, 660 *a*

Y

year, 86 *a*, 35 *a*, 102 *b*
 ya, 64 *a*

ya, 89 *b*, 144 *b*, 174 *a*
 more than, 69 *b*
 year, 609 *a*, 840 *a*
 years, two, 840 *a*
 yell, to, 349 *b*
 yelling, 350 *a*
 yellow, 703 *b*
 yellowish, 370 *a*
 yellowness, 369 *b*, 370 *a*
 yesterday, 62 *b*, 95 *b*,
 866 *b*
 the day before, 832 *a*
 yesternight, 62 *b*
 yet, 144 *b*, 610 *b*, 611 *a*
 more, 69 *a*
 therefore, 403 *a*
 yield, to, 460 *a*
 yoke, 455 *b*, 486 *b*, 630 *b*,
 712 *a*
 you, 95 *b*
 young man, 111 *a*, 349 *b*
 of animals, 127 *a*
 of birds, the, 73 *a*
 woman, 148 *a*
 younger, 730 *b*
 youth, 111 *a*, 112 *a*,
 126 *a*, 349 *b*, 554 *a*,
 556 *a*, 631 *b*, 634 *a*

Z

Zaanaim, 714 *b*
 Zaanam, 699 *a*
 Zaanannim, 714 *b*
 Zavan, 250 *a*
 Zabad, 237 *b*
 Zabbai, 233 *a*

Zabbud, 237 *b*
 Zabdli, 237 *b*
 Zabdiel, 237 *b*
 Zabud, 237 *b*
 Zaccur, 244 *a*
 Zacher, 245 *b*
 Zadak, 701 *b*
 Zaham, 239 *b*
 Zair, 714 *b*
 Zalaph, 711 *a*
 Zalmon, 710 *b*
 Zalmonah, 710 *b*
 Zalmunna, 711 *a*
 Zamzummins, 247 *a*
 Zanoah, 249 *b*
 Zaphon, 716 *a*
 Zareathites, 719 *b*
 Zarephath, 719 *b*
 Zareth-shahar, 720 *b*
 Zarhites, 254 *a*
 Zattu, 255 *b*
 Zaza, 242 *b*
 zeal, 293 *b*
 zealous, to be, 734 *b*
 Zebah, 238 *a*
 Zebinah, 238 *a*
 Zeboim, 700 *a*, 701 *a*
 Zebudah, 237 *b*
 Zebul, 237 *b*
 Zebulun, 237 *b*
 Zechariah, Zachariah,
 245 *b*
 Zedad, 701 *b*
 Zedekiah, 703 *b*
 Zeeb, 237 *a*
 Zelah, 711 *a*

Zelek, 711 *b*
 Zelophehad, 711 *b*
 Zelzah, 711 *b*
 Zemaraim, 713 *a*
 Zemarite, 713 *a*
 Zemirah, 247 *a*
 Zephaniah, 716 *b*
 Zephath, 718 *a*
 Zephathah, 718 *a*
 Zepho, 715 *b*
 Zer, 718 *a*
 Zerah, Zarah, 254 *a*
 Zerahiah, 254 *a*
 Zered, Zared, 252 *b*
 Zereda, 718 *b*
 Zeresh, 255 *b*
 Zereth, 720 *b*
 Zeri, 719 *a*
 Zernah, 718 *b*
 Zeruiah, 718 *b*
 Zeror, 720 *b*
 Zerubbabel, 252 *b*
 Zetham, 255 *b*
 Zethan, 244 *a*
 Zethar, 255 *b*
 Zia, 243 *a*
 Ziba, 708 *a*
 Zibeon, 701 *a*
 Zibia, 700 *b*
 Zichri, 245 *b*
 Ziddim, 701 *b*
 Zidkijah, 703 *b*
 Zidon, 708 *a*
 Zif, 240 *a*
 Ziha, 707 *a*
 Ziklag, 709 *a*

Zillah, 709 *b*
 Zilpah, 246 *b*
 Zilthai, 711 *b*
 Zimnah, 246 *b*
 Zimran, 248 *b*
 Zimri, 248 *b*
 Zin, 713 *a*
 Zion, 708 *b*
 Zior, 709 *a*
 Ziph, 242 *a*
 Ziphion, 716 *a*
 Ziphron, 251 *b*
 Zippor, 716 *a*
 Zithri, 597 *b*
 Ziz, 709 *a*
 Ziza, 243 *a*
 Zizah, 243 *a*
 Zoan, 714 *b*
 Zoar, 715 *a*
 Zoba, Zobah, 704 *a*
 Zobebah, 700 *a*
 Zodiac, the signs *x*
 462 *a*
 Zohar, 707 *b*
 Zoheleth, 243 *a*
 Zoheth, 241 *a*
 Zopha, 705 *b*, 716 *a*
 Zophar, 705 *b*
 Zorah, 719 *a*
 Zorites, 719 *b*
 Zuar, 705 *b*
 Zuph, 705 *b*
 Zur, 707 *a*
 Zuriel, 707 *a*
 Zurishaddai, 707 *a*
 Zuzima, 241 *a*

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